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# **A PROBE INTO THE HISTORY OF HADITH**

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# A PROBE INTO THE HISTORY OF HADITH

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الجمعية الإسلامية

ISLAMIC EDUCATIONAL SOCIETY  
P.O. Box 5425 Karachi (Pakistan)

This translation first published 1980

Reprinted 1981

Reprinted 1981

First revised edition 1982

Translated by: M. Fazal Haq

Edited by: Raza H. Rizwani

Composed by: Mirza G. Husayn

Cover design by: Muhammad Nasim

Layout by: Mahmud Hasan

Printed by: Qadir Printers

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Dedicated  
to  
the seekers of truth

**H**ave you fully realized what Islam is? It is indeed a religion founded on truth. It is such a fountain-head of learning that several streams of wisdom and knowledge flow from it. It is such a lamp that several lamps will be lighted from it. It is a lofty beacon of light illuminating the path of Allah. It is such a set of principles and beliefs that will fully satisfy every seeker of truth and reality.

Know you all that Allah has made Islam the most sublime path for the attainment of His supreme pleasure and the highest standard of His worship and obedience. He has favoured it with noble precepts, exalted principles, undoubtable arguments, unchallengeable supremacy and undeniable wisdom.

It is upto you to maintain the eminence and dignity granted to it by the Lord, to follow it sincerely, to do justice to its articles of faith and belief, to obey implicitly its tenets and orders and to give it the proper place in your lives.

\*\*\*\*\*

**R**emember! Your today may be the only time left for you to hope, desire and work, and beyond today may be the biggest void — the death. Whoever works during this period of expectation and hope (the span of life allotted to him), he shall reap the harvest and death will not harm him. But the person; who does not care to utilize this period beneficially has his time and work wasted and death will bring him calamity.

Believe me, I know not of any blessing as great as Paradise, yet those who seek it are so lazy and unconcerned about it, and any punishment, as formidable and everlasting as Hell, and those who wish to escape it are so fearless of it.

(Imam Ali :P)



## FOREWORD

### *In the name of Allah, the Beneficent, the Merciful*

Human life has, at no time, been free from conflicts and contentions, battles and skirmishes have always been a part and parcel of human history. The sum total of these wars in various fields gives shape to the speciality of human life. Perhaps no animal thinks of attacking its enemy before they encounter each other. The tigers and the lions, too, do not harbour any idea in their minds, before coming out of their dens, that they are going to fight with their enemy. Of course, in case of there being an impediment, they remove it and eat the food which they manage to obtain. When they are satiated, they seldom roar or shed blood. In other words, the animals are furious when they are hungry, and after they have satisfied their hunger, they are peaceful and calm and every one of them goes its own way.

On the other hand, man becomes rebellious when he is satiated and his need has been satisfied. Unfortunately he stands still while hungry, unless hunger rages and sets him moving, but this movement does not last long. Hence, as explained by the holy Qur'an,<sup>(1)</sup> when man's material

(1) *"Surely man rebels in thinking himself self sufficient and his own master". (Surah al Alaq, 96:7).*

needs have been fully satisfied he resorts to colonialism, excessive profits, massacres, plundering and enslavement of his fellow beings as much as possible. And, in order to remove obstacles in his way, he sheds the blood of any and every innocent person and makes thousands and millions of human beings, whether they be black or white, his bondsmen. And even if the son of his Prophet opposes his oppression he kills him and it is not impossible for a rebellious person that he should set on fire the house where the Divine message is revealed. Yes, they can go to such an extent and to consider it impossible is in itself a sort of lack of understanding about the ways of the rebels.

Oppression to restrict knowledge to oneself is committed by causing others to remain ignorant and keeping knowledge and science mysterious, secret and monopolistic. This is done lest a cobbler's son should acquire knowledge and tear asunder the class distinctions (which were considered, in the past, to be incapable of being rent and consolidated like Ptolemaic system of heavens) and may find his way from the class of craftsmen to that of scholars. In short, oppression regarding monopolization of knowledge is by no means inferior to oppression with regard to financial independence, because it happens so often that material independence is for the sake of monopolization of education. It is at this stage that knowledge brings about disaster.

Knowledge is acquired for the sake of money and money is obtained for the sake of oppression and massacres — so much so that wars are set afoot to sell the arms and ammunitions, which are themselves the product of sciences, which result in oppression.

At times oppression for the sake of imaginary independence of a particular science reaches such an extent that every other science, which stands in its way, is given

the name of ignorance and the path is not paved even for its use. So much so that many real branches of science and true scholars have been removed from the sphere of life and done away with, and sometimes the rebels have showed off alterations and presented those sciences and realities to be otherwise than they actually are. As such, you will not perhaps wonder if we consider the curbing of spiritual freedom to be the third stage of oppression against freedom. For is it not so that many human beings have become swollen with joy on account of having observed a most insignificant phase out of the innumerable phases of discovery and intuition and peeping only a little into the window of observation and implicitly claim, owing to lack of capacity, to be gods, gather disciples and devotees round themselves and begin forming hierarchical orders?

When Pharaoh finds himself on the throne of transient power he shouts: "I am your supreme lord." And as soon as a particular gnostic or an ascetic achieves the result of his self-discipline, discovery and intuition, in the shape of reading the minds of others, his rebellion commences and he shouts: *ليس في جيتي سوى الله* "There is none in my gown but Allah" i.e. 'I am God in the guise of man'. Or there may be a person who, by chance, becomes a companion of the Holy Prophet for some days and is thereby relieved of roaming about in the desert and gets rid of the darkness of the age of ignorance, and then gives himself airs and assumes the place of Allah and His Prophet and becomes a law-giver, as opposed to the Almighty and legalizes and prohibits things. He sits in the seat of the Holy Prophet and says: "Two kinds of *muta*' were permissible in the days of the Holy Prophet. I declare them to be unlawful and shall award punishment to those who will act upon them".<sup>(1)</sup> All these rebellions fall under the same

(1) This was said by Umar during the period of his Caliphate and  
(Contd.)

category and all of them are caused by freedom from want. In any case these rebellions are peculiar to man and in principle he has been created in such a manner that the field should be open for him, so that he may parade in whichever direction he likes: "*Allab will separate the wicked from the good*" (Surah al-Anfal 8:37) and may choose whichever path he likes for "*We have shown him the right path, whether he is grateful or ungrateful*". (Surah al-Insan, 76:3).

Possessing authority and having been endowed with free will has made the life of man a sphere of struggle and strife — a strife which takes birth from thinking, a struggle which is for elevation and advancement. However, it is not every imaginary advancement and progress, but strife towards Allah and for Allah which is real perfection and for which man has been created, for as the Almighty says: "*I have created the jinn and the man only that they should worship Me*". (Surah al-Zariyat, 51:56).

It is a struggle in which *jihad* itself is not the aim but only a means of seeking the pleasure of Allah, just as, in the final stages of his struggle, Prophet Abraham (P) described his aim in these words:

*"I have uprightly submitted myself to the One who created the heavens and the earth, and I am not of the idolaters"*. (Surah al-An'am, 6:79). *Say, my prayer, sacrifice, life and death are all only for Allah, the Lord of*  
(Contd.)

notwithstanding the fact that the orders regarding muta' are available in the Qur'an. "*If you marry them for a fixed time you must pay them their dowries*". (Surah al-Nisa, 4:24). He resorted to legislation (i.e. legalising and prohibiting things) because he was now occupying the seat of Caliphate and had become inheritor of the governments of Pharaoh's Egypt, Ctesia's Persia and Nôman's Ghassan and Hiraq.



*the worlds. He has no partner. Thus are the commandments which I have received and I am the first Muslim.* (Surah al-An'am, 6:162 – 163).

These struggles and strifes have been there, since the very beginning and continue upto now, and have manifested themselves in different shapes. And it may be said that if we sit still, in the face of this dispute-inspiring tumult, it would be a sin, because we see that there is a blind man and there is a well before him.

Hence, notwithstanding the fact that Islam means submission (to the Commands of Allah) and gives the good tidings of safety, it holds the view that safety lies in uprooting superstitions, rebellions and deviations and it does not consider decayed lands to be fit for sowing the seeds of peace and purity. In the circumstances the religion which is based on submission and peace (for 'Islam' is submission) and one of the signs of whose Prophet is 'to appear with a sword' and which is a school, the basis of whose invitation is existence – invitation towards action and life – commences its invitation with 'No' ( لا ), because, as long as the false gods (الالهة) are there, the true God (الله) cannot manifest Himself and, unless contamination and impurity is removed from the world, it cannot be decorated with the ornaments of purity, peace and humanity, for the Almighty says: *"This is the Book about which there is no doubt. It is a guidance to the pious"*. (Surah al-Baqarah, 2:2).

Hence, no unity and alliance can be established between 'La' (no) and 'Illa' (except), between piety and debauchery, between truth and falsehood, between the Prophet and Abu Jahl etc. etc., except that the hand of diplomacy may exert itself and bring about such a false alliance.



In the circumstances before the scholars think of forging an alliance between truth and falsehood and thus creating unity and alliance between the supporters of the two, by giving a quantity of truth to falsehood and mixing a still larger quantity of falsehood with truth, it would be better if they resort to bringing to light and pointing out deviations and performing the task, which Allah asked and commanded to do, and has Himself indicated that: "*Have not We showed him the ways of good and evil*". (Surah al-Balad, 90:10).

For this reason, the beginning should be made by propounding factual (*Ilmi*) and intellectual (*Fikri*) discussions after casting away bias and rubbing off the stains of spiritual deviations, so that the intellectual differences, which are the causes of quarrels and fighting, may be removed and the path to be selected may become clear.

The insubordination of the irresponsible persons of the early days of Islam induced them to commit crimes in order to continue their rebellion. They killed many innocent people. They destroyed many of them after accusing them of apostasy.<sup>(1)</sup> They assaulted some at night through genii (giving the impression that they were attacked by the genii) <sup>(2)</sup> They confined some to their homes<sup>(3)</sup> and banished others and did away with them during their banishment.<sup>(4)</sup> And pressing a respectable personality between the door and the wall.<sup>(5)</sup> And most

(1) Refers to the murder of Malik b. Nawirah, chief of the tribe of Tamim.

(2) Refers to the murder of Sa'ad b. Ebada, chief of the tribe of Khazraj.

(3) Refers to the confinement of Imam Ali (P) to his house.

(4) Refers to the banishment and murder of Abuzar al-Ghiffari, a distinguished companion of the Prophet.

(5) Refers to the tragic death of Fatima Zehra (P) as a consequence of an attack on the house of Imam Ali (P).

all they changed the ideology of Islam in such a manner that in the words of Imam Ali (P) they made Islam wear a cloak which was turned inside out.

This treatise has been translated from Arabic with the permission of the writer, a great thinker and an authentic historian, Allama Murtaza al-Askari. It records the forecast of the Holy Prophet about Islam and the relative conditions of Muslims vis-a-vis other nations viz. in what respects the Muslims resemble other nations and in what respects they differ from them. It tells that if any scholar wishes, keeping this object in view, to study and understand Islam, what he should do, which books he should peruse and where he should seek the authentic Muslim sources.

For, is it not that the main documents and the authentic books of history, hadith, exegesis, sciences of jurisprudence, scholasticism and gnosticism were all written under the patronage of the government and caliphate of those who became rebellious, as a result of material independence, and their rebellion and refractoriness assumed such dimensions that they killed the son of the Prophet? These writers and narrators were themselves accomplices in these activities and justified them; so much so that Imam Ghazali considered a monster like Yazid to be eligible for salvation and did not consider any sinner, on the face of earth, to be liable to divine punishment.

By studying this treatise we learn as to how the Holy Prophet, as opposed to secular leaders, did not get elated on account of his associates, companions and friends and it was not that he was happy only because people became Muslims and their number increased, and attached value to their becoming his companions and ignored their mistakes. On the other hand he formally described the manner of their future deviations and

warned the Muslims from committing those crimes, as well as, from co-operating with the corrupt persons.

We look at the words and sentences in which the Holy Prophet described the similarity of the Muslims to the Jews and the Christians about the alterations in Islam and bringing about changes in it and pointed out the calumnies and falsehoods to be indulged in by them.

The learned author of this book has utilized the decisive and authentic sources of *Ahl al Sunnah wal Jama'ah* (People of the *Sunnah* and Party) for its preparation and has proved as to how the hadiths of the Holy Prophet have been changed, and but for the strenuous efforts made by the leaders of true Islam viz. (*Ahl al-Bayt*) for its preservation, the dust of these alterations would have covered the real face of Islam and the Islamic realities, as available to us at present, would not have been known.

This book also contains a detailed comparison between the alterations which took place in the earlier religions and those which have appeared in Islam. In the earlier religions the original "word of Allah" was altered. In Islam, however, the original "word of Allah" remained safe, on account of divine guarantee, and instead the hadith of the Holy Prophet, which narrated and explained the Holy Qur'an and all other branches of Islamic learning, was subjected to alterations.

As there is a gap of about 1400 years between us and the Holy Prophet of Islam there is no alternative left for us to understand true Islam except that we should refer to the authentic books on Islam and its history. However, as the number of such books is very large it is not an easy task for every person to go through all or many of them. Hence the sources of all that has been written in this book have been quoted in detail.

It is necessary for every one who seeks truth and reality that instead of following others blindly he should make investigations himself and should adopt the ways and view of his predecessors only when he finds them to be correct as a result of his personal research. The Almighty Allah says in the 169th verse of Surah al-Baqarah: *"Would they follow their forefathers even though they understood nothing and lacked in guidance?"*

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## IMAM JA'FAR AL-SADIQ (P)

*said to Mufazzal*

"Consider the nature of the ape and its resemblance with man in most of its physical features, that is, the head, the face, the shoulders, the chest, the guts and so on. Furthermore, in its cleverness and sagacity by means of which it comprehends the gestures of its trainer, there is a lesson for man about himself as he is made aware that he has a nature and origin not unlike that of animals. To be sure, with this close resemblance, had it not been for Allah's grace in giving him the merit of reason and articulateness, man would have remained a beast; since, the decisive distinction between the ape and the man is the possession of reason, intellect and speech."



**A PROBE  
INTO THE  
HISTORY OF  
HADITH**



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

*"At one time all people were only one nation. Allah sent Prophets with glad news and warnings. With them He sent the Book for a genuine purpose to provide the people with the ruling about disputed matters among them. No one disputed this matter except those who had already received evidence before. Their dispute was only because of their own hostility. To deal with this dispute, Allah through His will, sent guidance to the believers. Allah guides to the right path whomever he wants".*

(Surah al-Baqarah, 2:213)

*"Do you, the believers in truth, desire the unbelievers to believe you? There was a group among them who would hear the word of Allah and understand it. Then they would purposely misinterpret it".*

(Surah al-Baqarah, 2:75)

*"Woe to those who write the treatise themselves and say: 'This is from Allah' so that they may sell it for a paltry price! Woe to them for what they have done and for what they have gained".*

(Surah al-Baqarah, 2:79)

Roots of the whole of Islam viz. its beliefs, commands, programmes and other knowledge associated with it, are found in the Qur'an and its explanations, details and practical examples are in the Sunnah of the Holy Prophet. It is for this very reason that Allah has coupled obedience to Himself with obedience to His Prophet, for He says in the Qur'an: *"Obey Allah and obey His Prophet"*.<sup>(1)</sup>

He also considers disobedience to the Holy Prophet as equivalent to disobedience to Himself and says: *"Whoever disobeys Allah and His Messenger will go to Hell, wherein he will live for ever"*. (Surah al-Jinn 72:22).<sup>(2)</sup>

- (1) And-similarly in verses 32 and 132 of Surah Ale Imran, vs. 59 of Surah al-Nisa, v. 92 of Surah al-Maidah, vs. 20 and 46 of Surah al-Anfal, v. 54 of Surah al-Nur, v. 32 of Surah Muhammad, v. 13 of Surah al-Mujadilah and v. 12 of Surah al-Taghabun the Almighty Allah has declared obedience to His Prophet to be at par with obedience to Himself and has ordered in v. 56 of Surah al-Nur and v. 50 of Surah Ale Imran that the Holy Prophet must be obeyed. Attention is also invited in this behalf to the following verses: 108, 110, 126, 131, 144, 150 and 163 of Surah al-Sho'ara, v. 163 of Surah al-Zukhruf, v. 2 of Surah Maryam and v. 64 of Surah al-Nisa.
- (2) Please also refer to verse 42 of Surah al-Nisa, v. 59 of Surah Hud, v. 10 of Surah al-Haaqqa, v. 216 of Surah al-Sho'ara, v. 21 of Surah Nuh, v. 36 of Surah al-Ahzab and vs. 98 and 100 of Surah al-Mujadilah.

The believers do not possess any option in matters in which Allah and His Prophet give an order or take a decision. This fact has been referred to in the following verse:

*"The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and His Messenger. One who disobey Allah and His Messenger is in error manifest".* (Surah al-Ahzab, 33:36).

At another place Allah has declared the Holy Prophet to be a model for the people in his words and deeds and considers him to be a leader of the people who must be followed and says:

*"There are those who follow the Messenger, the illiterate Prophet whom they will find described in the Torah and the Gospel".* (Surah al-A'raf 7:57).

*"So believe in Allah and His Messenger, the Prophet who can neither read nor write and who believes in Allah and in His words. Follow him so that you may perhaps be guided".* (Surah al-A'raf 7:58).

*"Say, (O Muhammad, to mankind): If you love Allah, follow me".* (Surah Ale Imran, 3:31).

*"The Messenger of Allah is certainly a good example for those of you who have hope in Allah and the Last Day, and remember Allah very often".* (Surah al-Ahzab 33:21).

These are the words of Almighty Allah on this subject and now we give below a few examples of the statements of the Holy Prophet.

(1) In four out of the six Sihah<sup>(1)</sup> of *Ahl al-Sunnab* which consist of Sunan Abi Dawood, Tirmizy, Ibn Maja and Darami and also in the Musnad of Ahmad Hanbal it has been quoted that (as per wording of Sunan Abi Dawood) Miqdam b. Ma'adi Karb,<sup>(2)</sup> a companion of the Holy Prophet reported him as saying:

"Be it known to you that I have been given the Qur'an and also something like the Qur'an (It means the *Sunnab* i.e. words and deeds of the Holy Prophet). Beware! A day will come when a man, whose belly is full, will recline on his resting place and will speak thus on account of satiety: "It is necessary for you to treat lawful, whatever you find in the Qur'an to be lawful, and to treat that to be unlawful which you find in it to be unlawful".

In the end of the hadith, in Sahih Tirmizy, this sentence is also reported to have been uttered by the Holy Prophet: "Whatever has been declared by the Prophet of Allah to be unlawful is like all those things which Allah has declared to be unlawful".

(1) *Ahl al Sunnab* have six books to which they have given the title of SIHAH. This is because their writers have collected narrations which they consider to be authentic and rely on them. They also claim that they have not quoted any unauthentic narration.

The six books are:

- |                  |                     |
|------------------|---------------------|
| 1. Sahih Muslim  | 4. Sunan Abi Dawood |
| 2. Sahih Bukhari | 5. Sunan Ibn Maja   |
| 3. Sahih Tirmizy | 6. Sunan Nisai      |

(2) Miqdad b. Ma'adi Karb b. Amr Kindi is one of those persons who left Kindah tribe and came in the illuminating presence of the Holy Prophet. Forty seven hadiths have been quoted from him and except Muslim all the narrators of Sihah and writers of Sunnah have quoted him. He died in Syria in the year 87 A.H. at the age of 91, (Usud al Ghaba vol 4 p. 411, Jawame' al-Seerah p. 28 and Taqreeb al-Fchzeeb v. 2 p. 272).



In the narration of Ibn Maja, too, these words occur: "It is like a thing which Allah has declared to be unlawful".

In the Musnad of Ahmad this narration has been quoted by the same companion: "During the days of the battle of Khyber the Holy Prophet declared some things to be unlawful and then said: 'a day will come soon, when one of you will contradict me while resting on your pillow. My hadith will be quoted before him and he will say: The Book of Allah is available amongst you and us. I treat that to be lawful which I find in the Book of Allah to be lawful and treat that to be unlawful what is declared therein to be unlawful'. Then the Holy Prophet said: "Beware! Whatever has been prohibited by the Prophet is like those things which have been prohibited by Allah".

(2) In Sunan Abi Dawood, Tirmizy and Ibn Maja and in the Masnad of Ahmad, Obaidullah b. Abi Rafe<sup>(1)</sup> (the text of the narration being from Ibn Maja) has quoted from his father that the Holy Prophet said: "Beware! May it not be that one of you should recline on his resting place on couch and when the things permitted or prohibited by me are mentioned before him he should say thus: I do not know (it). I haven't found it in the Book of Allah that I should follow it".

In the Musnad of Ahmad the words quoted are these: "I haven't found it in the Book of Allah"

(3) In Sunan Abi Dawood (chapter about *Ta'sbir* i.e.

(1) Obaidullah b. Abi Rafe' Madani was the son of a freed slave of the Holy Prophet. He was a secretary of Imam Ali (P). He was reliable and belonged to the third group. All compilers of Hadith have quoted him. (Taqreeb al-Tehzeeb v. 1 p. 532).

taking one tenth from *Ahl al Zimmah*)(1) the companion Arbaaz b. Saaryah Salmi(2) has been reported as saying: "We encamped in Khyber along with the Holy Prophet, when a number of companions were also with him. The ruler of Khyber who was a rude and harsh person came before the Holy Prophet and said: "Are you entitled to slaughter our animals, eat our fruits and transgress over our women and honour? The Holy Prophet was very much displeased and said; "O Ibn Auf! Mount your horse and proclaim that: 'None but a believer is entitled to Paradise' and say that all should assemble for prayers".(3)

People gathered together and offered prayers along with the Holy Prophet. After the prayers were over, the Holy Prophet stood up and spoke thus in his sermon: "Does any one of you, while resting on his couch and pillow, think that Allah has not prohibited anything which is not mentioned in the Qur'an? You should know that I have counselled you and have given you the law and have prohibited some things for you. These orders or like those contained in the Qur'an or in addition thereto. Allah has not made it lawful for you to enter the houses of the

- (1) Of the various orders propounded in the Islamic Jurisprudence about the people of the Scriptures one is regarding 'Ta'shir' i.e. realizing tax equal to 1/10th of the agricultural produce because they do not pay Zakat and enjoy the amenities provided by the Islamic government.
- (2) Abu Najih Arbaaz b. Saaryah Salmi. He has quoted thirty one hadiths from the Holy Prophet. His narrations have been quoted by all the compilers of Hadith except Bukhari and Muslim. He died in the year 75 A.H. or during the disturbances raised by Ibn Zubair. (*Usud al-Ghaba* vol. 3 p. 399, *Jawame' al-Seerah* p. 281 and *Taqreeb al-Tehzeeb* vol. 2 p. 17).
- (3) As and when the Holy Prophet wanted to convey some important orders he used to call the people to congregational prayers. participation in such prayers was obligatory like that of Friday prayers.

people' of the Scriptures without their permission, or to molest their women or to eat their fruits, when they have already paid the fixed tax"

(4) Ahmad Hanbal has quoted Abu Hurayrah<sup>(1)</sup> in his Musnad as saying that the Holy Prophet said:

"May it not be that I should hear that my hadith may be quoted before one of you while he is resting on his couch and he should say: Read out a verse of the Qur'an to me in this behalf"

(5) In the introduction of Sahih Darami, Hasān bin Thabit<sup>(1)</sup> has been quoted as having said:

"Gabriel revealed to the Holy Prophet his *Sunnah*

- (1) Abu Hurayrah Qehtani Dosi. He acquired the nick-name of Abu Huryrah either because as a child he used to play with a kitten or because the Holy Prophet called him Abu Hurayrah while he was hiding a cat under his sleeves. He embraced Islam during the year of the conquest of Khyber and was present in the battle. He has quoted 5374 hadiths from the Holy Prophet. All the compilers of Hadith have quoted him. (Usud al-Ghaba, vol. 5 p. 315, Jawame' al-Seerah, vol. 1 p. 275).
- (2) Abu Abdur Rahman or Abul Wahid Hassān b. Thabit b. Munzar Ansari Khazraji was the poet of the Prophet and used to eulogize him in the Masjid. The Holy Prophet said about him: "May Allah assist Hassān through the Holy Spirit as long as he supports the Prophet of Allah. Hassān was a timid man and did not accompany the Holy Prophet in any battle. The Holy Prophet gifted Sirin, sister of Marya to him and she gave birth to Abdur Rahman. He has narrated only one hadith from the Holy Prophet which has been quoted by all the compilers of Sihah except Tirmizy. He is said to have died in 40 A.H. or 51 A.H. or 54 A.H. at the age of 120. (Usud al Ghaba vol. 2 pp. 5 - 7, Jawame' al Seerah p. 308 and Taqreeb al Tahzeeb vol. 1 p. 161).

in the same manner in which he revealed the Holy Qur'an to him".

These are a few specimens of the directions, given in the Qur'an and the Hadith, wherein the people have been encouraged and persuaded to attend to the *Sunnah* and have been prohibited from opposing the *Sunnah* of the Holy Prophet and those who ignore the *Sunnah* on the pretext that the obligatory laws are contained only in the Qur'an have been rebuked.

Besides what have been said above, it is also not practicable in principle to understand Islam only with the help of the Qur'an and without referring to the *Sunnah*, because, in the prayers, for example, we learn about the number of *rak'ats* (cycles) and *sajdahs* (prostrations) and about the *Zikr* (recitals), as well as conditions for proper performance and invalidation thereof from the *Sunnah* of the Prophet and as regards *Hajj* also all the necessary ceremonies can become known only by referring to the *Sunnah*, e.g. tying the two pieces of cloth (*Abram*), knowing about the *Meeqaat* (where the pilgrims fasten *Abram*), how to circumambulate (to go round the Ka'bah seven times) and offer prayers, running between Safa and Marwah, shortening of hair, ceremonies at Arafat, Mash'ar and Mina and stay at these places (for a limited period), commencement of journey from these places, throwing of the pebbles (at the Satans, seven times), offering sacrifices of the animals and shaving of the head, for the implementation of the above, the time and the places are fixed up. Also knowledge is necessary about the deeds which are obligatory, those which are recommended and those which are unlawful.

Hence, in matters like *Salat* and *Hajj* it is not possible for us to act upon the orders of the Holy Qur'an, without referring to the *Sunnah* and, in order to understand Islam,

it is necessary for us to refer to both the Qur'an and the *Sunnab*. And none separates these two from each other except those who want to relieve themselves of the responsibilities imposed by the rules and regulations of Islam and want to do everything independently. It is quite easy for them to separate, from the Holy Qur'an, the *Sunnab* of the Prophet, which explains it and then to interpret the Qur'an in any manner to suit their own wishes. But we are obliged to refer to the *Sunnab* of the Holy Prophet in order to understand Islam and to act according to the commands of the Holy Qur'an. However, we find with great regret that the *Sunnab* has been subjected to alteration and its real face has been disguised under the veil of verbal changes and intellectual interpretations and by fabrication of hadiths as well as by falsehood and calumnies imputed to the Holy Prophet. Thus truth has been abandoned by the interested persons and exactly the same kind of alterations and concealments have taken place in this nation as they took place in the former ones.

*"When Allah made a covenant with the followers of the Scripture saying: 'Tell the people about it (Mubammad's Prophethood) without hiding any part therefrom', they threw it behind their backs and sold it for a paltry price. What a miserable bargain!". (Surah Ale Imran, 3:188).*

*"And because of their breaking solemn covenant, we have cursed them and made their hearts hard. They change words from their context and forget a part of that whereof they were admonished. You will not cease to discover treachery from all save a few of them. Forgive and ignore them. Indeed Allah loves the kind". (Surah al-Maidah, 5:13).*



*"O people of the Scripture: Our Messenger has come to you. He tells you about the many things that you had been hiding of the Book and forgives you much". (Surah al Maidah, 5:16).*

*"O people of the Scripture! why do you confound the truth with falsehood and knowingly conceal the truth?" (Surah Ale Imran, 3:71).*

*"Do not confound the truth with falsehood, and do not knowingly conceal the truth". (Surah al-Baqarah, 2:42).*

*"Those to whom We gave the Scripture know you (Mubammad) just as they know their sons. But it is certain that a group of them knowingly conceal the truth". (Surah al-Baqarah, 2:146).*

*"Do you desire the unbelievers to believe you? There was a group among them who would hear the Word of Allah and understand it. Then they would purposely misinterpret it". (Surah al Baqarah, 2:75).*

*"Some Jews take certain words out of their context and by twisting their tongues to make a jest of the true religion say: we heard and disobeyed....". (Surah al Nisa, 4:46).*

*"Those who receive paltry gains by hiding the Scripture which Allah has revealed have in fact filled up their stomachs with fire. Allah will not speak to them on the day of Resurrection, nor will He purify them, instead they will face a painful torment". (Surah al Baqarah, 2:174).*

*"Those who hide the authoritative proofs and the guidance which We have revealed, after it has been made*

*clear to everyone in the Scripture, such are accursed of Allah and accursed of those who have the power to curse".*  
(Surah al Baqarah, 2:159).

These are the specimens of the verses of the Holy Qur'an, wherein Almighty Allah has made a mention of the alterations and concealment of facts indulged in by the previous nations.

In the hadiths, which will be quoted in the following lines, we will also learn from the words of the Holy Prophet that he predicted the imitation of all the activities of the previous nations by his own followers as well, and said that they too would follow the footsteps of the previous nations and would do the same things which were done by them.

(1) Shaykh Sadooq quotes in 'Ikmalud-din' that Imam Sadiq (P) narrated from his revered ancestors that the Holy Prophet said: "Whatever happened in the previous nations will also happen in this nation, step by step, and without any difference".<sup>(1)</sup>

(2) He also quotes Imam Sadiq (P) in 'Ikmalud-din' as mentioning, on the authority of his father and grandfather that the Holy Prophet said:

(1) The chain of the narrators of this hadith consists of the leaders belonging to the Holy Prophet's family viz. Imam Ja'far al-Sadiq (b. 148 A.H.) from his father Imam Muhammad al-Baqir (d. 114 A.H.) from his father Imam Ali Zayn al-Abidin (d. 95 A.H.) from his father Imam Husayn, the grandson of the Holy Prophet (martyred 61 A.H.) from his father Imam Ali (martyred 40 A.H.) and he from the Prophet of Allah. In his book Al-Aalaaq al-Nafisah p. 229 Ibn Rustah says: There are only five persons on earth who should have quoted the hadith of the Holy Prophet consecutively namely Ja'far b. Muhammad b. Ali b. Husayn b. Ali ibn Abi Talib.

"I swear by One who has truly appointed me as a Prophet and sent me to convey good tidings that my followers will go the way the previous nations went and will follow in their footsteps, so much so that in case a snake entered a hole amongst the children of Israel, a snake will enter the same hole in this nation also".<sup>(1)</sup>

(3) Ibn Hajar says in the book *Fateh-al-Baari*: "Shafi'i<sup>(2)</sup>

(1) The narrators of this hadith belong to the family of the Holy Prophet viz. Ja'far al-Sadiq from his father Muhammad al-Baqir and he from his grandfather Husayn and he from his grandfather, the Holy Prophet.

(2) This hadith has been quoted by Shafi'i from Abdullah bin Amr, Shafi'i is: Abu Abdullah Muhammad b. Idrees b. Abbas b. Shafi'i Muttalibi. There is a difference of opinion as to whether his mother was a Hashimite or belonged to the tribe of Azd. For this reason some persons have remarked about him as follows:

"Never has such a Hashimite been seen except he who should prefer Abu Bakr and Umar to Ali". As stated in the book entitled *Tabaqat Shafi'iah* he was associated with Hashim because he was the descendant of the brother of Hashim. He died in Egypt at the age of 54 in 204 A.H." (*Taqreeb al-Tehzeeb* vol. 2 p. 143).

As regards Abdullah b. Amr b. al-Aas Qarashi Sehmi, he was twelve years younger than his father and embraced Islam before his father did. He read the Qur'an and the ancient books and has quoted 700 hadiths from the Holy Prophet. He was present in the battle of Siffin, along with his father but repented later and used to say: "I wish I had died twenty years before".

There is a difference of opinion about the year of his death i.e. whether he died in Egypt in 63 A.H. or 65 A.H. or in Mecca in 67 A.H. or in Taif in 55 A.H. or 68 A.H. Similarly there are different versions about his age, (*Usud al-Ghaba* vol. 3 pp. 233 — 235 and *Jawame' al-Seerah* p. 276).

quotes from Abdullah b. Amr on authentic authority that the Holy Prophet said: "You will go the way the previous nations went and will follow them in sweet and bitter acts".

(4) Ahmad Hanbal in his Musnad and Muslim and Bukhari in Sahihayn have quoted Abu Sa'eed Khadari (1), one of the companions of the Holy Prophet, as having said: (this text appears in Sahihayn) "You will follow, span by span and cubit by cubit, the nations who have lived before you, so much so that if they entered the burrow of a lizard you too will go after them. Those present said "O' Prophet of Allah! Do you mean the Jews and the Christians? He said: "Who else could they be?"

In another narration appearing in the Musnad of Ahmad Hanbal it has been quoted thus: "You will imitate the children of Israel, in all respects so much so that if any of the children of Israel entered the burrow of a lizard, you too will go after him".

(5) Bukhari in Sahih, Ibn Maja in Sunan, Ahmad Hanbal in Musnad and Muttaqi in Kanz al-Ummal have quoted

- (1) According to another version in Bukhari, the wording of this narration is: "If they enter the hole of a lizard you too will enter the same hole".

Abu Sa'eed Sa'ad b. Malik b. Sanaan Ansari, belonged to the family of Bani Khadara. At the time of the battle of the Ditch, when he was only thirteen years old, his father brought him before the Holy Prophet. He was holding his hand and was saying: "O Prophet of Allah! His bones are strong". The Holy Prophet did not, however, accept him. He participated in the battle of Bani Mustalaq. He is one of those narrators from whom numerous hadith have been quoted. As many as 1170 hadith have been quoted from him. All the compilers of hadith have quoted his hadith. He died in 74 A.H. (Usud al-Ghaba and Jawame' al-Seerah p. 276).

Abu Hurayrah (in the words which we quote from the Sahih) as saying that the Holy Prophet said:

"Resurrection will not take place until my followers make the ways of the previous nations an example for themselves and follow them in their movements, step by step, span by span and cubit by cubit".

He was asked: "O' Prophet of Allah! like Persians and Romans?" He replied: "Who are the people other than these?"

The wording in the Musnad of Ahmad Hanbal is like this: "I swear by One in whose hands my life is that you will follow those people who lived before you span by span, cubit by cubit and *baa'* by *baa'* (1) in such a way that if they enter the hole of a lizard you too will enter it".

The people said: "O' Prophet of Allah! Who are these people? Are they the people of the Scriptures? He said: "Who else can they be?"

(6) Tirmizy in his Sahih, Tyalsi and Ahmad Hanbal in their Musnads and Muttaqi in Kanz al-Ummal have quoted (the wording is of Tirmizy): "Abu Waqid Laithy quotes the Holy Prophet as saying: "I swear by Him in whose hands my life is that you will act like the people before you acted".

The wording in Ahmad Hanbal's Musnad is this: "You will follow the actions of the earlier nations, one after the other." (2)

(1) *Baa'* is about two stretched arms

(2) Abu Waqid Laithi belonged to the family of Laith b. Bakr b. Abd Manat b. Kanana. There is a difference of opinion about his name and about the date of his embracing Islam i.e. whether he was present in the battle of Badr or participated



(8) Hakim in his Mustadrak as per the criteria of Sahihayn and Al-bezaar (as in the book Majma al-Zawaid) quote from Ibn Abbas that the Holy Prophet said: "You will tread in the path of the earlier nations, span by span, cubit by cubit and *baa'* by *baa'*, so much so that if one of them entered the hole of a lizard you too will enter it".

(9) Tirmizy in his Sahih and Hakim in his Mustadrak (in the manner Suyuti has quoted from him) have narrated (in the wording reproduced by us from Tirmizy) from Abdullah b. Amr that the Holy Prophet said: "Whatever happened to the children of Israel will also happen to my followers (They will follow their foot prints), so much so that if any one from amongst the children of Israel openly shared the bed of his mother, such a person will also appear in my followers".

(10) Majma al-Zawaid from Musnad of Al-bezaar and Kanz al-Ummal from Mustadrak have quoted Ibn Abbas<sup>(1)</sup> as saying that the Holy Prophet said: "You will perform the acts performed by the people who lived earlier than you, in all respects; span by span, cubit by cubit and *baa'* by *baa'*, so that if one of them entered the hole of a lizard you will also enter it and if one of them shared the bed his mother you will also do the same.

(11) Ahmad in his Musnad and Tabrani in Majma al-Zawaid

(Contd.)

in the conquest of Mecca or was not present in either of these and embraced Islam afterwards.

He has quoted 24 hadiths from the Holy Prophet, Bukhari has quoted his hadith in the Book Adab al Mufarrad. He settled in Mecca and died there in 68 A.H. at the age of 75 or 85. (Usud al-Ghaba and Jawame' al-Seerah p. 282).

(1) Abdullah b. Abbas has narrated 1660 hadiths from the Holy Prophet. All the compilers of Hadith have quoted his hadith, (Jawame' al-Seerah p. 276).

have quoted Sehl b. Sa'ad Ansari (1) as saying that the Holy Prophet said: "I swear by Him in whose hand my life is that you will perform the actions of the previous nations on the same pattern.

In the narration of Majma al-Zawaid by Tabrani this sentence has also been added: "In such a way that if they enter the hole of a lizard you will follow them". We asked: "O' Prophet of Allah! Like Jews and Christians?" He replied: "Who else than Jews and Christians?"

(12) As stated in the book entitled Majma al-Zawaid Tabrani quotes Abdullah b. Mas'ud (2) as saying that

- (1) Sehl b. Sa'ad b. Malik Ansari Sa'idi was fifteen years old when the Holy Prophet died. He was brought to Hajjaj, during the latter's time, on the pretext that he had not supported Uthman. Hajjaj ordered that his neck should be branded with a seal (which was the sign of being a slave).

He has narrated 188 hadiths from the Holy Prophet. All the compilers have quoted his hadith. He died in 88 or in 91 A.H.

It is said that he was the last companion of the Holy Prophet who died in Madina. (Usud al-Ghaba vol. 2 p. 366, Jawame' al-Seerah p. 277 and Taqreeb al-Tehzeeb vol. 1 p. 336).

- (2) Abu Abdur Rahman Abdullah b. Mas'ud b. Ghafil Hazali belonged to the tribe of Bani Sa'ad bin Hazeel who were the allies of Bani Zohra from amongst Quraysh. He became a Muslim in Mecca in the early days of Islam. It has been said that Abdullah b. Mas'ud was the first person who recited the Holy Qur'an loudly in Mecca. He migrated to Ethiopia and Madina and was with the Holy Prophet in all the battles in which he participated, 848 hadiths have been narrated by him and the compilers of hadith have quoted all his hadiths.

During his Caliphate, Umar appointed him as a teacher as well as the treasurer of the public treasury (*Bayt al-Mall*) of Kufah. During the days of Uthman, Walid complained against him. Caliph Uthman summoned him to Madina and

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the Holy Prophet said: "You people are very similar to the children of Israel. You will follow their ways and will act like them, foot by foot and step by step, in such a manner that no act assumed shape amongst them, which will not also assume exactly the same shape amongst you".

(13) As stated in *Majma al-Zawaid* and *Kanz-al-Ummal* Tabrani has quoted in his book "Al-Awsat" from Masturad bin Shaddad<sup>(1)</sup> that the Holy Prophet said: "None of the acts of the former nations will be left over, except that this nation will perform it".

(14) Ahmad in his *Musnad* and Tabrani in *Majma al-Zawaid* have quoted Shaddad b. Aus<sup>(2)</sup> as saying that the Holy  
(Contd.)

ordered that he should be flogged, so that his side-bones got fractured. He also deprived him of his annual grant. Abdullah b. Mas'ud fell ill. Now Uthman tried to make amends and sent him his dues, but Abdullah declined to accept them. He also made a will that Uthman should not partake in his funeral prayers. He died in 32 A.H. and was buried without Uthman becoming aware of it. (*Usud al-Ghaba* vol.3 pp.256 – 258, *Jawame' al-Sceerah* p. 276, *Taqreeb al-Tahzeeb* vol. 1 p. 450, *Ahadith-i-Umm al-Mo'minin Ayesha* pp. 62 – 65).

(1) Masturad b. Shaddad b. Amr Qarashi Fehri whose mother Da'ad was the sister of the wife of Jabir b. Hal. At the time of the death of the Holy Prophet, he was a young man. He has narrated seven hadiths from the Holy Prophet and Bukhari has quoted them as "Undecided ones". He settled in Kufah and Egypt and died in 55 A.H. (*Usud al-Ghaba* vol. 4 p. 354, *Jawame' al-Sceerah* p. 287, *Taqreeb al-Tehzeeb* vol. 1 p. 242).

(2) Shaddad b. Aus was the nephew of Hassan b. Thabit Ansari Khazraji. He has narrated fifty hadiths from the Holy Prophet and all the compilers of *Sihah* have quoted them. He settled in Jerusalem and died in Syria in 41 or 58 or 64 A.H. (*Usud al-Ghaba* vol. 2 p. 288, *Jawame' al-Sceerah* p. 279, *Taqreeb al-Tehzeeb* p. 347 and *al-Tarjuma* p. 26).

Prophet said: "Be it known to you that (the people of) this nation will make a model for themselves, the activities of those who lived before them and passed away and will act step by step like them".

In the biography of Shaddad b. Aus, as recorded in Usud al-Ghaba, the phrase "before you" has been used instead of "before them".

From what has been stated above, we learn that Almighty Allah has mentioned the alterations and changes made by the former nations and his Prophet has also given information that his followers will imitate the activities and behaviour of those nations.

When we place side by side with each other and compare those changes which took place in the earlier nations and those which took place in this nation, we learn that, as mentioned by Allah, the former nations made changes in their heavenly Books. The Almighty says: *"Tell them: who revealed the Scripture containing a light and guidance for the people which Moses brought? You wrote down only some parts of the original on paper and concealed much"*. (Surah al An'am, 6:91).

At another place the Almighty Allah says: *"In reality, it is not from Allah. They knowingly ascribe false statements to Allah"*. (Surah Ale Imran, 3:78).

In another verse it has been said: *"Woe to those who write the Scripture themselves and say: 'This is from Allah', so that they may sell it for a paltry price! Woe unto them for what they have done and for what they have gained"*. (Surah al Baqarah, 2:79).

We observe the proof of the words of Allah in the sacred Scriptures which are current at present.

In the third chapter of the Scripture entitled 'Genesis' in Torah we read the following in connection with the story of the creation of Adam:

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman: Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.



And the Lord God called unto Adam, and said unto him, where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. (Genesis, chapter 3 v. 1 – 12).

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis, chapter 3 v. 22 – 24).

From the above we observe the way in which the story of Adam's stay in Paradise has been related in the Torah, whereas the Qur'an says: "Satan tempted them and they, therefore, ate the fruit of the prohibited tree". Please refer in this connection to the 21st and 22nd verses of Surah al-Araf, translated below:

*"Satan swore before them that he was giving them good advice. Thus, he deceitfully showed them the tree*

*When they had tasted (fruits) from the tree, their private parts became revealed to them and they began to cover them with leaves from the garden. Their Lord then called out to them saying, "Did I not forbid you to eat (fruits) from the tree, and tell you that Satan was your sworn enemy?"*

This was the story of Adam as it appears in the Torah, which we have placed side by side with the version available in the Holy Qur'an and both of them have been compared and we have seen how in the Torah this story has deviated from the reality and has assumed an absurd shape.

We turn the pages of the Torah and come a few steps forward and reach the story of Lot and find that the daughters of Lot made him drink wine and slept with him and became pregnant. These are the words of the Torah:

"Thus were both the daughters of Lot with child by their father.

And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day." (Genesis, chapter 19 v. 36 to 38).

We proceed further and turn the pages and reach the story of Jacob. We find that he wrestled with a strong man throughout the night till-day break and then acquired the title of Israel (1) Here is the text of Torah:

- (1) Under the heading "Israel" from the Dictionary of the holy Book (in Persian) "Israel" means one who is victorious over the Lord.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved". (Genesis, chapter 32, v. 24 — 30).

We go further and reach the 32nd Chapter of Exodus and read the following:

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not know what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons,

and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

And he received them at their hand, and fashioned it with a graving tool; after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an alter before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord". (v. 1 – 5).

The Holy Qur'an, however, tells us that Samiri prompted the nation for this deviation, and Aaron (P) dissuaded them from this act but the children of Israel did not lend ear to him:

*"We threw them away and so did the Samiri. Then the Samiri forged the body of a motionless calf which gave out a hollow sound. The people said, This is your Lord and the Lord of Moses". (Surah Taha, 20:87 – 88).*

*"Aaron had told them before, 'My people, you are deceived by the calf. Your Lord is the Beneficent. Follow me and obey my orders'. They said, 'We shall continue worshipping the calf until Moses comes back". (Surah Taha, 20: 90 – 91).*

In the foregoing pages we have mentioned two examples of alteration in the Torah. In one of them, unbecoming things have been said about Almighty Allah and in the other, indecent matters have been associated with the Prophets of Allah. Besides those mentioned above there are many other evidences of alteration in the Torah and the specialists have studied these matters in

their writings and have given detailed accounts thereof. For example, Hujjatul-Islam Shaykh Muhammad Jawad Balaghi has pointed them out in his books entitled "Ar-Rihlatul Madrisiyyah" and Al-Huda ila Dinil-Mustafa".

He and other Islamic research scholars have proved alterations in the two Testaments in their historical and detailed discourses and the American Dr Hawkes has also alluded to them in the Dictionary of the Bible (under the heading Evangel) and also in the introduction to the book and has sought to remove the difficulties and to answer them, but has not succeeded in his efforts.

In order to complete this discussion, we reproduce below a specimen of changes and alterations made in the 33rd Chapter of 'Deuteronomy' from three editions of the Torah as a clear-cut case of tampering with the text:

(a) The off-set copy, as translated by the priest Robinson from the original in Hebrew into Persian and printed in London by Richard Watson in the year 1839 A.D.

### باب سی و سوم

- ۱ و اینست دعای خیر که موسی مرد خدا قبل از مردن بر بنی اسرائیل خواند
- ۲ و گفت که خداوند از سینای برآمد و از سعیر نمودار گشت و از کوه فاران نور افشان شد و با ده هزار مقربان ورود نمود و از دست راستش شریعتی آتشین برای ایشان رسید
- ۳ بلکه قبائل را دوست داشت و همگی مقدساتش در قبضه تو هستند و مقربان پای تو بوده تعلیم ترا خواهند پذیرفت
- ۴ موسی ما را بشریعتی امر کرد که میراث جماعت بنی یعقوب باشد



## CHAPTER 33

1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2. And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

3. Yea, he loved the tribes; all his saints are in thy hand, and they sat down at thy feet; every one shall receive of thy words.

4. Moses commanded us a law, even the inheritance of the congregation of Jacob.

(b) An offset copy which was printed in London by Richard Watson in the year 1831 A.D. and was based on the copy printed in Rome in 1671 A.D. for the benefit of the synagogues situated in the east.<sup>(1)</sup>

### الاصحاح الثالث والثلاثون

- ١ فهذه البركة التي بها بارك موسى رجل الله بني اسرائيل قبل موته  
٢ \* وقال جآ الرب من سينا واشرق لنا من ساعير استعلن من جبل  
٣ فاران ومعه الوف الاطهار في يمينه سنة من نار \* احب الشعوب  
جميع الاطهار بيده والذين يقتربون من رجله يقبلون من تعليمه  
٥ \* موسى امرنا بسنة : ميراثا لجماعة يعقرب

- (1) The third item of this chapter of the Torah is about the people who were with the last of the Prophet and is possibly in accordance with the sense of the following verse:

*"Muhammad is the Messenger of Allah and those with him are hard against the disbelievers yet kind among themselves. You can see them bowing and prostrating before*

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# الْأَصْحَاحُ الْثَالِثُ وَالْثَلَاثُونَ

وَهَذِهِ فِي الْبَرَكَةِ الَّتِي بَارَكَ بِهَا مُوسَى رَجُلَ اللَّهِ بْنِ إِسْرَائِيلَ قَبْلَ مَوْتِهِ فَقَالَ ١  
جَاءَ الرَّبُّ مِنْ سِينَاءَ وَأَشْرَقَ لَمْ مِنْ سَعِيرَ وَنَلَّاءَ مِنْ جَبَلِ فَارَاتٍ وَأَتَى مِنْ رِبْوَاتِ ٢  
الْقُدْسِ وَعَنْ يَمِينِهِ نَارُ شَرِيعَةٍ لَمْ ٣. فَأَحَبَّ الشَّعْبَ جَمِيعَ قُذَيْبِيهِ فِي يَدِكَ وَلَمْ ٤  
جَالِسُونَ عِنْدَ قَدَمَيْكَ يَتَقَبَّلُونَ مِنْ أَقْوَالِكَ ٥ بِأَمُوسٍ أَوْصَانَا مُوسَى مِيرَاثًا لِكُلِّ جَمَاعَةٍ ٥  
بِعَقُوبَ.

The alterations which have taken place in this part of the Scripture and reasons therefor are mentioned below:

Items 1 to 4 of this Chapter say that before Moses son of Imran died, he mentioned three places where Allah manifested His law and these consist of the following:

(a) Sinai viz. the place where Allah sent down His law to Moses in the shape of the Torah and he defines it in item 4 as the inheritance of the congregation of Jacob. Hence this law is specially for the children of Israel.

(b) Seir or Sacir: It is the same land in which the mountains encircling Jerusalem are situated, as stated in the Dictionary of the Bible under the heading 'Seir' and in Mu'jam-al-Buldan under the heading 'Sacir'.

(Contd.)

*Allah, seeking His favours and pleasure. Their foreheads are marked dare to the effect of their frequent prostration. Their description is mentioned in the Torah and the Gospel...*" (Surah al-Fat-ha, 48:30).

(1) The wording in the New York edition (1867 A.H.) is also the same.

It is the same place, where the law of the Evangel been given here by Moses.

(c) Faran mountain: As mentioned in Chapter 21 of Genesis in the Torah Faran (or Paran) is a place where Abraham took Hagar and Ishmael at the request of Sarah and in serial No. 21 thereof, it has been said thus about Ishmael:

"And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt".

And it is admitted unanimously that after leaving the house of Abraham, Ishmael and Hagar stayed in Mecca and were there till the time of their death, and their graves in 'Hajr-e-Ishmael' are well-known, even today. Hence, Faran mountain should be one of the mountains situated around Mecca, as has been explained by all lexicographers in the dictionaries under the heading 'Faran' (Yaqut in *Mu'jam al-Buldan*, Ibn Manzoor in *Lisan al-Arab*, Feerozabadi in *Qamus* and Zubaidi in *Taj al-Uroos*).

As regards the attributes of the law which descended on Faran mountain and the quality of the command of Allah which appeared therein, according to the translation of the priest Robinson, the same are as follows:

"He shines forth from mount Paran and he has come with ten thousands of saints and has come to them with a fiery law. He loves the tribes. His saints are in thy hand and they sit down at thy feet; every one shall receive of thy word".

In the copy printed from the Roman copy the wording is as follows:

"He appears from mount Faran and there are

thousands of saints with him. In his right hand there is a fiery law. He loves the tribes. All purities and the saints are in his hand and come near his feet and receive instruction from him".

The glow from mount Faran is accorded with the descending of the law of the Holy Qur'an on the last of the Prophets, Muhammad (Peace be upon him and his progeny), because it was revealed to him in the cave of Hira, in mount Faran, which is situated in the vicinity of Mecca. And it was also the Holy Prophet who later arrived in Mecca with ten thousand persons and conquered it. And it is he in whose hand there is a fiery law i.e. the law of the war (*Jihad* is an integral part of the *Shariah* of Islam). It is the Holy Prophet who loves the tribes or assemblies of persons. It is also said in the Holy Quran:

*"Muhammad, We have sent you for no other reason but to be a mercy for mankind"*. (Surah al-Anbia, 21:108).

*"We have not sent you save as a bearer of glad news and a warner to the mankind"* (Surah al-Saba, 34:29).

This appearance and this glow truly applies to the appointment of Muhammad (P) to the prophetic mission and not to any one else, because Moses (P) came with his brother and Jesus (P) came with a few apostles and the sentence: "And he came with ten thousand of saints" does not apply to either of them. And similarly it is not true about Jesus (P) that there is a fiery law in his hand. And it also does not apply to Moses (P), who came with a law specially meant for the children of Israel and the congregation of Jacob (P), that he loved the tribes.

It has been for these reasons that alterations have been made, in different copies of the Torah, as indicated below:

Translations:	1st sentence	2nd sentence	3rd sentence
Robinson	Came with ten thousand close associates.	And brought in his hand a fiery law for them.	Loves the tribes
Roman	And with him there are thousands of clean ones.	And in his hand there is a fiery law.	Loves the nations.
American Press, Beirut.	And he came from the heights of Jerusalem.	And in his right hand there is the fire of law for them.	So he loves the nation.

In the first sentence the phrase 'came with ten thousand associates' has been substituted by 'And with him there are thousands of clean ones' and eventually this phrase has been replaced by 'And he came from the heights of Jerusalem' so that the last alteration may accord with the advent of Jesus (P).

In the second sentence the phrase 'fiery law' has been changed into 'fire of law' so that it may not accord with the 'Law of war' and may not apply to the *Shariah* of the last of the Prophets, Muhammad (P).

In the third sentence the word 'tribes' or 'nations' which was in plural has been substituted by 'nation' which is in singular so that it may apply to some one other than the last of the Prophets.

These were a few of the specimens of the alterations, which took place in the previous nations. However, so far as the Holy Qur'an is concerned, the Almighty Allah has



declared that nothing will come which renders it false:

He says: *"It is certainly a valuable Book. Falsehood cannot reach it from any direction. It is the revelation from Allah, the all-Wise, the Praiseworthy One"*. (Surah al-Fussilat, 41:41 – 42).

And Allah Himself has made it known that He is the Protector and the Guardian of this Book.

He says: *"We Ourselves have revealed the Qur'an and We are its Protector"*. (Surah al-Hijr, 15:9).

At another place He has announced that even the Prophet is not empowered to ascribe anything to Allah and impute anything false to Him.

He says: *"It is a revelation from the Lord of the worlds. Had Mubammad invented some words against Us, We, assuredly would have caught hold of him by his right hand and cut-off his life-artery. None of you would be able to prevent Us from doing this to him"*. (Surah al-Haaqqah, 69:43 – 47).

And once again He has alluded to the fact that if He takes away the Qur'an, the Prophet will have no power left with him to perform any job.

He says: *"Had We wanted We could have removed the Spirit through whom We sent you revelation. Then you would not have found anyone to intercede with Us for you"*. (Surah Bani Israel 17:86).

At another place He mentions that the genii and the human beings are not capable of preparing a book like the Qur'an.

*"Say: If all men and jinn were to come together to bring the equivalent of this Qur'an, they could not do so, even if they all were to help each other". (Surah Bani Isreal, 17:88).*

He invited the people to the Qur'an and declared it to be His miracle that they cannot produce the like of it.

The Almighty Allah says: *"Should you have any doubt about what We have revealed to our servant, present one chapter comparable to it. And Call all your supporters besides Allah if your claim is true. If you do not produce such a chapter (and you never will!) then guard yourselves against the fire whose fuel will be men and stones and is prepared for those who hide the truth". (Surah al-Baqarah, 2:23 - 24).*

And in the following verses He says: *"Do the unbelievers say that Muhammad has falsely ascribed the Qur'an to Allah? Ask them compose ten chapters like thereof, and call on whomever you can for help besides Allah, if you are true in your claim. If they will not respond to you, know that Allah has sent it with His knowledge". (Surah Hud, 11:13 - 14).*

And in the following verses He further says: *"No one could have composed this Qur'an besides Allah. This confirms the existing Scripture and explains itself. There is no doubt that it is from the Lord of the worlds. Do they say that Muhammad has invented it? Muhammad, tell them, 'If your claim is true compose only one chapter like it and call on anyone besides Allah for help". (Surah Yunus, 10:38 - 39).*

These are the words of Almighty Allah about the Qur'an and profound research, has supported them and confirmed their being true. It is, however, not possible for

the present to prolong this discussion.<sup>(1)</sup>

However, we shall now examine some of the narratives, the purport whereof is opposed to what has been stated above, and which apparently speak to the contrary. The following narratives are examples thereof.

(a) The following has been narrated from the Caliph Umar bin Khattab in Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood, Tirmizy, Ibn Maja and Mota of Malik (the wording is of Sahih Bukhari):

"Allah appointed Muhammad (P) to the Prophetic Mission and revealed the Book to him. One of all the verses revealed by Allah was the one relating to 'stoning'. We read and understood it and kept it in our minds. The Prophet himself acted according to this law, and stoned the guilty people and we also did the same. I am afraid, that, with the passage of time, some one might say: 'By Allah! I have not read the verse regarding stoning in the Book of Allah' and people may be misguided on account of their abandoning this obligation. Truly, (orders regarding) stoning of a '*mobsan*'<sup>(2)</sup> do exist in the Book of Allah and we used to read them".<sup>(3)</sup>

- (1) Please refer to the introduction to 'Tafsir Ala al-Rehman' and the introduction to 'Tafsir al-Bayan'.
- (2) The word *mobsan* is derived from the root-word *bisn* and means fortified. *Mobsan* is one who has a spouse and is, therefore, within the stronghold of modesty and chastity and should not, as a rule, commit adultery. In case such a person commits adultery his act is called *mobsan's* adultery.
- (3) There is a similar narration in Musnad of Ahmad (5/132) by Abi b. Ka'ab and also by Zayd b. Thabit (5/183).

The verse which Umar claimed to be a part of the Holy Qur'an has been quoted in Sunan Ibn Maja in these words:

الشيخ والشيخة فارجموها البتة.

"Do stone (both) the aged man and the woman (guilty of adultery)".

And in Sahih Bukhari and Musnad Ahmad this hadith is as under (the wording being of Sahih Bukhari): Then we used to read this verse from the Book of Allah:

لا ترغبوا عن آباءكم فإنه كفر بكم ان ترغبوا عن آباءكم.

Don't seek distance from your ancestors which will be treated to be blasphemy on your part, because distance from the ways of ancestors is blasphemy".

(b) The following has been narrated in Sahih Muslim, Sunan Abi Dawood, Nisai, Darami and Mota of Malik (the wording being of Sahih Muslim):

"The Mother of the Faithful Ayesha says: Of the verses which were treated to be a part of the Qur'an, one was this:

عشر رضعات معلومات

To suckle (a child) ten times is fixed and these verses used to be recited till the time of the Holy Prophet's death"

Ibn Maja quotes this narration in these words: Ayesha says: The verse relating to stoning was revealed.

ورضاعة الكبير عشرا

"To suckle (a child) ten times is fixed". This verse was (written) on a paper (which was lying) under my couch. When the Holy Prophet passed away and we were busy with matters connected with his death, some pet animal ate that (piece of) paper.

(c) According to Sahih Muslim Abu Masa Ash'ari spoke thus to the reciters of the Qur'an from amongst the people of Basra who numbered three hundred: "We used to recite a sura whose length and vehemence of words and meanings were like those of Sura al-Bara'at, but we forgot it later. However, this sentence from that sura has survived in my memory:

لو كان لابن آدم واديان من مال لا يبتغي وادياً ثالثاً ولا يملأ جوف ابن آدم الا التراب.

'If a human being has two valleys full of wealth he is after another (valley). The belly of a human being cannot be filled by anything except dust'.<sup>(1)</sup>

Similarly we used to recite another sura which resembled one of the doxologies but forgot it later and now I remember only this verse from it:

يا ايها الذين امنوا لم تقولون ما لا تفعلون فكتب شهادة في اعناقكم فتسئلون عنها يوم القيامة.

O believers! Why do you say that which you don't do? For it will be recorded as an evidence against you and will be a testimony which will be suspended round your necks and you will be questioned about it on the Day of Resurrection.

If the specimens, of such forged and counterfeit narrations can prove anything it is that this nation has also attempted, like the previous ones, to tamper with its heavenly Book and has imitated the previous nations in this behalf and has thus proved the applicability of the Holy Prophet's prediction to it viz. "You will follow the ways and traditions of the past people, point by point and step by step, 'so much so that if they enter the hole of a lizard you, too, will enter it'".

(1) A similar expression 'upto the same place' has been quoted in Musnad of Ahmad (vol. 5 p, 131) as narrated by Abi b. Ka'ab.



And if these attempts have proved futile and the hands of the violators have not reached the Holy Qur'an, it is a proof of the divine promise that:

*"Falsehood cannot reach it from any direction".*  
(Surah Ham mim 41:42).

The Almighty Allah has protected His valuable Book from all such idle talks and absurd remarks which every Arab, possessing decent taste, detests. This is a proof of this verse wherein He says:

*"We revealed the Qur'an and verily We are its Protector".* (Surah al Hijr, 15:9).

And we can see ourselves that such idle talks have found their way into the traditions and, whereas they remained at a distance from the precincts of the Qur'anic verses, they were quoted in the books of Hadith. The Qur'an has, however, remained safe from them and the Muslims have passed it on from generation to generation, so that it has remained exactly in the same shape from the time of the Holy Prophet to the present day as it was revealed to him and communicated to the people.<sup>(1)</sup>

This was the fact and reality of the sovereignty of the Qur'an amongst the Muslims. However, the Sunnah and the Hadith did not remain safe from alterations and are not like the Qur'an. On the other hand the enemies of Islam who infiltrated into the Muslim masses and ostensibly claimed to be Muslim, although they were in fact Jews, Christians, atheists and irreligious persons, found an

- (1) Examples of such alterations are recorded in certain books. This strengthens our standpoint about the alterations. Hence we have tried to discriminate between the truth and the falsehood and between reality and absurdity.

opportunity to make changes in the Hadith and Seerah of the Holy Prophet and his companions as well as in the history of Islam and the Hadith which interpret the Qur'an. And it may perhaps be said that we do not observe with regard to the previous prophets that one hundred and fifty false companions of any one of them should have been mentioned.

In spite of all this we see that those forming the majority in the Muslim society agree to the correctness of what has been collected by the earlier writers and consider their books to be free from all sorts of faults and defects and whenever, during the course of discussions, the matter gets linked with any of these books, they feel relieved and are perfectly satisfied. So much so that if they read in *Tarikh al-Tabari* about the history of the companions or in well-known books like *Sahih* about the Hadith of the Holy Prophet or in *'Seerah Ibn Hisham'* with regard to the Seerah of the Holy Prophet, they do not make any further effort or research for distinguishing the right from the wrong and blindly follow those scholars.

While conducting research about the life history of Abdullah bin Saba we come across alterations in *Akhbar al-Tabari*, which is one of the most reliable historical sources amongst Ahl al-Sunnah, and find that good many alterations have taken place in the traditions relating to the companions; alterations which have metamorphosed the facts and changed their shape.

Whenever a research scholar looks with critical eye on *Seerah Ibn Hisham*, an extremely reliable book according to them (i.e. *Ahl al-Sunnah*), and on some other well-known and authentic books on hadith, he comes across very dangerous alterations.

In the light of what we have mentioned above, our

aim with regard to the books on hadith, biography and history is confined to three things and the fourth item thereof cannot be imagined:

(a) We should set aside all hadith and should content ourselves with the Qur'an only for obtaining information about Islam. In the beginning of this discussion we have observed that this is not possible and its result would be that we should forsake Islam which will be as good as not referring to the Qur'an.

(b) We should accept all that we find in the books which are reliable and the contents whereof are considered by us to be correct, and should abandon all discussions and research which it may be possible to conduct about the narratives and the traditions and should not conduct any comparison and research to find out the forged matter and other similar things, which occur in the books of hadith, biography and the history.

It has become clear from the studies and research already conducted that the result of adopting such a point of view will be this that wrong should be accepted as right and falsehood as truth. This will not make any difference with the first item viz. forsaking the Holy Qur'an and abandoning Islamic laws and realities.

(c) That we should bow our head before all the books of hadith, biography and history and subject them one by one to discussion and comment. We should study their text and authorities and place the narratives of one book side by side with the narratives resembling them and available in other books and study them carefully and then accept that which becomes available as a result of scholarly assesment.

As our concern, with the sources of Islamic research

(other than the Qur'an) is limited to these three conditions only, and the result of the first two conditions amounts to not referring to Islam, we are obliged to adopt the third course, if we desire to refer to Islam, to understand it and to act upon it.

When we are in need of Islam and have no alternative left except to take into account such discourses it is appropriate that we should give the biography of the companions precedence to other discourses — the same job for which these studies and the research are meant, because the companions are the source of making the hadith and the biography of the Holy Prophet available to us.

We have seen that some narrations of biography and hadith have removed the veil from the faces of forged companions, who have not been created by Allah. Thus, it is necessary that during the course of our study we should prefer more important books to important ones and the important ones to others and, as far as possible, put forward those which are more renowned as compared with those which are not at par with them.

This series of our research studies undertakes, with perfect meekness, to proceed on this course. If Almighty Allah grants us success to do the right thing we would be grateful to Him. However, if we do not achieve the desired success in this behalf, it should be for the Islamic scholars and men of letters to tread this path in the name of Allah, and with a view to save the Sunnah of the Prophet of Allah and to purify it from incorrectness.



## THE RESUME

Islam is available, in its entirety, in the Holy Qur'an and the *Sunnab* and, in order to understand it, both of them should be referred to simultaneously. No one separates the Qur'an and the *Sunnab* from each other except one who wants to act according to his personal desires and to interpret the Holy Qur'an to suit his own wishes. Allah and His Prophet have ordered that, in order to gain access to Islam, both of them (the Qur'an and the *Sunnab*) should be referred to. However, when we refer to the *Sunnab* we find that it has been covered with various alterations and in this matter this nation has followed the example of previous nations and imitated them. This is in accordance with the information given by Allah in the Holy Qur'an about the changes made by the former nations and the announcement made by the Holy Prophet that this nation would follow the former nations in all respects.

During the course of these alterations tens of thousands of forged and altered narrations found their place in the books on biography, history, beliefs of Islam and commentaries of the Holy Qur'an, so much so that true Islam has been hidden under the garb of idle talks and



its real face cannot be seen. And this has been the cause of the dispersion of the Muslim masses, during the present time, and their being divided into scattered sects.

Hence, if we are keen to understand Islam, such studies are necessary for us. And if we pay any heed to the conditions of the Muslims and give importance to the unity of the Muslim society and think of acting according to the commandments of Islam and are anxious to remove their differences and dispersion, we are obliged to feel the necessity of such discourses. And without such evaluation and research it is not possible for us to understand Islam in the shape in which it was brought by the Prophet of Islam and to act upon it and it is also impossible to achieve the unity of Muslim Ummah.

In the circumstances, when the condition is like this, it is necessary for us to continue these discussions and studies so that we may be able to distinguish between the right and the wrong. It is also necessary for a group of thinkers to keep themselves engaged in this task and it is as well obligatory for every Muslim to tolerate this inconvenience and to avail of the production of their scholars in the path of Allah and for His pleasure.

However, I swear by the Almighty who has created the earth and the heavens and has sent the Prophets, that the remarks: "Don't speak. Don't mention his name. Don't discuss" are the worst words which are uttered against knowledge and wisdom and are the most damaging sentences for Islam and, from whichever mouth they come out, they are decidedly the words of Satan and the result of an obsession. And as against these sentences I have only to say as the Holy Prophet said:

اَللّٰهُمَّ اهْدِ قَوْمِيْ اِنَّهُمْ لَا يَعْلَمُوْنَ

"O Allah guide my people, since they are ignorant".



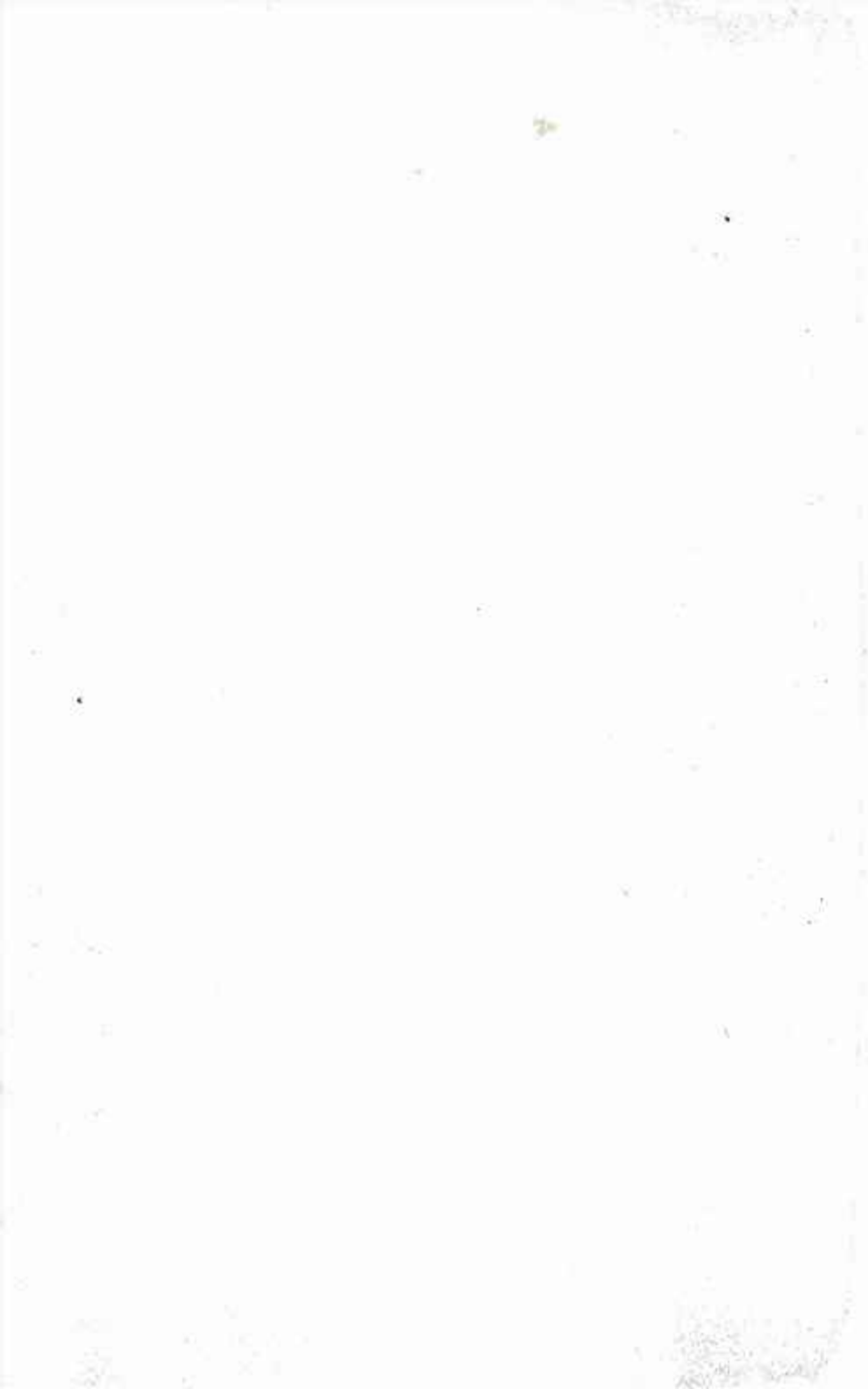
THE COMMANDER OF THE FAITHFUL  
IMAM ALI (P) SAID

“I wonder, why people, when at night the dinner is brought for them, take trouble to light a lamp that they may see what goes into their bellies; but, while gorging their spirits do not take care to open the doors of their minds and enlighten them that they may eschew the appendages of ignorance and sin from finding a way into their beliefs and actions”.

**A PROBE  
INTO THE  
HISTORY OF  
HADITH**



**PART  
II**



It had been the practice of the people in the past that after every Prophet, they used to make changes in his teachings diametrically and even to introduce additions and alterations in the revealed Book. Then Allah had to send another messenger with a fresh set of teachings and in this way He renewed His own earlier religion.

This divine and heavenly discipline thus attained perfection and completion only with the advent of the Holy Prophet of Islam. Allah at this stage decided to introduce the religious code of Islam as a final to all previous Divine systems. For this reason He took upon Himself the responsibility of safeguarding and protecting the heavenly book of Islam against any change or alteration saying: *"We have without doubt, sent down the Message; and We will assuredly guard it (from corruption)".* (Surah 'al-Hijr, 15:9).

#### **The origin of differences among the Muslims:**

The basic and fundamental principles of the religious commandments of Islam dealing with *Salat, Zakat, Hajj* and all that man mostly needs, either pertaining to prayers or to mutual dealings, are pin-pointed in the Holy Qur'an. The Holy Prophet explained and elaborated the commandments contained in the Holy Qur'an. He fixed the *rak'ats*

in prayers and what was to be recited in them; he also fixed the taxable amount of money and enjoined the rites to be performed during *Hajj*. He also dealt with details of all other religious obligations.

The result is that though the principles of the commandments are all given in the Holy Qur'an, yet their elaboration and exposition have been made by the Holy Prophet in the form of traditions which have got to be followed as Allah Himself has commanded saying: "*Whatsoever the Messenger gives you, take it and whatsoever he forbids, abstain from it*". (Surah al-Hashr, 58:7). But unfortunately, some people, even during the life-time of the Holy Prophet, attributed lies to him. They fabricated narrations and attributed them to the Holy Prophet. This is borne out by one of the remarks of Imam Ali (P) in Nahj al-Balagha. Says he: "During the time of the Holy Prophet, some people attributed many lies to him and once (having come to know of the mischief) he stood up from his seat and addressed the people saying: "Whoever attributes lies to me deliberately will find his place in Hell".(1)

The trouble-mongers continued this malpractice (of attributing lies) even after the demise of the Holy Prophet. This is how the Islamic commands were tinged with various hues and ultimately dissensions arose among the Muslims as a whole. Since Allah had already guaranteed the safety and protection of the Holy Qur'an against all sorts of alterations or changes, these vicious people laid their unholy hands on the hadith of the Holy Prophet which are the interpreter and elucidator of the

(1) See Imam Ali's Nahj al-Balagha, Speech 201.

Also see: Sahih Bukhari by Muhammad b. Ismail Bukhari Chapter "*Ilm*", Topic: Sin of the person who attributed lies to the Holy Prophet; and

Fateh al-Bari by Ibn Hajar Asqalani vol. 1, p. 209.

intent and import of the Holy Qur'an. These people fabricated narrations concerning various topics and attributed them to the Holy Prophet. Thus we see what an amount of differences and discords got their easy way into the Muslim ranks, so much so that serious differences arose even on the basic beliefs as well as their off-shoots.

These people went even to the extent of disputing the attributes of Allah: "Has Allah a body and limbs", they asked, "and will He be seen on the Day of Resurrection? If so, how?"<sup>(1)</sup> They also differed even about the Holy Qur'an itself and posed questions, like: "Is Qur'an the creation of Allah and not eternal?" or, "Is it self-existing and eternal?"

They also disputed the position and entity of the Prophets and asked: "Are the Prophets infallible?". They maintained that the Prophets were infallible only so far as their conveying of the Divine message was concerned, but in other matters, they were liable to commit sins.

Moreover, they held different views regarding the Holy Prophet's first revelation, saying, "Did the Holy Prophet at the time of his first revelation take Gabriel as a devil who wanted to insinuate him and make fun of him?" or, "Did the Holy Prophet know that it was indeed the Trusted Spirit and was revealing and inspiring the Qur'an into his heart?"<sup>(2)</sup>

(1) See Tawhid by Ibn Khuzaimah published by Maktabatul Kulliyat al-Azharyyah, Egypt (1387 A.H.).

Also see: Kalimah Hawlal Ruya, by Allama Abdul Husayn Sharafuddin Amuli, printed at No'man Press — Najaf, Iraq.

(2) See the discussion "The Beginning of Revelation" in the books written by Shiahs as well as Sunnis.



They also had divergent views on the issues related to subsidiary commands (of Islam), for instance, "Should a man, performing ablution, wash his feet or wipe them clean; or, can a man going to recite the opening chapter (*al-Fatiba*) in the beginning of Prayer commence it with '*Bismillahir Rahmanir Rahim*' or not or, in the *Hajj*, is the Second circumambulation of the Ka'bah (*Tawafun Nisa*) obligatory or not?"<sup>(1)</sup>

In this way, all the Islamic tenets and laws underwent bewildering changes. If we probe into the causes of all these differences and disagreements, we find that discords of this nature were introduced by the machinations of the Caliphs of their times. Political expediency was at work in most of their rulings and findings.<sup>(2)</sup> Large groups of stipendiaries did all they could to interpret the Qur'anic verses in a manner that lent support to their rulers' wishes.<sup>(3)</sup> They also quoted the Holy Prophet's hadith with the same objective, with the result that all the orders that were signed by these people became laws and had got to be obeyed by the masses under duress. These laws were supposed to contain the true Islamic spirit. Naturally, therefore, any adverse comments on such laws met with their disapproval and so if anyone rose to oppose the orders, they had chosen to issue, he was dealt with very cruelly. At times, such a man faced the danger of being put to death. Such a cruel treatment was meted out to the opponents of the Caliphs' orders which were contrary to the Holy Qur'an! Besides, the rulers, in the best interest of their governments, decided to bind their Muslim subjects

- (1) See: *Masail al-Fiqhiyyah* by Allama Abdul Husayn Sharafuddin Amuli and *al-Wuzu* by Najmuddin al-Askari.
- (2) See: *Min Tarikh al-Hadith* by Allama Murtaza al-Askari and *Azwa Ala Sunnah al-Muhammadiyah* by Shaykh Mahmud Abu Riyah of Egypt.
- (3) *Tarikh al-Shiah* by Muhammad Husayn Muzaffar.

to follow one of the four leaders (*Imams*) of the Sunniite school (1) for the solution of their legal problems. These leaders were Abu Hanifah, Shafi'i, Ahmed bin Hanbal and Malik bin Anas (2). The subjects were also compelled to follow the way of Ash'ari (3) regarding the issues concerning the fundamentals of belief.

A number of Muslims confined themselves to following the six Sihah (4) especially "Sahih Muslim" and "Sahih Bukhari" and by refraining from debating or discussing the Hadith, they closed the door of the science of Hadith upon themselves. Since they had been compelled to follow one of the four religious leaders mentioned above, the pathway of research remained blocked for them.

At the time when the Muslims were toeing the line of their Caliphs to the extent that the orders issued under their authority were deemed to be Divine commands, there were persons in the Muslim Ummah who were sincerely devoted to defend Islamic tenets against all odds and spared no pains to see that all the orders were strictly in accordance with the Qur'anic teachings. They were

(1) Sultan Zaahir Bibrus Bandqidari issued a proclamation in this regard in the year 665 A.H. (Maqrizi's Khutat p. 61).

(2) The four Imams of the Sunnites are Abu Hanifah No'man bin Thabit who was a slave of Banu Tayumullah. He died in 150 A.H. Abu Abdullah Malik bin Anas died in 179 A.H., Abu Abdullah Muhammad bin Idris Shafi'i Mutallibi died in 204 A.H. and Abu Abdullah Ahmad bin Hanbal Zahli Shebani, died in 241 A.H.

(3) By Ash'ari is meant Abul Hasan bin Ali bin Isma'il who died in 324 A.H. The life histories and other details of this group can be studied from the book, "Ebar" by Zahabi.

(4) "Sihah" is the plural of "Sahih". This word applies to the books about which the Sunnites believe that all the narrations contained therein are correct.

wedded to the task of protecting the religious commandments from becoming defunct. They were also very keen on keeping the hadith of the Holy Prophet intact from all alterations or changes. These persons were the *Ahl al-Bayt* and those who obeyed and followed them were called "Shiah". The Shiah scholars, as a matter of principle, accepted only those hadith of the Holy Prophet which were narrated by these infallible Imams and communicated them to the people at large.

A poet has very well said in this regard: "Follow those whose words and hadith denote: Our grandfather narrates (as words received) from Gabriel and Gabriel from Allah".

The Shiah scholars have been trying very intelligently and selflessly to secure and propagate the teachings of Islam ever since its inception till today.

But it is a pity that majority of the people followed their rulers and sovereigns and believed that the true Islam was the one which their masters and lords had chosen. These people further believed that the commands of Allah were those that their rulers had declared as valid and accepted them. To them the only narrations which the potentates had accepted were correct.

Such being the circumstances, a group of people who had gradually drifted away from the real Islam and did not follow the infallible Imams, emerged on the horizon of Islam and called themselves as *Ahl al-Sunnah wa al-Jama'ab*. (People of the Sunnah and Party). Another group of people who were opposed to the then rulers and followed the rightful Imams of the Prophet's House came in the lime light and were called "Rafazah".<sup>(1)</sup> This is why

(1) This word is derived from "*Rafz*" which means to discard or reject. It applies to Shiah, because throughout their long

the rulers of those days used to torment and torture these Imams, one after the other, and used to inflict excruciating pains on their adherents and followers under various concoctions and cooked up charges.

The distinguished scholars among the Shiah rose against all these wrongs and, one generation after another, stood firm on their ground until they succeeded in introducing their animating and inspiring Shiite school making clear the points of difference between themselves and the Sunniite school.

Among the Shiah scholars who dedicated themselves to this task in recent years are the following:

(a) The Late Saiyid Mohsin Amin (d. 1371 A.H.) author of the book "*Aa'yan al-Shiah*"<sup>(1)</sup> (The eminent personalities among the Shiah).

(b) The Late Shaykh Muhammad Husayn Ale Kashif al-Ghita (d. 1373 A.H.) author of the book "*Asl al-Shiah wa Usuliba*"<sup>(2)</sup> (The Shiah Origin and Faith).

(c) The Late Shaykh Aqa Buzurg Tehrani (d. 1390 A.H.) author of the books "*Al-Zariah Ila Tasnif al-Shiah*"<sup>(3)</sup> and "*Tabaqaat A'laam al-Shiah*".

(Contd.)

history, they used to reject the cruel orders that were against the truth and justice.

(1) *Aa'yan al-Shiah* is an encyclopaedia dealing with the histories of Shiah narrators. It was printed at Insaf Printing Press, Beirut, in fifty volumes in the year 1958 A.D.

(2) This book has been published by Islamic Seminary.

(3) *Al-Zariah Ila Tasnif al-Shiah* has been printed in twenty volumes till to-date, and according to an estimate one third of the book still remains in manuscript form. Similarly the book *Tabaqat A'laam al-Shiah* has been written by the late writer, but only four volumes of it dealing with the narratives of the scholars of 13th and 14th centuries after Hejra have been printed so far.

(d) The Late Shaykh Muhammad Reza Muzaffar, author of the book "*Aqaid al-Imamiyyah*".

(e) The Late Saiyid Muhammad Husayn al Tabatabai (d. 1402. A.D.) author of the book "*Shiah dar Islam*".

This group of scholars together with others have adopted a course to defend the Shiah and the Shiite faith and each of these great men has, in good faith, done full justice to this noble task by his forceful writings.

However, as in our opinion differences and disagreements have been created by what has been attributed to the Holy Prophet with the name of hadith and whatsoever right or wrong that has been written about his biography, it is in the fitness of things that we should make a probe into such hadith and writings so that we may break the inertia caused by depending upon the sayings of the old scholars and following them blindly. Thus we may be able to bring the writers of hadith an history down from the level of devotion bording on worship (1) and may, by means of thorough discussion and profound research, open the way to a correct knowledge of hadith and history.

Now, it is our duty to discuss intelligently and scholarly the facts about the hadith of the Holy Prophet and the biographical accounts of his life and the lives of his companions, more especially of those who have undertaken to narrate hadith. After that, we have got to discuss books on hadith and various schools of religious thought in Islam according to their respective groups from their inception till today. This is the only way by which we may arrive at the truth and root out the differences that exist among the Muslims.

(1) As it can be seen a section of the Sunniite Muslims have such beliefs about their leaders of old.

Among the people who have treaded this path are the following:

(a) The Late Abdul Husayn Sharafuddin (d. 1377 A.H.), author of the book entitled "*Abu Hurayrah*".

(b) The writer of the present book in a series of research work on history and hadith, published under the title "*Dirasab fil Hadith wal Tarikh*" (Studies in Hadith and History). (1) Under this series, a number of books have been published on various topics.

Those people who want to have a first hand information on the subject, should study the conversation of Imam Ali ibn Abi Talib with Sulaym bin Qais. Sulaym says: "I told the Commander of the Faithful that I have heard something relating to the interpretation of the Holy Qur'an from Salman, Miqdad and Abuzar. It differs from what others say. Then I heard from you which agrees with what I have heard from them (Salman, Miqdad and Abuzar). Besides, there are in vogue in the people meanings and interpretations of the Holy Qur'an and the hadith of the Holy Prophet which you oppose and consider them to be false. Do you mean to say that people have attributed lies to the Holy Prophet purposely and intently to have interpreted the Holy Qur'an all by themselves?" Ibn Qais says that Imam Ali (P) turned to him and said "The hadith that are in circulation in the people are those that deal with right and wrong, truth and falsehood, the orders which abrogate and the orders which are abrogated,

(1) The following books have so far been published in these series:

- (a) Abdullah bin Saba, 3 vols. a publication of Majme Ilmi Islami, Tehran.
- (b) Ahadith-i-Umm al-Mu'minin Ayesah, 3 vols. a publication of Majme Ilmi Islami, Tehran.
- (c) Khamsun wa Miatah Sahabi Mukhtalaq, 2 vol. a publication of Majme Ilmi Islami, Tehran.



together with general and particular, clear and allegorical and real and imaginary things. It is an undeniable fact that people attributed lies to the Holy Prophet even during his life-time with the result that when the Holy Prophet came to know the situation, he at once stood up and started addressing the people and said that there were a large number of liars existing among them, and warned that if anyone attributed lies to him deliberately, he would dwell in Hell. Even after the Holy Prophet's demise also, people ascribed lies to him. (1) There are four types of persons who narrate the hadith for you. These are:

(1) A double-faced person who makes a show of his faith and Islamic way of life but commits sins without any hesitation or fear. Such a person attributes lies to the Holy Prophet. If the people had declared him a hypocrite and a liar, they would not have accepted his version of the hadith as correct and would have rejected him straight-away. But there are people who say that this man is a companion of the Holy Prophet; he has seen him and has listened to the hadith from him and got it, so the people believe in him, but Allah has pointed out the characteristics of double-faced person and hypocrites and has warned you to be on your guard against them.

The hypocrites who outlived the Holy Prophet, became close associates of evil leaders and those who, by attributing lies to him (the Holy Prophet) were preparing to make their abode and those of their followers in the Hell. These leaders of Hell-fire rose to be the rulers of the people, their lives and properties. The people who raised these leaders to the position of rulership reaped rich

(1) We have quoted this portion of hadith from the book "Kafi", Chapter "Ikhtilaf al-Hadith" 1/62. The rest of the hadith may be seen in Nahj al-Balagha, Speech 201, p. 606 by Fayzul Islam. Also see: Tuhuful Uqool, p. 45.

harvests of worldly benefits, as a reward; people always cling to the world and its king, except those whom Allah protects. The hypocrite described above is one of the four persons mentioned before.

(2) A man who has heard something from the Holy Prophet but has not assimilated it, makes mistakes in reporting the narration. He does not tell lies purposely, but whatever he remembers of the hadith, he narrates it and acts according to it saying that he heard the hadith from the Holy Prophet. Now if the Muslims knew that he himself had not clearly understood the hadith, they would not accept it. And if he (the narrator of the hadith) knew that he had misunderstood the hadith, he himself would declare it rejected and would not narrate it.

(3) A man who had heard about an order from the Holy Prophet who asked the people to act upon it. Later the Holy Prophet cancelled that order, forbidding the people to act upon it, but this man (the narrator of the hadith) did not know of this change. Or he heard the Holy Prophet's prohibition to do something but later he (the Holy Prophet) ordered it to be done. Again, this man (the narrator of the hadith) did not know of this change, so he kept in mind the cancelled order, and knew nothing about the order cancelling it. If he had known that that hadith had been cancelled, he would not have narrated it, and if the Muslims who heard it from him had known that it had been superseded they would not have acted upon the cancelled order.

(4) There is a man who did not attribute lies to Allah and His Prophet rather he hated lies for the fear of Allah and as a mark of reverence for the Holy Prophet. He did not make mistakes nor had he any doubts about what he was narrating; but whatever he heard, he learnt it just as it was, and narrated it. He did not add anything to it nor did he

take away anything from it. He committed to memory the cancelling order and acted upon it, while the cancelled one he kept in view, but remained unconcerned with it. He knew fully well the general and the particular orders and put them in their proper places. He had a thorough knowledge of the clear and the allegorical decrees.

Sometimes the Holy Prophet said something that had a double-sided meaning, a saying that had reference to a particular time and thing and another that referred to all things and was meant for all times. So a man who did not know what actually Allah and His Prophet had intended by such a declaration, interpreted it for want of understanding against the propounder's actual intent. (1)

It was not so that all the companions of the Holy Prophet asked him about a certain thing and exerted their intelligence to comprehend it, so that when their friends or others who were mostly desert dwellers might come to the Holy Prophet after a long journey to ask certain questions for answer, they (the Holy Prophet's companions) might reply them so satisfactorily that they might attentively and eagerly listen to them. Nothing of this sort happened to me. On my part I asked the Holy Prophet something and whatever he said in reply I committed to memory.

These are the causes of discord among the people and their being distressed in the matter of narrations. (2)

- (1) Sometimes the Holy Prophet's order related to a particular time. That is to say the order in question was intended to be carried out at that particular time and not at any other time.
- (2) The statement contained in this speech may be seen in the following books:
  - (a) Min Tarikh al-Hadith by Allama Murtaza al Askari.

We have quoted the statement of Imam Ali (P) about the source of differences between the people in the matter of hadith in spite of its being a lengthy one because it clearly expounds our point of view and re-affirms the imperative need for getting the real meaning and purport of the Holy Prophet's hadith through research and investigation in order that all the differences may be removed and all doubts dispelled. Thus alone, we can understand the true Islam by the grace of Almighty Allah. May Allah help us in this regard!



(Contd.)

- (b) Azwa Ala Sunnah al-Muhammadiyah and Shaykh al-Muzirah by Shaykh Mahmud Abu Riyah.
- (c) Abu Hurayrah by Allama Abdul Husayn Sharafuddin.

The Prophet of Islam Muhammad (P) passed away leaving behind two valuable assets as his religious legacies for his followers, viz., the Holy Qur'an and his progeny. He urged upon his people to adhere to them firmly and never to part with them. (1)

The Holy Prophet during his life-time had explained to the people all the Qur'anic truths, and, in the form of hadith, he had promulgated all the Islamic learnings concerning faith, doctrines and tenets among all his followers. About the narration of hadith he had said, "May Allah bless a person who listens to hadith from me, receives it thoroughly and conveys it to those who have not heard it! There are a large number of people who communicate learning to those who are wiser and more intellectual persons than them". (2)

Now, we shall see what the members of the Islamic polity did to the Holy Qur'an and to the Holy Prophet's progeny and how they carried out the orders concerning the hadith.

- (1) Ahmad b. Hanbal's Musnad vol. 3 pp. 14, 17, 26, 59, vol. 4 pp. 366, 371 vol. 5 p. 182 Printed by Al-maimaniyah Egypt.
- (2) Muhammad b. Isa Tirmizy's Sahih vol. 1 p. 14 chapter Fazl al-Ilm Topic: Tabligh al Hadith ann Rasulillah, and Allama Muhammad Baqir Majlisi's Bihar al-Anwaar v. 1 pp. 109 & 112.

These people ousted the members of the Holy Prophet's family from the general society and compelled them to live in seclusion. They subjected them (the Holy Family) to an inexpressible harassment. (1) And when they succeeded in snatching and wresting power, they tried to separate the Holy Qur'an from the hadith which were the real interpreters of the Holy Qur'an, in a bid to interpret the Holy Qur'an as they desired and wished.

The Holy Prophet's sayings and his mode of life, generally known as "*Sunnah*", were the main obstacles in the diplomacy of the Caliphs and powerful repellers of the attacks of the adversaries. So the Caliphate saw no other way out but to disarm its opponents of this powerful weapon. In the beginning, Abu Bakr decided to get possession of this weapon exclusively for himself. With this objective in view, he collected five hundred hadith of the Holy Prophet, but after some time he found that that

- (1) How well Salman and Abuzar, the great companions of the Holy Prophet described the conditions prevailing at that time, in their eloquent speeches.

Salman says: "Now you are wondering over the effects of your bad deed (usurpation of the Caliphate), and you have fallen far off from the main source of guidance" (Ibn Abil Hadid, annotation of Nahj al-Balagha, vol. 2 pp. 131, 132 and vol. 6 p. 17).

He also says: "It was a bad deed on your part (to have usurped the Caliphate. If you had sworn the allegiance to Imam Ali (P) you would certainly have been immersed in the heavenly and earthly blessings".

Abuzar says: "If you had given priority to what Allah gave priority and if you had forsaken what Allah forsook, and if you had recognized rulership and succession for the family of your Prophet, you would certainly have been immersed in the blessings of Allah but now that you acted in such a bad manner as you have (done for the present), you must bear the consequences of your misdeeds. The unjust will soon know how terrible their end will be" (26:277)



would not serve his purpose, because it was not possible to limit the hadith then, so he burnt up all these hadiths.<sup>(1)</sup>

In those days it was, indeed, impossible to restrain people from narrating or writing the hadith and to compel them to benefit from those hadith only which Abu Bakr had collected. For this reason, Abu Bakr saw no other alternative except to place a ban on the hadith so that people might not have access to this strong weapon; therefore the Caliph prohibited the Muslims to quote the hadith, and issued a proclamation to the effect that the people were not to quote the hadith and that they had to follow only the Holy Qur'an. <sup>(2)</sup> The idea was that the Holy Qur'an should be separated from the hadith, so that the Caliphs could interpret it as they wished.

Before his death Abu Bakr prepared a will deed by virtue of which he left the Caliphate to Umar bin Khattab.<sup>(3)</sup> There is no doubt that most of the Muslims who, having been deprived of the hadith had a narrow vision, so they did not oppose the move.

Even Umar, during his rule strictly followed the policy of banning the hadith. Once, however, he put before the people a proposal regarding the narration and the writing of the hadith in order to get their opinion. The people in general said that it was necessary to revive the practice of quoting and writing the hadith. With extreme cleverness, Umar, after having pondered over the problem for a month, discovered a way out of the narrow strait in which he had been placed. He went to the people and made the following pronouncement:

(1) Tazkiratul Huffaz (vol. 1 p. 5) by Shamsuddin Zahabi.

(2) Ibid.

(3) Nahj al-Balagha (Sermon 3, Shiqshaqiyah) by Dr Subhi al-Saleh.

"I very much wanted to write down the *Sunnah* of the Holy Prophet but I remembered the peoples of the past, who by writing some of the books and paying too much attention to them, neglected the heavenly book, so I decided not to mix up Qur'an with anything else". (1)

When he (Umar) used to send out the Holy Prophet's companions on official business, he emphasized upon them not to narrate any hadith, because that would make the people neglect the Holy Qur'an. And if he came to know that any of them had disobeyed his orders, he would summon him to appear before him and used to detain him as long as he lived. (2) Besides, if some written hadith were discovered with the people he would collect and burn them up.

Thus ended the Caliphate of Umar, and Uthman succeeded to the Caliphate with the help of an organized party that had come into being. (3) During the rule of Uthman, the Caliphate authorities waged a severer war on the narration of hadith. If Umar used to harass the Holy Prophet's companions and detain them in Madina and burn up their writings, Uthman in order to stop the narration of the Holy Prophet's statements and description of his ways of life, tortured or exiled some of the well-known companions of the Holy Prophet. For instance, he exiled Abuzar from Madina to Syria and from Syria back to Madina and thence to Rabzah, until this notable companion

(1) *Al-Tabaqaat al-Kubra*, (vol. 3 p. 287) by Muhammad bin Sa'd, Secretary-scribe of al-Waqidi. *Jame al-Bayan* (chapter Al 'ilm wa Fazlohu (vol. 1 pp. 64, 65) by Ibn Abd al-Ber.

(2) We have described the details pertaining to this subject in the book "*Min Tarikh al-Hadith*".

(3) *Nahj al-Balagha* (Sermon 3, Shiqshaqiyah) by Dr Subhi al-Saleh. Details of the occurrences may be seen in the book *Abdullah bin Saba* vol. 1 pp. 142 - 151, second edition.

of the Holy Prophet died on the burning sands of a strange land! Another companion of the Holy Prophet Ammar bin Yasir was beaten so hard that he fell unconscious on the ground! (1)

For twenty-five years during the rule of the first three Caliphs, the companions of the Holy Prophet and other son of Islam passed their lives in tremendous frustration, until at last as a result of a general uprising, the Caliphate of Uthman was overthrown and the Caliph was killed. After this the people turned to Imam Ali (P) and chose him as their next Caliph with much insistence. (2)

Imam Ali (P) succeeded to the Caliphate at the time when the Muslims, having passed a quarter of a century under the previous Caliphs, had become used to their ways of life. Imam Ali (P) has himself described the situation prevailing at that time as follows: (3)

"The Caliphs before me did things wherein they consciously acted against (the dictates) of the Prophet of Allah. They broke their covenant with him and changed his *Sunnah*. Now if I force the people to give up those things and restore the affairs as they had been in the days of the Holy Prophet, my army men will be scattered away from me, leaving me alone and helpless. At the most

- (1) See: *Ansab al Ashraaf* (vol. 5 p. 49) by Ahmad bin Yahya Balazari.
- (2) *Ahadith-i-Umm al-Mu'minin Ayesha* (chapter Ala Ahad As-Sahrayn p. 115) by Allama Murtaza al-Askari.
- (3) Here we have reported the pathetic plaintive words of the Imam, the Commander of the Faithful. However we have not given the literal translation, because that would require annotation and explanation. Instead we have reported its meaning. Details may be seen in Muhammad bin Ya'qub Kulayni's *Rawza-i-Kafi* vol. 8 pp. 61 - 63.

I shall have a small number of my adherents left at my side, these adherents who recognize my Imamate through the Book of Allah and the *Sunnab* of His Prophet.

“What do you think will be the result if I take the following measures? :

- (a) Replace “*Maqam-i-Ibrahim*” (the standing place of Prophet Ibrahim :P) to where it had been ordered by the Holy Prophet.
  - (b) Restore ‘*Fadak*’ to the next of kin of Fatima Zehra (daughter of the Holy Prophet).
  - (c) Restore weights and measures as they were in vogue in the time of the Holy Prophet.
  - (d) Restore the lands to those whom the Holy Prophet had given.
  - (e) Cancel the cruel laws enforced by the Caliphs.
  - (f) Re-adjust *Zakat* on the original basis.
  - (g) Reformulate rules regarding ablutions and prayers.
  - (h) Restore the women who have been illegally separated from their husbands and given away to others, to their rightful husbands.
  - (i) Distribute money from ‘*Bayt al-Mall*’ (State treasury) equally among the deserving people as it was at the time of the Holy Prophet not allowing it to concentrate in the hands of the rich only. (1) The money from the State
- (1) Umar bin Khattab in the distribution of money from the State Exchequer had introduced a class system in the Islamic society,

Exchequer has so far been distributed on the basis of party politics.

(j) Repeal the land taxes. (1)

(k) Declare all the Muslims equal in the matter of conjugal relations. (2)

(l) Collect *Khums* (one fifth of the property) as tax according to the command of Allah. (3)

(m) Restore *Masjid al-Nabi* to its original structure, as it was at the time of the Holy Prophet. Re-open the entrances to the Masjid, closed after the Holy Prophet's death, and close them that were opened after him.

(n) Prohibit the wiping on the leather shoes (in ablution). (4)

(Contd.)

because a list was prepared of the Muslims of that time and a group of them was entitled to receive five thousand dirhams per annum, while another group was to get four thousand, and others three thousand, two thousand, one thousand and five hundred to two hundred dirhams. In this way, on the one hand a class of nobles and the rich came into being and on the other another class of the poor came into existence in Islam.

(1) Umar fixed the land revenue in Iraq on the basis of the land revenue laws of the Sasanide rulers and in Egypt on the basis of the revenue laws of the Roman emperors.

(2) Umar banned the marriages of the non-Arabs with the girls of Arab origin.

(3) The Caliphs dropped the share of Prophet's kith and kin from *Khums* after the Holy Prophet.

(4) *Khuf* is a footwear made of the skin of animals. The Sunnites, following their ancestors, consider it obligatory to wash the feet if they are bare. But if they are covered by *Khuf*, they consider it legal to wipe them.

(o) Impose legal penalties and special punishments on the drinking of '*nabiz*' and date wine. (1)

(p) Legalise (2) *Muta*' of women and that of *Hajj* as they were in the days of the Holy Prophet.

(q) Declare '*Takbir*' five times during the prayers over the dead. (3)

(r) Make it compulsory for the Muslims to recite, '*Bismillahir Rahmanir Rabim*' loudly at the commencement of prayers. (4)

(s) Order the divorce to be strictly in accordance with the practice during the time of the Holy Prophet. (5)

(1) *Nabiz* is a light wine, which is prepared mostly from dates, a kind of beer.

(2) Umar, the Caliph, declared both the two *Muta*' illegal. *Muta*' of *Hajj*, that is the pilgrims were to take off their *Ibram* after having performed *Umrah*, and after that they used to put on *Ibram* the second time for the performance of *Hajj*. This had been the practice in Islam, but Umar ordered the people to continue to remain in *Ibram* until the end of all *Hajj* rituals. The *Muta*' of women is the same fixed-time marriage, which according to the declaration of the Qur'an and narrations of the Sunnites, has been a part of clear Islamic injunctions.

(3) The Sunnites on the authority of Abu Hurayrah, maintain that the *Takbir* during the prayers for the dead is four times. See: *Bidayah al-Mujtahid* (vol. 1 p. 240) by Ibn Rushd Undulusi.

(4) A section of the Sunnite drop *Bismillah* from *Surah Al-Fatiha* and also from the *Surah* while offering prayers. Apparently they follow Mu'awiyah in this matter. Refer to *Tafsir al-Kashshaf*, Commentary of *Surah al-Fatiha* vol.1 pp. 24 – 25.

(5) The Sunnites hold that the pronouncement of divorce for a woman three times in one sitting is legal and hasten to ratify it without the presence of a just witness. Refer *Bidayah al-Mujtahid* vol. 1 pp. 80 – 84.



(t) Order the treatment with the prisoners of war of various nationalities to be strictly in compliance with the commands of Allah and His Prophet. (1)

In short, if I try to make the people follow the commands of Allah and His Prophet, they will leave me and wander away.

I swear by Allah that when I ordered the people not to offer congregational prayers in the month of Ramazan except the obligatory ones and explained to them that to offer commended prayers in congregation was a new method; a group of my army men who had once fought on my side, started shouting 'Ah! The tradition of Umar. O' Muslims, Ali wants to change the tradition of Umar and intends to stop us from saying recommended (*Mustabab*) prayers in the month of Ramazan'. They raised such a hue and cry that I feared they would rise in revolt.

Alas, what sufferings I underwent at the hands of these people who opposed me tooth and nail and obeyed their misled leaders, who were only leading them to Hell-fire".

Imam Ali (P) had prepared a programme by which he wanted to proceed along the lines of the Holy Prophet and against the practice of the Caliphs, especially in respect of hadith. He waged a perpetual war for the destruction of

- (1) Umar issued a proclamation that all the Arab prisoners of war might be set free, but the non-Arabs were not allowed to enter even Madina, the metropolis of Islam. Among his contraventions of *Sunnah* of the Holy Prophet was that those children who were born to a non-Arab woman and had seen the light of the world in a non-Arab land, were deprived of the right of inheritance. Refer Al-Muwatta by Malik bin Anas vol. p. 80.

all traces of the Caliphs' tradition. (1)

The Qurayshiites who considered Imam Ali's move detrimental to their worldly interests, rose against him. They caused a great bloodshed in the battles of the "Camel" and "Siffin" and carried their enmity against him so far that, after about four years, they killed him in the arch of worship.

Shortly, after Imam Ali's death, Mua'wiyah, the enemy of Allah and His Prophet, seated himself on the throne of the Caliphate as a result of cleverly planned intrigues and explained his political designs to Mughirah bin Shibah, in a dialogue which he had with him. Mughirah had said, "O Commander of the Faithful, now that you have succeeded in realising your wishes. There is no harm if in this old age you give justice to the people and do good deeds so that you may leave a good name behind. By Allah, today the Hashimites have nothing of which you should be afraid, so it will be better on your part if you treat them with kindness and affirm the ties of relationship".

Mua'wiyah replied: "It is impossible. Abu Bakr became the ruler and dealt with justice and suffered all sorts of hardship, but shortly after his death nothing remained of him except that his name is casually mentioned now. Then Umar succeeded him. He put in every effort to make his rule a success, and during the ten years of his rule, he faced many troubles, but with his death his name died, too. After him, our brother Uthman

- (1) He placed a ban on all the tale-tellers also who, under the orders of Umar and Uthman, used to address the people on Fridays in Masjids. He allowed the citation/recitation of the Holy Prophet's narrations freely without hindrance. As far as he could, he exterminated the innovations of the Caliphs. For further details refer to *Min Tarikh al-Hadith*.

who belonged to a far superior family, held the reins of government and did some notable deeds. Others maltreated him, and he died, too. With his death his name was also buried under the ground and the people completely forgot his noble deeds. But the name of that Hashimite (the Prophet of Allah) is still being repeated loudly in the world five times everyday. In the presence of this name who else can live on? You motherless fellow! No, by Allah until I have exterminated this name from the face of the earth I shall have no peace". (1)

In this way, Mua'wiyah utilized all his power to exterminate the names of Prophet Muhammad (P) and his Ahl al-Bayt, and, in order to achieve this end, he set up various factories for the fabrication of hadith. He went so far in this programme that Abu Hurayrah narrated over five thousand and thirty hadith ascribing them falsely to the Holy Prophet. (2) Abdullah bin Umar narrated more than two thousand such hadith and Umm al-Mu'minin Ayesah and Anas bin Malik narrated more than two thousand hadith each. These people and others of their type competed with one another to fabricate hadith in order to gain the favour of the ruling clique. Allah alone knows as to how many stories were invented in the name of hadith during this campaign. As a result of this, all the Islamic principles and practices were defaced and made topsy-turvey. Consequently the true Islam was completely changed into a new one.

The ruling parties officially recognized only this metamorphosed Islam. This Islam, the warp and weft of which had been prepared in the time of Mua'wiyah has, to this day, passed for the true faith. In our own days,

(1) Muruj al-Zahab (vol. 3 p. 252 Incidents of the year 212 A.H.) by Mas'udi printed by Darul Undulus Press. Brevity has been adopted in the translation.

(2) Ahadith-i-Umm al-Muminin Ayesah, p. 289.

things have come to such a pass that if the true Islam of the Holy Prophet's days is presented to the people who have been used to the official Islam, they find it very difficult to believe that this is really the true Islam, because they have known their Islam from the pages of books containing false and fabricated hadith. By way of example we quote one hadith from the heap invented in Abu Hurayrah's workshop:

"A group of people said to the glorious Prophet, O Prophet of Allah, shall we be able to see Allah on the Day of Resurrection?. He replied, Don't you take pleasure when you look at the disc of the moon on the night of the fourteenth?. We do, replied they. Again he said, Do you feel any trouble in sighting the sun which is unclouded?. They replied No, O Prophet of Allah. Then he said, You will see Allah in the same way. On the Day of reckoning, Allah will assemble all people and command them to follow those whom they used to worship. Those who used to worship the sun will follow the sun and those who worshipped the moon will follow the moon; and those who worshipped the devils will walk behind their gods. The only people left will be the Muslims including the hypocrites. Then Allah will appear to them in a form different from the one the people knew in the past and say, I am your Lord. They will say, We seek the protection of Allah from you. We will remain here till our Lord comes to us and we shall recognize Him. Then Allah will reappear before them in the same form that they had known before. Then they will cry out Certainly You are our Lord, and they will follow Him". (1)

- (1) See: Muhammad bin Ismail Bukhari's Sahih vol. 1 Topic: *Faiz al-Sujud*, vol. 9 chapter *Tawbid* vol. 3 chapter *Al-Seraat Jazr-o-Jabannam*.  
Muslim bin Hajjaj Neshapuri's Sahih vol. 1 Topic: *Ma'rifato Tareeq al-Ruya*.

It can be seen clearly that this hadith has spoilt the very base of the knowledge of Allah and the Islamic conception of Resurrection.

In another hadith it is narrated that on the Day of Resurrection the Holy Prophet will request Allah thus: 'O my Allah, in return for my curses that I flung at the believers in anger bless and purify them'. (1)

Similarly it has been narrated that the Holy Prophet once said to the people, "Date palm doesn't need pollination", or, he said "Don't pollinate the date palm, it will be better for it". Accordingly the people didn't fertilize the date palms with the result that that year the date palms didn't flourish and when the Holy Prophet came to know of this situation, he said, "I thought like that. Don't question me any further", or he said "About the worldly affairs you know better". (2)

- (1) Muslim bin Hajjaj Neshapuri's Sahih Topic: *Man la'anabun Nabi aw Sabbahu Ja'alabullah labu zakatan aw taburan*. On this topic several hadiths have been narrated from Ayesha and Abu Hurayrah as well as from other respectable companion! In the end Muslim mentions the saying of the Holy Prophet about Mu'awiyah. He (the Holy Prophet) had said, May Allah not satiate his stomach. Accordingly all the curses of the Holy Prophet on the Ommayyads and others will bring to them purity and blessings.
- (2) The same book, chapter *Wujub Imtithaal ma qaalabu Shar'an duna ma zakarabu min Ma'aeshin nas ala Sabil al ra'y*. In other books of Hadith also the same narration has been quoted from Ayesha and Anas as well as from other companions. From the Hadith of this sort the Sunniite obtain the meaning that it is permissible to oppose the Holy Prophet in his orders pertaining to worldly affairs. However, it remains to be seen as to which incident or time may be regarded as worldly matter, for instance the issue of the Caliphate!!

It has also been narrated that one day the holy Prophet, while leading prayers in Mecca, was reciting Surah al-Najm until he reached the verse "Did you see Lat, Uzza and the other third Menat". While he was reciting this verse, Satan put the following words in his mouth: "These are the eminent gods (gharaniq) like white birds and their intercession is hoped for". When the polytheists heard these words, they became happy thinking that the Prophet had after all, spoken well of their gods, and at the same time, all the Muslims and the polytheists together fell down prostrate. Then Gabriel came down and drew the attention of the Holy Prophet to this great lapse. The Holy Prophet said that the devil had put those words in his mouth.

According to another narration Gabriel asked the Holy Prophet to repeat the said verse, which the Holy Prophet did, adding also the words "These are the eminent gods". Gabriel told him that he had not revealed those words to him, and that it was Satan who had made him (the Holy Prophet) utter them. (1)

These narrations have been quoted in the famous and reliable commentaries of Sunni scholars like Tabari, Ibn Kathir, Suyuti and Saiyid Qutub.

These people have narrated such a large number of fabricated hadith ascribed to the Holy Prophet behind the

- (1) In the commentary of the glorious verse: Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then God would remove Satan's temptations and strengthen His revelations. (Surah al-Hajj 22:53) as given in Commentary of Al-Durr al-Manthur by Suyuti vol. 4 pp. 366, 368 fourteen narrations purporting to deal with this topic have been narrated by some distinguished companions.



screen of lies and false statements. (1)

The portraits of the Quraishiite rulers and officers were also painted in false colours. Phantom qualities were invented for them, and their opponents were made targets of reproach to the extent that even men like Abuzar Malik Ashtar, Ammar bin Yasir and others of their sort, were declared to be conceited and ignorant of religion. (2) Besides, they cite many hadith regarding the attributes of Allah, resurrection and reckoning, rewards and punishments, Paradise and Hell, stories of the Prophets of the past, the beginning of the creation, Islamic faith and tenets, but in fact their sources of information were the products of their own brains.

It has been estimated that the hadith of this sort fabricated in large numbers and the fields of narration became so wide that all the religious truths were reduced to mere shadow and, instead, a new Islam – that of the Omayyid and Abbasid rulers emerged, and it continued to be in vogue until the end of the Ottoman Caliphate.

Throughout the history of Islam there has been another group of people that opposed the fabricators of false hadith. Members of this group had been doing their best to give currency to the correct *Sunnah* of the Holy Prophet even at the cost of their lives.

Abuzar, a great companion of the Holy Prophet is considered to be one of the leading figures of this group.

- (1) With the publication of such narrations in the Islamic society there was no room left for criticising or finding faults with the Omayyid and Abbasid Caliphs and their henchmen because after all these people, as these narrations suggest, were holier and more distinguished than the Prophet.
- (2) Abdullah bin Saba p. 7 – 9, 2nd edition, Egypt.

One day he was sitting near the Middle *Jamarah* in Mina with a crowd of people around him. The people were asking him questions about the religion. Suddenly an evil-natured official of the Omayyid government came to him and said "Haven't you been warned against answering people's questions?". Abuzar replied, "Have you the authority to keep a watch on me?". Having said this, he pointed to the nape of his neck and said, "If you put the sword here and I may think that before my head severed from my body I can quote a few words that I have heard from the Holy Prophet, I shall certainly do that". (1)

Rashid Hijri, another great man belongs to this group. At the time when Ziyad, the governor of Kufah, cut off his hands and feet and he was sent home, a large number of people came to see him and started crying. Rashid said to them, "Stop crying, bring something with which to write, for I want to dictate to you what I have heard from my master". The people agreed, but when the news reached Ziyad, his (Rashid's) tongue was also ordered to be cut off. (2)

Maisam Tammar was also a valiant worker of this group. When Ibn Ziyad cut off his hands and feet and was going to fasten him on a gallows tree he stood up like a speaker on the pulpit, and cried, "O people! anyone who wishes to listen to the hadith that I have heard from Imam Ali (P), should come near me". People gathered around the

- (1) See: Sunan (vol. 1 p. 132) by Darami and Tabaqaat al-Kubra (vol. 2 p. 354) by Muhammad bin Sa'ad. This hadith and narration are specimens of the narrations which the hands of the wicked got hold of from some parts of the books of hadith and maliciously distorted them into pieces.
- (2) Ikhtiyar al-Ma'rifat al-Rijal by Muhammad bin Hasan Tusi known as Rijal-e-Kashi p.75 and Bihar al-Anwaar (vol. 9 p. 632) by Allama Muhammad Baqir Majlisi. Printed by Kampani.

gibbet and Maisam started speaking. When Ibn Ziyad came to know of this, he ordered his tongue to be cut off. After his tongue had been cut off, Maisam could not stand the agony for more than an hour and gave his life at the gallows tree in a pool of blood! (1)

We have seen that with the passage of time the influence of the Caliphate had increased immensely in the realm, to the extent that the Caliphs were able to change the commands of Allah and His Prophet concerning legal or illegal acts. Eventually, things took such a bad turn that the orders issued by the Caliph were enforced as if they were Divine commands!

However, this state of affairs did not last longer than the last days of Uthman's Caliphate. General uprising against that arbitrary rule put an end to it, until the turn of Mua'wiyah came. With the help of a group of forceful propagators picked up from the fabricators of hadith, Mua'wiyah chalked out a programme to revert to the old practices (2) and to regain the so-called glories of the past. But the martyrdom of Imam Husayn (P), the grandson of the Holy Prophet, thwarted away these designs forever and it was no longer possible for the Caliphs to revive the past practices. For this reason, the innovations and additions, that had separated true Islam from the official one, no longer made any headway. The

(1) Ikhtiyar Ma'rifat al-Rijal by Muhammad bin Hasan Tusi pp. 76 - 87.

(2) People like Umm al-Mu'minin Ayesha, Abu Hurayrah, Anas bin Malik, Abdullah bin Umar, Abdullah bin Amr Aas, Mughira bin Shiba Amr Aas and Samrah bin Jundab (are the main narrators). For further information refer: Ahadis-i-Umm al-Mu'minin Ayesha, Min Tarikh al-Hadith, Abu Hurayrah, Shaykh al Muzirah and Azwa ala Sunnah al Muhammadiyah.

succeeding Caliphs could not make any fresh innovations.(1)

The martyrdom of Imam Husayn (P) bore another fruit. The revengeful acts such as imprisonment, maltreatment, torture and murder against the followers of the genuine Islam and the reproducers of the hadith were toned down, because the later governments could not adopt such painful and inhuman measures. Therefore, the followers of true Islam decided to put in every effort to select the correct hadith from among the thousands of fabricated ones manufactured by the workers of the previous Caliphs and make them available to the Muslims.

With Umar bin Abdul Aziz, having assumed the reins of the Caliphate the hundred-year old ban on the hadith came to an end, and with the advent of the second century Heigra the followers of the official Islam got orders from their government to start writing down the hadith of the Holy Prophet. Consequently a large number of books on the biographies of the Holy Prophet and his companions were compiled. The Holy Prophet's hadith were also collected and compiled in a number of books. However, among thousands of them, only a few such hadith can be found as having come down through the sources of the real pupils of the school of Islam. Unfortunately even those few hadith caused a headache to the so-called intellectuals who had sold their conscience away to the government. So, in order to get rid of them they adopted two measures:

- (1) One of Abdul Malik's many steps was his order that the people instead of going to the Ka'bah for Hajj should go to Jerusalem and should go round the house that had been built by him but the innovation could not hold its ground, Refer: Tarikh al-Ya'qubi vol. 3 pp. 7 - 8 printed at Najaf, Iraq.

Firstly, in the research about the narrators of hadith and the scrutiny of the hadith intellectually, it was decided that if there was a narrator, who was a well-wisher or an ally of Imam Ali (P), his narration would be considered weak and of no value. (1)

Secondly, they compiled books on hadith which contained no hadith of that type (narrated by the allies of Imam Ali :P) as far as possible and any hadith which clashed in the least with the position of the people who became powerful after the Holy Prophet or with that of the orthodox Caliphs did not find place in them.

The books on hadith that were thus compiled were called "*Sahib*", (Authentic) and they were six in number. Among them, Sahih Bukhari was regarded to be the most reliable, because he had paid the highest attention to the said two things. He accepted the narration even from the Kharajites like Umar b. Khattab but he did not include any narration from Abu Abdullah Imam Ja'far al-Sadiq (P). In the same way he reported all such hadith that went against the Caliphs, in an incomplete and disjointed form. This is why the followers of the official Islam consider Bukhari's book as the most correct book after the Qur'an!

On the same basis, among the books on biographies and history, the history of Tabari has been counted as the most authentic of all the history books, because he has also toed the line of Bukhari. He has taken due care not to embody in his book a hadith that clashes in the least with the interests of those people who were considered respectable by the officials of the neo-Islam. On the other hand, he has quoted all such hadith that deal with the justification of cruelties practised by the Caliphs! For this

(1) Refer all the books on *Rijal* (biographies of narrators) by Sunnites.

reason, Tabari narrated hundreds of hadith cooked up by the enemies of Islam, thus, totally distorting all the historical events relating to the period of the Holy Prophet and the early Caliphs. (1) This is why that writer (Tabari), because of his staunch loyalty to the Caliphs and their associates, became so famous and was considered so reliable that he (Tabari) was called the leader of the historians. After him the other historians like Ibn Athir, Ibn Kathir and Ibn Khalladun based their historys of the Holy Prophet's companions on his (Tabari's) writings.(2)

After the fourth century Heigra onwards, the followers of the official Islam got the above six books published and declared that they were to be acted upon.

In history writing, only Tabari and his followers were regarded to be the main sources with the result that hundreds of books of history, hadith and commentary, that had been compiled by other writers, sank into oblivion! (3) In this way, the path of investigation and research about the true Islam which the Holy Prophet had brought for mankind as a great gift, was closed for all and forever.

The later generations, after the fourth century Heigra till today, have blindly followed the same writers, with the result that now, with the exception of the Shiah school all the people imagine that the real Islam is the same official Islam that has come into being at the

(1) Refer to Abdullah bin Saba 2 vols.

(2) Ibid.

(3) Briefly quoting from Balazari's stupendous book of history called *Ansab al-Ashraaf* and the large and medium size books of history by Mas'udi, called the *Akhbar al-Zamman* and *Awsat*.



hands of the "innovators of hadith". Consequently, we find that the fabrication of hadith is the greatest obstacle in the way of knowing the true Islam, its tenets, commandments, rules and rituals, history and life histories of the eminent personalities of the past.

In the light of what we have stated above, it is the pressing need of the hour that all the intellectuals and learned scholars of the world of Islam should make thorough research in order to find access to the true Islam which can be found only in the school of the Holy Family (*Ahl al-Bayt*).

This is the greatest need of the time and I have placed it before the intellectuals and learned scholars of the world of Islam: Iraq, Egypt, Syria, Lebanon and Iran and other countries. I hope that our circles of religious knowledge and learning that are the guardians of the Holy Prophet's great legacy will pay due attention to my appeal and give a positive response.



**APPENDIX**

**HADITH  
AL-KISA**



In the foregoing pages we have narrated the history of hadith with particular reference to the role of the early Caliphs who indulged in promoting concocted and fabricated hadith. They evolved an institution through their stipendiaries to add and compile such hadith and assigned them the name of Authentic narrations, of course barring those taken from the sources of the *Ahl al-Bayt* or their followers. These collections which rarely allocated any distinction or exceptional position to the progeny of the Holy Prophet were recognized as the representative collections of hadith whereon the rulers of the Omayyad and Abbasid dynasties affixed the stamp of "Official Islam". However, in such a set up and under such circumstances if any hadith derived from the sources of Sunni traditionalists confer any special favour or distinction on the members of the Holy Prophet's progeny, naturally the authenticity of such hadith is established beyond any doubt. How such hadith have been retained in the "Sihah" of those august Sunni traditionalists against such repressive practices, as already told in the previous pages, is indeed something ordained from Almighty Allah and a feat no less than a miracle. One among them is the "*Hadith al-Kisa*" (the Hadith of the Cloak). All the sources utilized are of our revered Sunni traditionalists, which speaks for the extra authenticity of the hadith under reference as it is

over and above the authenticity conferred on it by Shiah traditionalists themselves.

Here is a bouquet of fragrant flowers in the shape of narrations which spread the fragrance of *Ayah al-Tat-beer* (the verse of purification) which was revealed in praise of the Holy Prophet and his Holy Family. The narrations have been collected from the books of the Sunnites dealing with authentic hadith, musnad and exegesis.

This hadith is called *Hadith al-Kisa*, because at the time when the verse of purification was revealed, the Holy Prophet covered himself and members of his family with a cloak, so as to distinguish them from other people. In Arabic the cloak of that type is called *Aba* or *Kisa* and in most of the narrations the word *Kisa* has been used to mean the same. For this reason the Holy Prophet and the members of the family are also called "*Asbab al-Kisa*", and "*Punjatan-i-Ale Aba*".



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

In his book entitled Mustadrak al-Sahihyan,<sup>(1)</sup> Hakim quotes from Abdullah b. Ja'far b. Abi Talib<sup>(2)</sup> as saying:

"When the Holy Prophet observed that the Divine blessing was forthcoming he said, 'Call for me! Call for me!' Safiah asked 'O Prophet of Allah! Whom should I call for you?' He said, 'Call for me the members of my family, namely, Ali, Fatima, Hasan and Husayn' (Peace and benediction be upon them). They were thus called to come close to the Holy Prophet and when all of them were gathered, the Holy Prophet placed his cloak on them and thereafter raised his hands in supplication and said: 'O Allah! These are the members of my family. Send your blessings on me and my progeny'. In the meantime Almighty Allah revealed the verse: *"O people of the Prophet's House! Allah intends but to ward off all sorts of uncleanness and blemish from you and to purify you with a thorough purification"*. (Surah al Ahzab, 33:33).

(1) Vol. 3 pp. 147 – 148.

(2) The mother of Abdullah b. Ja'far b. Abi Talib was Asma b. Umays Khath'amiah. He was born in Ethiopia and saw the Holy Prophet. He died at the age of 80. His biography is recorded in Usud al-Ghaba. vol. 3 p. 33.



## Type and kind of Kisa

(a) According to the hadith quoted by Umm al-Mu'minin Ayes Shah:

Muslim (in Sahih), Hakim<sup>(1)</sup> (in Mustadrak), Baihaqui (in Sunan al-Kubra) and Tabari, Ibn Kathir and Suyuti (in their Tafsirs) quote from Ayes Shah<sup>(2)</sup> with regard to this verse as having said (the text of the hadith quoted is from Sahih Muslim):

"One day the Holy Prophet came out of the house<sup>(3)</sup> carrying on his shoulder a printed cloak woven with black

- (1) Abu Abdullah Muhammad b. Abdullah Neshapuri, popularly known as Hakim, one of the Traditionalists and is held in much esteem by the Sunnites. He passed away in the year 405 A.H.

*Hakim* is a title which Sunnites have given to the top most narrators of hadith. According to them *mubaddis* comes first, then *bafiz*, then *bujjat* and finally *bakim*.

- (2) Ayes Shah was the daughter of the first Caliph Abu Bakr. The Holy Prophet married her seventeen months after his migration to Madina. She passed away in 57, 58 or 59 A.H. (exact year not certain) and Abu Hurayrah led her funeral prayer. She was buried in Baqui. For her biography please refer to the book entitled Ahadith-i-Umm al-Mu'minin Ayes Shah. The following have quoted the hadith of Ayes Shah:

- (i) Muslim — "Sahih" — chapter "Excellences of Ahl al-Bayt" (vol. 7, p. 130).
  - (ii) Baihaqui — "Sunan al-Kubra" — chapter "Who are Ahl al-Bayt of the Prophet" (vol. 2, p. 149).
  - (iii) Commentary on the verse in Tafsir al-Tabari (vol. 22, p. 5).
  - (iv) Ibn Kathir — "Tafsir" (vol. 3, p. 485).
  - (v) Suyuti — "Al-Durr al-Manthur" (vol. 5, pp. 198 — 199).
- (3) Perhaps Ayes Shah meant to say that the Holy Prophet came out of her house with the cloak and went to the house of Umme Salma.

hair. At that time Hasan came upto him and the Holy Prophet accommodated him under the cloak. Then came Husayn and the Holy Prophet accommodated him, too, under the cloak. Thereafter, Fatima approached and was accommodated under the cloak. Ali was the last to come and the Holy Prophet accommodated him also under the cloak. Thereafter, he (the Holy Prophet) recited this sacred verse: *O people of the Prophet's House.....*"

(b) According to the hadith quoted by Umm al-Mu'minin Umme Salma (1)

In their Tafsirs, Tabari and Qurtubbi have quoted Umme Salma as having said in connection with the sacred verse in question as under (2)

"When the verse, *O people of the Prophet's House!* was revealed the Holy Prophet called Ali, Fatima, Hasan and Husayn (Peace and benediction be upon them) to himself and covered them under his Khayberi cloak".

In another hadith Umme Salma is reported to have said: "He placed his cloak on them". (3) This portion has also been quoted by Suyuti in his Tafsir and has similarly been narrated by Ibn Kathir in his Tafsir.

- (1) Hind, known as Umme Salma daughter of Abi Omayyah Qurayshi Makhzumi had the honour of marrying the Holy Prophet after the death of her husband Abu Salma b. Abd al-Asad. Her husband Abu Salma died as a result of a wound sustained by him in the battle of Ohad. She passed away after the martyrdom of Imam Husayn (P). The life history of Umme Salma is recorded in Usud al-Ghaba and Tehzeeb al-Tehzeeb.
- (2) In Tafsir al Tabari (vol. 2, p. 6) this hadith has been quoted from Umme Salma through Abu Sa'eed.
- (3) As quoted in Tafsir al Tabari (vol. 22, p. 6) this hadith has been quoted by Shahr ibn Haushab from Umme Salma. Ibn Kathir has also referred to it in his Tafsir.

## Position of the Holy Family under the cloak

(a) As narrated by Umar b. Abu Salma Tabari and Ibn Kathir (in their Tafsirs), Tirmizy (in his Sahih) and Tahavi (in Mushkil al-Aathar) have quoted Umar bin<sup>(1)</sup> Abu Salma as having said:

"The verse, *O people of the Prophet's House.....* was revealed to the Holy Prophet in the house of Umme Salma. After the revelation of this verse the Holy Prophet called Hasan, Husayn and Fatima and made them sit in front of himself. Then he called Ali as well and made him sit behind his back. Then he covered himself and all of them with his cloak and said: These are the people of my House. O Allah! Keep uncleanness away from them and make them clean and pure!"<sup>(2)</sup>

(b) As narrated by Waathilah b. Asqaa <sup>(3)</sup> and Umme Salma:

- (1) Umar was the son of Umm al-Mu'minin Umme Salma from her first husband (Abu Salma). He (Umar) was born in Ethiopia. He was one among the followers of Imam Ali (P) in the battle of Siffin and was also appointed by him as the Governor of Bahrain and Fars (a part of the present Islamic Republic of Iran was called at that time as Fars). Umar passed away in Madina in 83 A.H. His biography is given in Usud al-Ghaba vol. 4 p. 79.
- (2) Sahih Tirmizy (vol. 12, p. 85), Tafsir al Tabari (Commentary on the verse, vol. 22, p. 7), Ibn Kathir (vol. 3, p. 485), Mushkil al-Aathar (vol. 1, p. 335).
- (3) Waathilah b. Asqaa b. Ka'ab Laithi embraced Islam before the battle of Tabuk. It is said that he remained in the service of the Holy Prophet for a period of three years. He passed away in 80 A.H. in Damascus or Bayt al-Maqdas. For his biography please refer to Usud al-Ghaba vol. 5 p. 77. Mustadrak al-Sahihayn (vol. 2, p. 416 and vol. 3, p. 147). He says t according to the conditions prescribed by Shaikhayn

Hakim (in Mustadrak) and Haithmi (in Majma al-Zawaid) have quoted from Waathilah that the Holy Prophet made Ali and Fatima sit in front of himself and made Hasan and Husayn sit on his knees or took them in his arms.

This hadith has also been quoted from Umme Salma by Ibn Kathir and Suyuti (in their Tafsirs) and Baihaqui (in Sunan) and Ahmad bin Hanbal (in Musnad). (1)

#### Place where members of the Holy Family assembled together

(a) As narrated in the hadith quoted by Abu Sa'eed Khadari: (2)

Suyuti has quoted Abu Sa'eed in Durr al-Manthur as having said, "The Holy Prophet was in the house of Umme Salma when Gabriel descended with the verse, *O people of the Prophet's House.....*"

Abu Sa'eed says: At that time the Holy Prophet called Hasan, Husayn, Fatima and Ali (Peace be upon them) and made them come near him and spread his cloak on them when Umme Salma, too, was sitting behind the curtain. The Holy Prophet said: "O Allah! These are the

(Contd.)

hadith is authentic (i.e. it fulfils the conditions for correctness of narrations prescribed by Bukhari and Muslim) Majma al-Zawaid (vol. 9, p. 167), Mushkil al-Aathar (vol. 1, p. 335).

- (1) Tafsir al-Tabari (vol. 22, p. 6) Tafsir Ibn Kathir (vol. 3, p. 483) Durr al-Manthur (vol. 5, p. 198) Sunan Baihaqui (vol. 2, p. 152), Musnad Ahmad (vol. 4, p. 170).
- (2) Abu Sa'eed Khadari Khazraji. His name was Sa'ad b. Malik Ansari. He participated in the battle of the Ditch and in other battles. He died in Madina when he was above 60 years or 70 years of age. His biography appears in Usud al-Ghaba (vol. 2, p. 289).



members of my family. Keep uncleanness away from them and make them pure". Umme Salma said to the Holy Prophet: "Am I also one of them?" He replied: "No. You have your own special position and your future is good".<sup>(1)</sup>

(b) As narrated in the hadith quoted by Umm al-Mu'minin Umme Salma:

Ibn Kathir, Suyuti, Baihaqi, Tahavi and Khateeb in Treekh al-Baghdad have quoted Umme Salma as having said (the wording of the hadith is that of Ibn Kathir): "The verse, *O people of the Prophet's House*, was revealed in my house and Fatima, Ali, Hasan and Husayn were in the room. The Holy Prophet spread his cloak on them and said: These are the members of my family. (O Allah!) Ward off uncleanness from them and make them pure".<sup>(2)</sup> Hakim, too, has quoted Umme Salma in Mustadrak as having said, "This verse was revealed in my house".

The Mother of the Faithful Umme Salma has been quoted in the following books:

In Sahih Tirmizy in the chapter relating to the attainments of Fatima (P) and similarly in Riaz al-Nuzrah and Tehzeeb al-Tehzeeb it has been narrated that the Holy Prophet said, "O Allah! These are the members of my family. Ward off uncleanness from them and make them pure".<sup>(3)</sup>

- (1) Tafsir Durr al-Manthur (Commentary on the verse, vol. 5, p. 198).
- (2) Sunan Baihaqi (vol. 2, p. 150) Tafsir Ibn Kathir (Commentary on the verse, Vol. 3, p. 483) Tafsir Durr al-Manthur (vol. 5, p. 198), Mustadrak Hakim (vol. 2, p. 416), Tareekh-i-Baghdad (vol. 9, p. 126) and Mushkil al-Aathar (vol. 1, p. 334).
- (3) Sahih Tirmizy (Chapter relating to the attainments of Fatima (P) (vol. 13, p. 248 – 249) Tehzeeb al-Tehzeeb (vol. 2, p. 297 relating to the events of Hasan (P), Riaz al-Nuzrah (vol. 2, p. 248, saying that only Ali (P), his wife and sons deserve to be called the people of the Prophet's House).

Ahmad also narrates in his Musnad that Umme Salma said, "I penetrated my head into the room and asked, "Am I also among you?" The Holy Prophet said, "You have a good future". (1)

Hakim, too, narrates that Umme Salma said, "O Prophet of Allah! Am I not one of the members of your family?" The Holy Prophet replied: "You have a good future but only these are the members of my family, O Lord! The members of my family are more deserving". (2)

#### How many persons were present in the house when the verse was revealed?

In Tafsir al-Suyuti and Mushkil al-Aathar Umme Salma has been quoted to have said: "The verse, *O people of the Prophet's House!*..... was revealed in my house and at that time there were seven persons present in the room namely (besides the Holy Prophet) Gabriel, Michael, Ali, Fatima, Hasan and Husayn and I was standing in the door of the house and said:

"O Prophet of Allah! Am I not one of the members of your family?" He replied, "You have a good future and you are one of the wives of the Prophet". (3)

#### In what position and posture was the Holy Family when the verse was revealed?

In Tafsir al-Tabari Abu Sa'eed Khadari is reported to have narrated that Umme Salma had said, "This verse was revealed in my house and I was sitting in the door of

(1) Musnad Ahmad (vol. 6, p. 292).

(2) Mustadrak Hakim (Commentary on the verses, vol. 2, p. 416).

(3) Durr al-Manthur (Commentary on the verse, vol. 5, p. 198), Mushkil al-Aathar (vol. 1, p. 233).

the House". (1) It has also been narrated in the same Tafsir that Umme Salma had said, "The members of the Holy Prophet's family gathered around him and he covered them with a cloak which he was carrying on his shoulder and said, 'These are the members of my family. Ward off uncleanness from them and make them pure'. And this verse was revealed when they were sitting on a carpet. I said, 'O Prophet of Allah! Am I not also one of the members of your family?' I swear by the Almighty that the Holy Prophet did not grant me any distinction and said: You have a good future". (2)

### Explanation and interpretation of the words of the verse

In his valuable book entitled *Mufridatul Qur'an* Raghīb says under the root *Rawada* (رَوَدَّ): When it is said, '*Arad Allah*' it means that the Almighty Allah ordered that such and such thing should take place or should not take place. And under the root *Rijs* (رَجِسَ) he says: *Rijs* means something which man hates. He adds that *Rijs* is of four kinds viz. natural, intellectual, legal or combination of all these three in one. For example, a dead body, an act of gambling and profession of polytheism are repulsive from the viewpoint of nature, intellect and law respectively and there may be a thing which may be repulsive from all these viewpoints. The statement of Raghīb ends here.

And similarly in the 30th verse of Surah al-Hajj, Almighty Allah says, "*Stay away from wickedness, idols and false words*". And in the 125th verse of Surah al-An'am Allah says: "*The sinful ones are worthless in the sight of Allah and they deserve a severe punishment for their evil plans*". And in the 145th verse of Surah al-An'am

(1) *Jame al-Bayan* by Tabari (Commentary on the verse, vol. 22, p.7).

(2) *Ibid.*



He says: *"Mubammad, tell them: I don't find anything which has been unlawful to eat in what has been revealed to me except carion, blood flowing the body, pork and the flesh of the animals slaughtered without a mention of the name of Allah"*. And in the 95th verse of Surah al-Tauba, He says about the hypocrites, *"Keep aloof from them for they are filthy"*. And in the 71st verse of Surah al-A'raf Allah says about the people of Hud, *"Hud said: You will certainly be afflicted by the punishment and wrath of your Lord"*.

The meaning of the word *Tat-beer* in this verse is the same as in the remarks about Maryam in the 42nd verse of Surah Ale Imran when the angels said, *'O Maryam! Allah has chosen you and purified you above all the women'*.

And *Kisa* mentioned in this hadith was an upper garment like *Aba*.

#### The verse as interpreted in the narrations

In his Tafsir, Suyuti quotes Ibn Abbas (1) as saying:

*"The Holy Prophet said: 'Almighty Allah divided His creation into two parts and placed us in the best of them! Later he said: 'Then He subdivided tribes into families and placed us among the best of those families. And Almighty Allah means this when he says: O people of the Prophet's House..... Hence myself and the members of my family are free from all sorts of sin and contamination'"*. (2)

- (1) Abdullah b. Abbas, cousin of the Holy Prophet was born three years before the Holy Prophet's migration to Madina and passed away at Taif at the age of 68 years. For his biography please refer to Usud al-Ghaba.
- (2) Durr al-Manthur (Commentary on the verse, vol. 5, p. 199).

Suyuti narrates from Zahhak b. Muzahim <sup>(1)</sup> that the Holy Prophet said: "We are the family whom Allah has declared to be pure, and He has created us from the tree of Prophethood. Ours is the house which is frequented with the angels and which is the seat of blessings and the spring of knowledge and wisdom", <sup>(2)</sup>

In Tafsir al-Tabari and Zakhair al-Uqba of Muhib-uddin Tabari it has been quoted from Abu Sa'eed Khadari that the Holy Prophet said, "The verse has been revealed about five persons namely, myself, Ali, Fatima, Hasan and Husayn". <sup>(3)</sup> In Mushkil al-Aathar Umme Salma has been quoted as saying: "This verse was revealed with regard to the Holy Prophet, Ali, Fatima, Hasan and Husayn" <sup>(4)</sup>

In the previous narrations it has been stated as to how the Holy Prophet explained and interpreted this verse and threw light upon the subject by words and conduct.

According to Sahih Muslim Zayd b. Arqam, <sup>(5)</sup>

- (1) Abul Qasim or Abu Muhammad Zahhak b. Muzahim Hilali. Ibn Hajar says: "He is truthful in narrating hadith and has narrated many hadith by way of receiving it from correct sources". Zahhak is considered to be belonging to the fifth group and died after attaining the age of 100 years. His biography appears in Tehzeeb al-Tehzeeb.
- (2) Durr al-Manthur (Commentary on the verse, vol. 5, p. 199).
- (3) Tafsir al-Tabari (vol. 22, p. 5), Zakhair al-Uqba by Tabari p. 24, Tafsir al-Suyuti (vol. 5, p. 198).
- (4) Mushkil al-Aathar (vol. 1, p. 332).
- (5) Zayd b. Arqam Ansari Khazraji, who, on account of his young age, was not permitted by the Holy Prophet to participate in the battle of Ohad, but accompanied him in other battles. He participated in the battle of Siffin from the side of Imam Ali (P) and passed away at Kufah after the martyrdom of Imam Husayn (P). His biography is given in Usud al-Ghaha (vol. 2, p. 199).

a distinguished companion of the Holy Prophet was asked as to who were meant by members of the Holy Prophet's family and whether his wives were also included among them. He replied: "Wives do not belong to the family. By Allah! a woman lives with her husband for some time and is then divorced and returns to her father and other relatives. The members of the Holy Prophet's family are those who have family ties with him and who are forbidden to take alms". (1)

In *Majma al-Zawaid* Haithami reports Abu Sa'eed Khadari as saying: "Members of the Holy Prophet's family are those whom Almighty Allah has purified of all filth and impurity and declared them to be clean and pure". Thereafter, Abu Sa'eed Khadari counted them on his fingers and said: "They are five persons, the Holy Prophet, Ali, Fatima, Hasan and Husayn". (2)

In his *Tafsir*, Tabari quotes Qatada (3) who interpreted the sacred verse of *Tat-beer* that people of the Holy Prophet's family are those whom Almighty Allah has purified from every sin and showered special blessings on them. (4) He also says in explanation of the verse, "It is this and nothing else that Allah willed to ward off every badness and indecency from the people of the family of Muhammad (P) and to purify them from every contamination and sin!" (5)

- (1) *Sahih Muslim* (chapter on the attainments of Ali :P) (vol. 7, p. 133).
- (2) *Majma al-Zawaid* by Haithmi (vol. 9, p. 165, 167 — chapter on the attainments of the people of the Prophet's House)
- (3) There are four persons by the name "Qatada" (viz. Saddusi, Rihawi, Qaisi and Ansari) and all of them are reliable. It is not known as to which one of them is referred to here. For their biographies please refer to *Tehzeeb al-Tehzeeb*.
- (4) Tabari (*Commentary on the verse*, vol. 22, p. 5) and *Durr al-Manthur* (vol. 5, p. 199).
- (5) *Tafsir al-Tabari* (vol. 22, p. 5).

**What did the Holy Prophet do  
after the revelation of the verse?**

In *Majma al-Zawaid* Abu Barza (1) has been reported to have said: "I performed my prayers along with the Holy Prophet for seventeen months.(2) As and when he left his house, he went to the house of Fatima Zehra (P) and used to say: 'Peace be upon you! O people of the Prophet's House! Allah intends but to ward off all sorts of uncleanness and blemish from you and to purify you with a thorough purification'". (3)

In the *Tafsir* of Suyuti, Ibn Abbas is reported to have said: "I noticed for nine months that the Holy Prophet went to the door of Ali's house every day when it was time for prayers and used to say: "Peace and blessings be upon you! O people of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. He used to repeat this act five times a day". (4)

In *Sahih Tirmizy*, *Musnad Ahmad*, *Musnad Tialisi*, *Mustadrak al-Sahihayn*, *Usud al-Ghaba* and in the *Tafsirs* of *Tabari*, *Ibn Kathir* and *Suyuti*, *Anas bin Malik* (5) is reported to have said that for a period of six months the Holy Prophet used to pass by the door of Fatima Zehra (P) and say: "O people of the House, it is time to perform

- (1) Abu Barza Aslami was one of the companions of the Holy Prophet. He passed away at Kufah at the age 60 or 64 years. His biography is given in *Usud al-Ghaba* (vol. 5, p. 146).
- (2) Seventeen months mentioned in this narration appears to be a mistake on the part of the writers. The correct period is seven months.
- (3) *Majma al-Zawaid* (vol. 9, p. 169).
- (4) *Tafsir Durr al-Manthur* (vol. 5, p. 199).
- (5) *Anas bin Malik Khazraji*. He claimed to have remained in the service of the Holy Prophet for ten years. He passed away in Basra after attaining the age of 90 years.

prayers. And then added: O people of the Prophet's House....." (1)

In *Isti'ab*, *Usud al-Ghaba*, *Majma al-Zawaid*, *Mushkil al-Aathar* and *Tafsirs* of *Tabari*, *Ibn Kathir* and *Suyuti*, *Abul Hamra* (2) has been reported to have said: "I noticed in Madina that for a period of eight months whenever the Holy Prophet came out of his house to perform dawn prayers he went to the house of Ali and placed his hands on the two sides of the door and used to say, Prayers! Prayers! O people of the Prophet's House! Allah intends but to ward off all sorts of uncleanness and blemish from you and to purify you with a thorough purification".

In one of the narrations the period is stated to be six months, in another seven months, in the third eight months and in the fourth nine months. (3)

In *Majma al-Zawaid* and *Tafsir* of *Suyuti* it has

- (1) *Mustadrak al-Sahihayn* (vol. 3, p. 158). The author of *Mustadrak* says: This hadith is authentic according to the conditions prescribed by Muslim but he has not quoted it. *Usud al-Ghaba* (vol. 5, p. 521), *Musnad Ahmad* (vol.3, p. 258), *Tafsir al-Tabari* (vol. 22, p. 5), *Tafsir Ibn Kathir* (vol. 3, p. 483), *Durr al-Manthur* (vol. 5, p. 199) and *Musnad Tialisi* (vol.8, p. 274) who has stated the period of the Holy Prophet's action to be one month. Please refer to the *Tafsir* of the verses of *Surah Ahzab* of *Sahih Tirmizy* (vol. 12, p. 85) and also to the first edition of *Kanz al-Ummal* (vol. 7, p. 103).
- (2) *Abul Hamra* was a freed slave of the Holy Prophet. It has been said that his name was Hilal b. Haarith. It has also been said that Hilal was the son of Zafar. *Usud al-Ghaba* (vol. 5, p. 174).
- (3) The narrations of *Abul Hamra* have been quoted in *Isti'ab* (vol. 2, p. 598) and also in the *Tafsir al-Tabari*, *Ibn Kathir* and *Suyuti* in explanation of this very verse. His biography is available in *Isti'ab* (vol. 5, p. 637), *Usud al-Ghaba* (vol. 5, p. 174), *Majma al-Zawaid* (vol. 9, p. 121, 168) and *Mushkil al-Aathar* (p. 338).



been quoted from Abu Sa'eed Khadari with a variation in words that for forty days the Holy Propeht approached the house of Fatima Zehra (P) every morning and used to say, "Peace be upon you O people of the House! The time for the prayers has come". And thereafter he used to recite this verse: *O people of the Prophet's House.....* And then said: "I am in a state of war with him who fights with you and am in a state of peace with him who is at peace with you". (1)

Those who relied on this sacred verse  
to prove the virtues of the Holy Family

(a) Imam Hasan b. Ali (P)

Hakim (in Mustadrak) in connection with the attainments of Imam Hasan (P) and Haithami (in connection with the excellence of the Holy Family) have narrated that Imam Hasan (P) addressed the people after the martyrdom of his father Imam Ali b. Abi Talib (P), and said during his speech:

"O people! Whoever knows me, knows me and whoever doesn't know me should know that I am Hasan bin Ali. I am the son of the Holy Prophet and of his successor (*wasi*). I am his son who invited people to Allah and warned them of the torture of His Hell-fire. I am the son of the luminous Lamp. I belong to the family upon whom Gabriel used to descend and from there ascend to heavens. I belong to the family from whom Allah has ward off all filth and made them pure". (2)

It has been narrated in Majma al-Zawaid and Tafsir

- (1) Majma al-Zawaid (vol. 9, p. 169) and Tafsir al-Suyuti (vol. 5, p. 199).
- (2) Mustadrak al-Sahihayn (chapter: Attainments of Hasan b. Ali vol. 3, p. 172).

Ibn Jarir Tabari <sup>(1)</sup> Ibn Kathir, Hakim (in Mustadrak) and Tahavi (in Mushkil al-Aathar) have quoted from Sa'ad bin Abi Waqas that at the time of the revelation of the verse, the Holy Prophet called Ali along with his two sons and Fatima and accommodated them under his own cloak and said: "O Lord! These are the members of my family".<sup>(2)</sup>

(d) Ibn Abbas

(1) It has been narrated in Tareekh al-Tabari and Tareekh Ibn Athir that when Umar, while conversing with Ibn Abbas said: Fie be upon you, O Bani Hashim! You have nothing in your hearts except envy, fraud and rancour which, do not leave your hearts and are not exterminated, Ibn Abbas said in reply: Be calm O Commander of the Faithful! Don't attribute envy and rancour to those hearts which have been cleansed from all filth by Allah and made pure and clean, because the heart of the Holy Prophet, too, is one of the hearts of Bani Hashim.

(2) Imam of the Hanbalites, Ahmad (in his Musnad) (3) Nisai (in Khasais) Muhibuddin Tabari (in Riaz al-Nuzrah) and Haithami (in Majma al-Zawaid) have reported the wording being of Ahmad's Musnad Amr b. Maimun<sup>(4)</sup>

(1) Khasais by Nisai, p. 4.

(2) Tafsir al-Tabari (vol. 22, p. 7), Ibn Kathir (vol. 3, p. 485. He has reproduced the wording of Tabari), Mustadrak al-Hakim (vol. 3, p. 147), Mushkil al-Aathar (vol. 1, p. 336 and vol. 2, p. 33), Tareekh al-Tabari (vol. 5, p. 31).

(3) The complete hadith has been quoted in the Musnad of Ahmad (vol. 1, p. 331 of first edition and vol. 5, hadith 3062 of the revised second edition). In it Ibn Abbas has narrated ten attributes of Imam Ali b. Abi Talib and Nisai has reproduced the same in his Khasais p. 11, and Riaz al-Nuzrah (vol. 2, p. 269 and Majma al-Zawaid (vol. 9, p. 119).

(4) Amr b. Maimun is considered to be one of the reliable Tabi'in. His hadith have been included in the Sihah. He passed away in Kufah at the age of 74. (Taqrīb al-Tahzeeb vol. 2 p. 80).



(c) Sa'ad b. Abi Waqas

In Khasais, Nisai has quoted Aamir b. Sa'ad (1) b. Abi Waqas as saying: Mu'awiyah said to Sa'ad b. Abi Waqas: 'Why do you refrain from abusing Abu Turab?' Sa'ad said, 'I don't abuse Ali (P) for three attributes of his which I heard from the Holy Prophet. If even one of them had been in my favour I would have valued it much more than anything else on earth. I heard from the Holy Prophet:

"When he left Ali (P) as his representative in Madina and proceeded to fight a battle, Ali (P) said, Are you leaving me with the women and the children in Madina? The Holy Prophet replied: Don't you like that your position vis-a-vis myself should be like that of Aaron with Moses. You enjoy the same position with reference to me as Aaron enjoyed with reference to Moses".

On the fateful day of Khyber, too, I heard the Holy Prophet as saying: "Tomorrow I shall give the standard to one who loves Allah and His Prophet and Allah and His Prophet also love him". All of us were keen to be graced and singled out in the face of this declaration and wished that the standard might be in our hands. In the meantime the Holy Prophet said: Bring Ali to me. Imam Ali (P) came in such a condition that he had some trouble in his eyes. The Holy Prophet applied the saliva of his mouth to Ali's eyes and gave the standard in his hand. Moreover, when the verse of *Tat-beer* was revealed the Holy Prophet called Ali, Fatima, Hasan and Husayn near himself and said: O Allah! These are the people of my family".

- (1) Aamir bin Sa'ad b. Abi Waqas. His hadith has been extracted by all the compilers of "Sihah". Ibn Hajar says: He is considered to be one of the reliable narrators of the third group. He died at the age of 104. Taqreeb al-Tehzeeb (vol. 1, p. 387).

Ibn Kathir that after his father's martyrdom Hasan (P) attained the Caliphate and one day, while he was performing his prayers, a man attacked him and thrust a sword in his thigh. He remained confined to bed for some months. Thereafter, he recovered and delivered a sermon and said: "O people of Iraq! Fear Allah. We are your *Amirs* (leaders) and your guests and belong to the family about whom Almighty Allah has said: 'O people of the Prophet's House.....' Imam Hasan (P) dwelt on this subject so much that all those present in the Masjid began to cry". This hadith has also been quoted by Tibrani and all the narrators are reliable. (1)

(b) Umm al-Mu'minin Umme Salma

In Mushkil al-Aathar Tahavi has quoted Umrah Hamdaniah as saying: "I went to Umme Salma and greeted her. She enquired: 'Who are you?' I replied: 'I am Umrah Hamdaniah'. Umrah says, 'I said O Mother of the Faithful! Say something about the man who has been killed among us today. One group of the people likes him and another group is inimical towards him. (He meant Imam Ali bin Abu Talib). Umme Salma said, Do you like him or are hostile to him?" I replied, I neither like him nor am hostile to him". Here the narrative is defective and thereafter it is like this: Umme Salma began to tell about the revelation of the verse of *Tat-beer* and said in this behalf: "Allah revealed the verse: *"O people of the Prophet's House....."* There was none in the room at that time, except Gabriel, the Holy Prophet, Ali, Fatima, Hasan and Husayn. I said: "O Prophet of Allah! Am I too one of the people of the House? He replied: 'Allah will reward you and recompense you'. I wished that he might have said 'Yes' and would have valued such a reply much more than anything else in the world". (2)

- (1) Majma al-Zawa'id (chapter: Attainments of the people of the Holy Prophet's House vol. 9, p. 172). Commentary on this verse in Ibn Kathir (vol. 3, p. 486).
- (2) Mushkil al-Aathar (vol. 1, p. 336).

as having said: "I was with Ibn Abbas when nine persons came to him and said: Ibn Abbas! Either come out with us or provide us privacy. He said: I shall go out with you. The narrator says: In those days the eyes of Ibn Abbas were all right and he could see. The narrator adds: They had mutual conversation and I am not aware as to what they talked about. After some time Ibn Abbas returned to us. He was then shaking off his dress<sup>(1)</sup> and saying: Fie be upon them! They are talking about the man who enjoys ten excellences. Later in the narration Ibn Abbas details the virtues of the Imam till he says: The Holy Prophet spread his cloak upon Ali, Fatima, Hasan and Husayn and said: "O people of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification".

(c) Waathilah b. Asqaa

Tabari (while commenting on the verse), Ahmad bin Hanbal (in Musnad), Hakim (in Mustadrak) who considers the hadith to be authentic according to the criteria of Muslim and Bukhari, Baihaqi (in Sunan), Tahavi (in Mushkil al-Aathar) and Haithami (in Majma al-Zawaid) quote Abu Ammar (2) as having said (the wording is of Tabari): "I was sitting with Waathilah bin Asqaa when a discussion took place about Ali (P) and the people abused him. When those present rose to leave he said to me: "Keep sitting so that I may talk with you about the man whom they have been abusing. I was with the

(1) In those days shaking off the dress was considered to be a sign of disgust for what had happened and as the nine persons had used unbecoming language for Imam Ali (P) Ibn Abbas spoke thus.

(2) Abu Ammar Shaddad b. Abdullah al-Qarashi of Damascus. He is included in the fourth group of reliable narrators and his hadith are available in the Sihah. (Taqrīb al-Tehzeeb vol. 1, p. 347).

Holy Prophet when Ali, Fatima, Hasan and Husayn approached him and the Holy Prophet spread his cloak on them and said: 'O Allah! These are the members of my family. Ward off uncleanness from them and make them clean and pure'.<sup>(1)</sup>

In Usud al-Ghaba Shaddad b. Abdullah has been quoted as saying: "I heard from Waathilah b. Asqaa that when the head of (Imam) Husayn was brought, one of the Syrians abused (Imam) Husayn and his father. Waathilah stood up and said: I swear by Allah that ever since I heard the Holy Prophet say about them: O people of the Prophet's House! Allah intends but to ward off all sorts of uncleanness and blemish from you and to purify you with a thorough purification. I have always liked Ali, Fatima, Hasan and Husayn (Peace be upon them)".<sup>(2)</sup>

#### Another narration from Umme Salma

Ahmad (in Musnad), Tabari (in Tafsir) and Tahavi (in Mushkil al-Aathar) have quoted Shahr b. Haushab<sup>(3)</sup> to have said: "When the news of the martyrdom of Husayn reached Madina I heard Umme Salma, wife of the Holy

(1) Mushkil al-Aathar by Tahavi (vol. 1, p. 346), Tafsir al-Tabari (vol. 22, p. 6) Musnad Ahmad (vol. 4, p. 107). He has omitted from the narration some words like: So they abused him and this man whom they have abused. Majma al-Zawaid (vol. 9, p. 167), Mustadrak Hakim (vol. 2, p. 416 and vol. 3, p. 147) and Sunan al-Baihaqi (vol. 2, p. 152).

(2) Usud al-Ghaba (vol. 2, p. 20) regarding the biography of Imam Hasan (P).

(3) We have quoted the hadith briefly. Its complete text may be seen in Ahmad's Musnad (vol. 6, p. 298) Tafsir al-Tabari (vol. 22, p. 6), Mushkil al-Aathar (vol. 1, p. 335). Shahr bin Haushab Ash'ari Shami is a reliable narrator who belongs to the third group of narrators. He has been quoted in the Sihah, (Ta'reeb al-Tehzeeb, vol. 1, p. 350).

Prophet, saying: "They have killed Husayn. I myself observed that the Holy Prophet spread his Khyberi cloak on them and said: 'O Allah! These are the members of my family! Ward off uncleanness from them and make them clean and pure!'"

(f) Ali b. Husayn Zayn al-Abideen (P)

Tabari, Ibn Kathir and Suyuti have stated thus in their Tafsirs while commenting on this sacred verse: Ali bin Husayn (P) said to a Syrian: "Have you read this verse in Surah al-Ahzab, *O people of the Prophet's House! Allah intends but to ward off all sorts of uncleanness and blemish from you and to purify you with a thorough purification*"

The Syrian said: "Does this verse pertain to you? The Imam replied: Yes, it pertains to us", (1)

Khawarizmi has quoted this very narration in his "Maqal" in the following manner:

"When, after the martyrdom of (Imam) Husayn the grandson of the Holy Prophet, (Imam) Zayn al Abedin and other prisoners belonging to the House of the Holy Prophet were carried to Damascus and stationed in the jail located by the side of the Jama Masjid of Damascus, an old man approached them and said: 'Praised be Allah who killed you and annihilated you and relieved the people from your men and provided the Commander of the Faithful (Yazid) with authority over you'. Ali b. Husayn said: 'O old man! Have you read the Holy Qur'an? He replied: Yes. Then the Imam said: Have you read the verse: *"Muhammad say, I do not ask you of any reward for my preaching except the love of my kinsfolk"*. (2)

(1) Tafsir al-Tabari (vol. 22, p. 7), Ibn Kathir (vol. 3, p. 486) and Durr al-Manthur (vol. 5, p. 199).

(2) Surah al-Shura, 42:23.

The old man said: "Yes. I have read it". The Imam said: "Have you read the verse: *"So give what is due to the near ones, the needy and the wayfarer"* (1) and the verse: *"Know that whatever property you gain one fifth belongs to Allah, the Messenger, his near ones, orphans the needy and the way farers if you believe in Allah and what We revealed to Our servant"* (2) in the Holy Qur'an. The old man replied: 'Yes. I have read them'. The Imam said: "I swear by Allah that the word 'near ones' refers to us and these verses have been revealed about us. (The Imam added): And have you read this verse in the Holy Qur'an wherein Allah says: *O people of the Prophet's House.....*"

The old man said: "Yes. I have read it". The Imam said: "What is meant by people of the Prophet's House! It is we whom Allah has especially associated with the verse of *Tat-beer*".

The old man said: "I swear you by Allah! Are you of the same family?" The Imam replied: "I swear by my grandfather the Prophet of Allah that we are the same people".

The old man was stunned and expressed regret for what he had said. Then he raised his head towards the sky and said: 'O Allah! I apologize for what I have said and forsake enmity against this family and hate the enemies of the progeny of Muhammad'. (3)

#### Gist of the foregoing narrations

The gist of the *Hadith al-Kisa* as it emerges from the foregoing narrations is as follows:

- (1) Surah Bani Israel, 17:26.
- (2) Surah al-Anfal, 8:41.
- (3) Maqal Khawarzami (vol. 2, p. 61 – Najaf edition).



"The Holy Prophet, while he was in the house of Umm al-Mu'minin Umme Salma observed that the Divine blessing was forthcoming. He then said: 'Call for me! Call for me!' When asked as to who should be called he replied: Call the people of my family namely Ali, Fatima, Hasan and Husayn. When the members of his family gathered around him, he covered them along with himself with a painted Khyberi Cloak and then said: 'O Allah! These are the members of my family. Send your blessings on Muhammad and his progeny'. The Almighty Allah revealed the verse: *O people of the Prophet's House.....*" This verse was revealed when they were gathered on the floor (of the house of Umm al-Mu'minin Umme Salma) and the Holy Prophet said: 'O Allah! These are the members of my family. Ward off uncleanness from them and make them clean and pure'".

Umme Salma was then behind a curtain and she said: "There were seven persons in the house at that time namely Holy Prophet, Gabriel, Michael, Ali, Fatima, Hasan, and Husayn. I came out of the curtain and said: 'O Prophet of Allah' am I not a member of your family? I swear by Allah that the Holy Prophet did not say: 'Yes, you are', but replied: 'You have a good future and you belong to the category of the wives of the Prophet. According to another version Umme Salma said: "Am I not a member of the family? The Holy Prophet then replied: You have a good future and these are the members of my family. O Allah! The people of my family are more deserving!'".

According to this narration the Holy Prophet distinguished the members of his family from others and indicated as to who they were and explained the verse and said: "Myself and the members of my family are free from every sin and contamination". He repeated this thing openly in Masjid al-Nabi before all the Muslims and at the



time of prayers he used to go to the door of the house of Ali and Fatima and recited the verse of *Tat-beer* for them saying: "Peace and blessings be upon you O people of the Prophet's House....."

And according to another version he went to the door of Imam Ali's house at the time of dawn prayers and placed his hands on the two sides of the door and recited the said verse. Some companions kept a record of this act of the Holy Prophet and said that they saw the Holy Prophet doing like this for six months or for seven months or according to one version for eight months and according to another for more or less nine months. And every one of them related what he had seen. The object of the Holy Prophet was to demonstrate the meaning of this verse verbally as well as practically and he explained it to his followers on the lines of the sacred verse, (*"We have revealed the Qur'an to you so that you could tell the people what has been revealed to them so that perhaps they will think"* Surah al-Nahl, 16:44), so that they might possibly ponder over it. This thing became well known among the people and even the companions of the Holy Prophet argued on its basis on behalf of the Holy Prophet's family. Imam Hasan (P), who was himself one of the people of *Kisa* delivered a sermon after the martyrdom of his father and relied on this verse and said: "I belong to the House about whom Almighty Allah has said: O people of the Prophet's House....." And in another sermon, after having been attacked with a sword, he said: "We belong to a family from whom Almighty Allah has removed every filth and made them pure".

Umm al-Mu'minin Umme Salma also argued with Umrah Hamdaniah in this regard and cited this verse about Imam Ali (P). And Sa'ad b. Abi Waqas also argued with Mu'awiyah on the basis of this verse in the context of abusing of Imam Ali (P). And Ibn Abbas also treated the

said verse as one of the ten virtues of Ali ibn Abi Talib (P) and gave reply to the persons who used unbecoming language about him i.e. Imam Ali (P). One of the persons who relied on this verse was Waathilah b. Asqaa who, on hearing Imam Ali (P) being abused, gave a reply and recited this verse in connection with the excellence of the Imam. Umm al-Mu'minin Umme Salma, too, on hearing about the martyrdom of Imam Husayn (P), relied on this verse and cursed the people of Iraq and Waathilah b. also acted accordingly. Imam Ali bin Husayn (P), while conversing with the Syrian who praised Yazid bin Mu'awiyah and abused the people of the Prophet's House, also relied on this verse.

Thus the verse of *Tat-beer* and the *Hadith al-Kisa* confer a special distinction and honour upon the Holy Family that being bereft of every blemish and uncleanness, they are infallible and purified (by Allah) and absolved of any sin and are therefore, entitled to absolute obedience from the Muslim Ummah not only as a logical inference, but as a fulfilment of the very intention and utmost desire of the Prophet of Islam in pin-pointing them and making them conspicuous from the rest of the Muslim Ummah.





یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور بروقت (اور درج آخری تاریخ تک) واپس کریں۔ تاخیر کی صورت میں مجرمانہ ادا کرنا ہوگا۔

جھلی بک لائبریری سوپر بازار کراچی فون: 7211795



[illegible]

# I S L A M

"Have you fully realized  
what Islam is?

It is indeed a religion  
founded on truth.

It is such a fountain-head of learning  
that several streams of  
wisdom and knowledge  
flow from it.

It is such a lamp  
that several lamps  
will be lighted from it.

It is a lofty beacon of light  
illuminating the path of Allah.

It is such a set of principles and beliefs  
that will fully satisfy  
every seeker of  
truth and reality.

Know you all  
that Allah has made Islam  
the most sublime path  
for the attainment  
of His supreme pleasure  
and the highest standard of  
His worship and obedience.

He has favoured it  
with noble precepts, exalted principles,  
undoubtable arguments,  
unchallengeable supremacy  
and undeniable wisdom.

It is upto you  
to maintain the eminence and dignity  
granted to it by the Lord,  
to follow it sincerely,  
to do justice to its articles of faith and belief,  
to obey implicitly its tenets and orders  
and to give it the proper place  
in your lives".