



**ABDU'L-LAH
IBN SABA
&
OTHER MYTHS**

**By
Allamah Sayyed
Murtadha Askari**

**Translated by
M.J.Muqaddas**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In The Name of Allah
The Compassionate The Merciful*

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ABDU'L-LAH IBN SABA AND OTHER MYTHS

BY
SAYYED MURTADHA ASKARI

Translated By
M. J. MUQADDAS



Islamic Thought Foundation

No. 5, Takhti Sq., Shahid Beheshti Ave.,

Tehran, I.R.Iran P.O.Box: 14155-3899

Tel : + 8744092 - 5, Fax : + 8758296, Telex : 216502 ISTF

عبداللہ بن سبا و افسانہ های دیگر

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Publisher Preface

Islamic Thought Foundation is a charitable organization involved in the publication of Islamic books and magazines in different languages. The Foundation has published about 50 books in Arabic, English, French, German, Hindi, Japanese, Urdu, Turkey, and Swahili.

The book "Abdullah Ibn Saba" that you now hold is the work of a great scholar Mr. Sayyed Mortadha Askari. It is unique and illuminating work of its kind capable of eliminating misunderstandings among the different Islamic sects and of bringing them closer together. The book has been well received and commended by both Sunni and Shia scholars as well as the Western Orientalists as can be seen by their reactions included in the introductory pages of this edition. The Islamic Thought Foundation decided to publish a new edition of "Abdullah Ibn Saba" for two reasons. Firstly, the book reveals facts on the earlier historical events of Islam which for the first time that sheds light on the alterations made during these events. Secondly, a book of this kind is an important, practical and fundamental step in bringing about unity among the Islamic sects. The Foundation hopes that the interested and truth-seeking readers will find the contents useful.

In the Name of Allah,
the Compassionate the Merciful

Praise be to the Creator of the world and greetings and peace unto His messengers and to Prophet Muhammad (PBUH) and his chosen households.

This, being the third edition of this book in English, is presented to those who seek the truth about the history of Islam, particularly the followers of the Prophet's households. We ask Allah to help and guide us to succeed and perform the deeds which please Him.

Author

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AUTHOR'S BIOGRAPHY

Sayyed Mortadha Askari was born in the holy city of Samarrah (Iraq) on the 8th of Jamadi II, 1332 (A.H.). He was educated in the Howzeh (Islamic Theological Center), and in Muharram of 1350 (A.H.) he immigrated to the holy city of Qom in Iran and stayed there until 1353 (A.H.).



In Qom, he and two of his friends Ayatullah Sheikh Morteza Haeri and Sayyed Ahmad Sajjadi learned religious jurisprudence and its principles from the great instructors and religious authorities, such as: Ayatullah Sayyed Shehabul-Din Marashi Najafi (R.A.) and Ayatullah Sheikh Muhammad Hussein Shari'at-Madar.... Allamah Sayyed Mortadha Askari also studied several ideology courses with Imam Khomeini (R.A.), the interpretation courses with Sheikh Mirza Khalil Kamrei and ethics with Ayatullah Sheikh Mahdi Shahidi (the administrator of the Razavi School). It is noticeable that Ayatullah Sheikh Mahdi Shahidi was in the Razavi School for two years, then he went to Howzeh Feyziyeh. In fact, he played the important role in the formation of Allamah Askari's personality and was his real mentor.

Steps Taken to Improve the Education System of the Howzeh

Allamah Askari, during his studies in the Howzeh, came to the conclusion that some modifications have to be made in the educational system of this Center. For this reason, he and some interested students of this Howzeh did their best to reorganize the Howzeh's educational system. They tried to replan the educational programs in such a way that the Howzeh can play a positive role to the best of its ability and fulfill its responsibility towards the Islamic nation.

Some of the courses discussed in their proposed educational program or system are: An interpretation course, a religious narration (hadith) course, and a comparative analysis course of the Islamic ideas along with religious jurisprudence course and its principles. The suggested educational system also included: How to deliver a speech; how to write and edit properly; and how to teach social-work to the students of theology with an emphasis on studying and carrying out various research regarding the Muslims' conditions in different societies and to show them how to educate and train an open-minded and enlightened future generation of real Muslims in order to obtain an ideal Islamic society.

This decision was made during the period of authority of Ayatullah Uzma Sheikh Abdul-Karim Haeri the founder of the great Islamic Theological Center (Howzeh Ilmiyyah) of Qom.

Afterwards, Allamah Askari returned to his native homeland in Iraq, the holy city of Samarra in order to continue his religious studies until 1366 (A.H.) up to the level of 'Al-Kifayah' with Ayatullah Sheikh Habibullah Eshtehardi. These studies continued until the commencement of World War II.

Man of Knowledge and Practice

Since he was 15 years old, Allamah Askari displayed keen interest in history, and travels of world explorers. As a result of

his efforts he accumulated information in this field which was more than the common level of knowledge among his classmates. After studying the writings of Ayatullah Shirazi's students about the Tobacco Act and what the Westerners wrote about the Islamic countries in their diaries, he analyzed the invasion date of colonialists to the Islamic countries. With his talent and intelligence, he recognized the vicious objectives of colonialists to spread their intellectual and cultural dominance all over the Islamic world and revealed their true identity. The intellectual invasion has not been finished yet even with the end of direct dominance of the colonialists over the Islamic countries and it still continues clandestinely. He also found out about the dangerous efforts to deliberately associate the pure Islamic thoughts and ideas with the modern Western thoughts and their consequences in altering the real face of Islam in the minds of future generations.

Allamah Askari was among the first Islamic intellectuals of Iraq who detected the actual reason of educational programs prepared by foreign counsellors in government schools for the Islamic countries' youth. After careful examination, he explained the great difference between the educational programs of the countries like Germany, France, Japan, etc., with the educational programs of the dominated countries and the context of their educational text books.

From these differences, he discovered that one of the main reasons for the Islamic countries' backwardness were these educational programs and courses. That was why he named our schools 'The factory to prepare future employees,' because schools at that time introduced white-collar employees who would do anything to carry out the orders of the superpowers and programs in the society without any comment or reaction.

Allamah Askari also noticed the lack of relationship between the Howzeh and the modern universities, these two vital pillars of the Islamic society. Howzeh was isolated and involved in training students to become knowledgeable authorities and future

instructors of Howzeh and nothing else; the universities too had a Western tendency and were strangers to their Islamic societies.

Therefore, there was a need for a movement to remove this stagnancy and to eliminate this isolation and weakness. Allamah Askari started this movement at the time when World War II endangered Iraq and its national. His first cultural activity was to arrange meetings in order to inform and educate people.

Meanwhile, he established a school to educate the youth and planned their course materials himself, then he introduced this school as a part of a greater plan. In this school, several scholars, such as Sheikh Mirza Najmu-Din Sharif Askari, Sheikh Hassan Kumeili, Sayyed Jafar Shahrestani and Sheikh Mahdi Hakim were teaching.

While establishing and planning, Allamah Askari like any other reformist in the past centuries, encountered some ignorant and old-fashioned oppositions. Thus he deemed it proper to write a book about Western cultural and intellectual invasions in the Islamic countries and projected various plans to confront these invasions. Some of these plans were:

- a) Founding modern schools to educate the young generation and to introduce them to the Islamic culture and education.
- b) Founding other schools with graduates specialized in the Islamic religion who can transfer their knowledge to the society.
- c) Publishing Islamic books and journals.

When his book was completed, he named it; *'Social Diseases and their Treatments'*.

After a while, he went to back to Iraq and stayed in the holy city Kazimayn in order to find a better environment to cure some of the existing social diseases with the Islamic culture. Here he visited professor Ahmad Amin (the writer of the book *'Evolution in Islam'*) and in an exchange he gave him his book. In this meeting which took place in 1363 A.H. these two great scholars came to an agreement to establish a preparatory school. The late Ahmad Amin accepted the responsibility to design the school's structure

with Allamah Askari's support and encouragement. Finally this school was established in Kazimayn and they named it '*Muntada Al-Nashr*'.

Soon after this school joined the society of '*Muntada Al-Nashr*' or the 'Center for Publication' in Najaf to obtain a work permit from the government as soon as possible. Being assured of the foundation of this school, Allamah Askari returned to Samarrah. But since Ahmad Amin encountered several problems, he invited him again to stay in Kazimayn, to be the head of the school and set up different ceremonies to spread the Islamic culture. After the accomplishment of the first part of the plan which was the success of the school design, Allamah Askari decided to carry out the second part of his plan, i.e., obtaining the construction permit of an institute, like the school of theology founded later in Baghdad, in order to teach the Islamic religion and to train knowledgeable individuals.

With the completion of the second part of his plan, Allamah Askari started a new phase in his religious life. He returned to Samarrah and spent two years to learn and acquire deductive religious jurisprudence from his professor Ayatullah Eshtehardi.

Meanwhile, he wrote and edited several books about the history of Islamic thoughts. He divided his findings into many sections comprising of different phases of the Islamic thoughts' formation from the very beginning of Islam's manifestation until the end of the Abassid's governorship.

Some serious hindrances to the progress of his research were: various religious narrations (hadith) accepted by the majority of Muslims lost their credibility after detailed studies, for example, those narrations from Ummul-Mu'minin (Ayesah), Abu Huraira, Ibn Abbas, Oun Ibn Malik and so on. The results of this research and study were immaculate since Allamah Askari found the inaccuracy of these narrations with indisputable proof. Most of these narrations were baseless namely the hadith of '*Abdullah Ibn Saba*' and '*One Hundred and Fifty False Companions*'.

As a result of these important research findings, some of the known facts accepted by people throughout the centuries lost their credibility and the foundation of Tabari's or other great historians' writings and narrations were not supported. The first books of Allamah Askari published about these research findings in 1375 (A.H.) were '*Abdullah Ibn Saba*' and '*Along With Dr. Alwardi*'.

Although Allamah Askari spent most of his time studying and writing, he never gave up his religious and social activities. Shortly after, he decided to continue his activities decisively and established several unique religious schools and Howzehs. He was not touched in the least by the existing obstacles and difficulties. Therefore, he immigrated to Iran and visited one of the greatest authorities of his time Ayatullah Sayyed Agha Hussein Burujerdi (R.A.) In this meeting, they came to an agreement to establish a special religious Howzeh in Qom with Allamah Askari as its administrator.

But the complexity of the political situation in Iran at that time and the intensity of the conflicts between Ayatullah Kashani and his partisans from one side and Dr. Mussadiq and his partisans from the other side forced him to go back to Iraq and stay in Kazimayn. He started making a religious Howzeh in that city but could not accomplish the task because of several opposing groups. Thus he began to establish another school "The School of Imam Kazim (A.S.)" which was active till the coup d'etat of July 14, 1968.

Islamic Institutes and Organizations

After observing the widespread activities of secular (orlaic) parties such as: Communist and Baath parties, and the increase of the organized propagandistic attacks of missionaries at their highest point apparent in their schools or institutes, like the Institute of Chaldean Nuns (Rahebat Alkaldan) and the Institute of Virgin Mary Nuns (Rahebat Maryam Al-Uzra), Allamah Askari gathered all his force and with some of his religious brothers and

friends from Najaf and Baghdad and under the direct supervision of the late Ayatullah Sayyed Muhsin Hakim, started the most difficult political and intellectual confrontation with those parties and missionaries. Now, besides his religious responsibilities, he had to accept the responsibility of political activities too. For this reason, Allamah Askari went to Baghdad's Al-Bayyaha's region as a representative of authorities and from there on he went to the Eastern Karradeh's region (in Baghdad). He and his supporters intended to use this region as their main center to start the movement and to make a change all over the city of Baghdad.

The beginning of the Islamic movement was from inside the '*Hussainiyahs*' (places where the martyrdom of Imam Hussein is mourned for). During Allamah Askari's time, a group of religious students (in the form of mourners of Imam Hussein (A.S.)) demonstrated while the late Dr. Dawud Al-Attar who was their leader, led the group from "Imam Kazim's school" to Kazimayn and the holy shrines of Imam Kazim (A.S.). This movement gained momentum during the next few years.

It is a proven fact that Allamah Askari had a great deal of responsibility in the Islamic movement. This movement included over Iraq, the holy shrines of Baghdad, Karbala and Najaf, and the Prophet's and Imams' land.

Allamah Askari's belief was the guarantee of the continuation of activities and movements. The Islamic movement is effective only if it is formed in an Islamic organization or institute not by an ignorant individual. Second, the movement must not be affected by personal opinions. As a result, Sayyed Hebatul-Din Shahrestani founded the 'Center of Islamic Charity Donations' and Allamah Askari was the first person after Hebatul-Din Shahrestani who became the head of this center. Before the foundation of this center, Allamah Askari had already founded another center under the name of the "Association of Islamic Guidance", but he left the Association because of some conflicts between the administrative staff.

With Allamah Askari as the head of the "Center of the Islamic Charity Donations", this center began various projects. Some of the most important services of this center in the cultural domain were the establishment of the Islamic educational centers. From these centers emerged a religiously interested generation who accepted some difficult responsibilities of Muslim society, and participated in Iraq's holy movement, and etc. The names of several of these Islamic educational centers are:

-- Imam Jawad's Schools in Eastern Karradeh region, Baghdad. Both of these schools were directed by Dr. Dawud Al-Attar.

-- Baghdad's Schools - Baghdad, directed by Abdul-Rahim Shawki.

-- Rowzat al-Zahra - Preschool for children.

-- Al-Zahra's Female Schools in Kazimayn.

These schools were directed by Shahid Bint-al-Huda Sadr, the late sister of Ayatullah Shahid Sayyed Muhammad Baqer Sadr.

-- Imam Sadiq's schools - in Basra province. Directed by Basra's religious authorities and its administrator was Sayyed Muhammad Abdul-Hakim.

-- Imam Baqir's High School in Hellah. Directed by Sheikh Ali Samakeh.

-- Imam Hassan's High School in Diwaniyeh. Founded by Sheikh Muhammad Mahdi Shams Al-Din and administrated by the 'Center of the Islamic Charity Donations'.

-- Female Educational Center in Numaniyyeh - in Kute's province. Founded by Sayyed Qassim Shobba and administrated by the 'Center of the Islamic Charity Donations'.

To mention some of his social contributions, one can refer to the establishment of a clinical center "*Mostosef Al-Ri'ayah Al-Islamiyyah*" (an Islamic Hygiene Clinic) in eastern Karadeh region of Baghdad in 1382 (A.H.) and another clinical center with the same name in Kazimayn region in order to treat and cure the Islamic religious students, the pilgrims of the holy shrines and the needy. He also intended to make a large hospital named "Imam

Hussein's Hospital".

But the greatest and the most important plan of Allamah Askari was to establish a theology school in Baghdad in 1384 (A.H.) in order to open a larger Islamic university with all the specialized fields.

After the appearance of the Baath party, who are kafir (non-believers) and its dominance over Iraq's affairs, Allamah Askari under the leadership of Ayatullah Hakim (RA) and other partisans showed their opposition to the Baath regime. As a result, the Baath party issued an arrest order for Allamah Askari and he had to leave Iraq in 1389 (A.H.) and go to Lebanon. The latter country, together with other religious authorities like Sayyed Musa Sadr, the head of the Highest Islamic Shi'ite Parliament, Muhammad Hussein Fazlullah and Sheikh Muhammad Mahdi Shams Al-Din continued their opposition against the Iraqi regime. But when he found out the intention of the Iraqi regime was to arrest or kidnap him in Lebanon, he left the country and went back to Iran.

Nowadays, Allamah Askari, without considering his old age, dedicates most of his time dealing with the wide range of his valuable publications. Most of these publications have not been published yet and he (as expected) is still concerned about the current events and puts all his efforts unsparingly to defend Islam's religion and to fly Islam's honorable flag over all Islamic countries.

In Iran, Allamah Askari spent most of his time studying, conducting research and publishing books. Also, he accomplished various social and cultural services including:

a) The foundation of the Islamic Scientific Assembly in 1398 (A.H.).

a) The publication of the textbooks to be taught in religious Howzehs. Among these books one can refer to:

1) *Ta'alim Al-Lugha Arabiyyah* (how to teach the Arabic language),

2) *Al-Amssaleh wa Sarf Mir*.

3) *Al-Tassrif*.

4) *Al-Hedayah Fi Al-Nahav*.

5) *Ghawa'id Al-Emlah*.

6) *Tahzib Al-Balaghah*.

7) *Al-Mantiq wa Manahej - Al-Bahth Al-Ilmi*.

8) *Tahzib Sharh Ibn Aqil* (to be published).

9) *Tahzib al-Moghni*.

10) *Muntakhab Heliat Al-Mutaqin*.

11) *Al-Manhad Al-Muqtarrah Lisanawat Al-Arba* (i.e., Purposed lessons plan to be taught in 4 years).

Names of the books published by Allamah Askari. His publications are as under:-

* **Research about the Holy Qur'an - in 3 volumes.**

1) *The Holy Qur'an during the prophecy of the Prophet Muhammad (s.a.w.) and after his Prophecy.*

2) *The Holy Qur'an and the religious narrations* (to be published).

3) *The Holy Qur'an and the narrations of Ahlu'l-Bayt (the blessed family of the Holy Prophet)* - to be published.

* **Research in Islamic Theology (teaching Islam).**

1) *Teaching Islam* (published).

2) *Islam's precepts and orders* (published).

3) *Muntakhab Al-Adiyah* (selected prayers) - published.

4) *Rules in Islam* (to be published).

5) *Politics in Islam on governmental orders* (to be published).

6) *Islamic ideas in the Holy Qur'an*, 3 volumes.

a) *Islamic ideas from the first day of creation until the Resurrection* (published).

b) *Prophets and Imam's conducts and characters* (to be published).

c) *The last religious laws* (to be published).

* **Ma'alim al-Madrassatayn (Two Schools' Criteria) in 4 volumes.**

1) *Research and Studies of two Schools (Makatib) about the*

companions of the Prophet and Imams (a.s.).

2) *Research and Studies of two schools about the Islamic about the Islamic Religious Laws Resources* (published).

3) *The effect of Imam Hussein's rise in reviving the Prophet's traditions* (published).

4) *The development of thoughts of two schools and their confrontation with Mongul's tribes and their accusations towards the Prophet's blessed family from the 2nd century of A.H. till the 12th century of A.H.* (to be published).

*** An Encyclopedia of studies in order to purify Prophet's traditions from the inaccurate narrations attributed to him:**

1) *Narrations (hadith) of Ummul-Mu'minin (Ayesah) - parts of her life, volume I* (published).

2) *Narrations of Ummul-Mu'minin (Ayesah) - A study of her narrations, volume II* (to be published).

3) *Abdullah Ibn Saba and Other Myths, volume I* (published).

4) *Abdullah Ibn Saba and Other Myths, Volume II* (published).

5) *Abdullah Ibn Saba and Other Myths, Volume III* (to be published).

6) *One Hundred and Fifty False Companions such as Ghamim, volume I* (published).

7) *One Hundred and Fifty False Companions including the ones from different tribes, Volume II* (published).

8) *One Hundred and Fifty False Companions, the Sequel, Volume III* (to be published).

9) *Inaccurate Narrators* (to be published).

10) *Various types of lying and liars* (to be published).

11) *The Israelite narrations and the narrations of atheists and exaggerators* (to be published).

12) *Selection of the Prophet's (s.a.w.) and his blessed family conducts and characters.*

13) *Biography of those companions who had seen the Prophet (s.a.w.) and quoted him* (to be published).

14) *Biography of those companions who had seen the Prophet*

(s.a.w.) but did not quote him (to be published).

15) *Biography of those companions who had not seen and did not quote the Prophet (s.a.w.).*

* A series of books which have been written in Farsi about the role of the Imams (A.S.) in preserving the teaching of Islam

1) *Islamic Terminology* (translated into Arabic).

2-7) are about the important factors before and after Islam.

8) *A brief look at Arab's societies before Islam.*

A brief look at the Prophet's (s.a.w.) character and conduct.

9) *The tradition after the Prophet (s.a.w.).*

10) *The Islamic Sects.*

11) *Imamat (Leadership) from the point of view of two schools: the Prophet's (s.a.w.) orders, executors and the leaders and defenders of Islam.*

12) *Belief in Tawheed (Monotheism) from the point of view of two schools.*

13) *An explanation of several Islamic terms.*

14) *Imam's responsibility in reviving the Tradition (Sunnat).*

COMMENTS BY
DR. HAMID HAFNI DAWOOD,
PROFESSOR IN ARABIC LANGUAGE IN CAIRO UNIVERSITY

TRUTH BEHIND THE FICTION

The 1300th Birthday of Islam has been celebrated. During this time some of our learned writers have accused the Shiah of not having Islamic views. Those writers influenced public opinion against the Shiah and created deep gaps between the Muslims. In spite of wisdom and learning, the enemies of the Shiah followed their self-chosen beliefs and partiality, covering the truth, and accusing the Shiah of being superstitious etc. Hence Islamic Science suffered much, as the Shiah's views were suppressed.

As a result of these accusations, the loss to Islamic Science was greater than the loss suffered by the Shiah themselves because the source of this jurisprudence, though rich and fruitful, was neglected, resulting in limited knowledge.

Alas! In the past our learned men were prejudiced, otherwise we would have been benefited from many Shiah's views. Anyone who wishes to do research in the Islamic jurisprudence must consider the Shiah sources as well as those of Sunni.

Was not the Shiah's leader, al-Imam Jafar al-Sadeq (d. 148 H.L.), the teacher of two Sunni Imams? i.e. Abu Hanifah al-No'man Ibn al-Thabet (d.150 H.L.) and Abu 'Abdullah Malik Ibn Anas (d. 179 H.L.).

Abu Hanifah said, "Except for the two years No'man would have starved," referring to the two years he had benefited from the

knowledge of al-Imam Jafar al-Sadeq.

Malik also confessed straight forwardly, that he had not met anyone more learned in the Islamic jurisprudence than al-Imam Jafar al-Sadeq.

Yet so-called learned men, unfortunately disregarded the rules for research to suit their own ends. Hence knowledge was not fully disclosed to them, and they created a wide gap between the Muslims. Ahmed Amin was one of those deprived of the light of knowledge, remaining in darkness, even though the candle of Shiah was always shining and there was no other light.

History has recorded this stain on the robe of Ahmed Amin and his friends, who blindly followed one special sect (madhab). Of the many mistakes made by him, the biggest is told in the story of 'Abdullah Ibn Saba'. This is one of the tales told in order to accuse the Shiah of heresy and foregoing events.

The great contemporary researcher, the reverend al-Sayed Murtaza al-Askari, in this book has proved with substantial evidence, that '*Abdullah Ibn Saba*' was fictitious, and it is therefore a greater lie to say he was the founder of Shi'ism.

al-Sayed Murtaza al-Askari has been deeply involved in history and has proved from Sunni sources that the enemies of Shiah are false.

From the early days of Islam up to the present, stories like those about 'Abdullah Ibn Saba' told by Saif Ibn Omar, were believed as being from reliable sources, but in this book extensive research has been made concerning these stories, in order to facilitate the finding of the truth about them.

God has decreed that some learned men disclose the truth regardless of the blame they may get. The pioneer in this field is the honourable author of this book, who has made the Sunni learned men of research revise the history book of Tabari, (History of Nations and Kings) and to sift out the authentic stories from the false. The stories which remained unchanged and unaltered for centuries like God's Revelations.

The honourable writer, with much evidence, has stripped the veil or ambiguity from those historical events, and in the best way disclosed the truth, to such an extent that some facts seem frightful. Of course, some of them appear to be incredible, for they contradict the beliefs of a lifetime, and our religious legacy - centuries old. But we have to obey the truth no matter how difficult

they appear. "The truth is the best to be followed."

To know what it is all about, one has to read this book and scrutinize the events of which there are different opinions; such as:

"The Army of Osama."

"The Death of the Holy Prophet."

"The Story of Saqifah."

All of which have been examined by the author.

When the Messenger of God was on his deathbed, some men left the Army of Osama without permission, and went back to Medina with the hope of gaining some privileged office. The author introduces these people to us. On his deathbed the Prophet wanted to make a will, but some people ignored this wish, and called it the ravings of a dying man. Perhaps they were afraid of the possibility of his introducing al-Imam Ali as his successor.

The author discloses the truth about these events. What Omar had in his mind to deny the death of the Holy Prophet? Why was he threatening to put to death, those who were spreading the news of the Prophet's death?

During the time when al-Imam Ali, the cousin of the Prophet, his uncle Abbas and the elders were washing the corpse of the Prophet, Omar and Abu Obeydah hurriedly came to Saqifah (a room with a roofed verandah) and demanded the people to give their allegiance to Abubakr. Yet if they had waited until the burial of the Prophet was over, Ali was the only candidate for the successor of the Prophet, and Bani Hashim knew not anyone else.

The author, under the three titles previously mentioned, has sifted truth from falsehood, good from bad, until he has reached the obvious reality; and because of his research, the doors of deception and fraud are closed for ever to plotters.

Other subjects in this book show the truth so clearly, that in the very near future, a vast reform in the history of Islam will come about.

I would like to put three questions to the readers before ending my article:

1. Can a close Companion of the Prophet make a mistake?
2. Can we criticize his work?
3. Can we say that the respected companion of the Prophet is a hypocrite or an unbeliever?

The answers to the first two are positive, but the answer to the

third is in the negative - not because I am biased and am saying something against logic - no I have a rational reason and a logical one, for unbelief and hypocrisy are from the heart, and no one except God knows the contents of our hearts and the secrets of people. I am pleased to pay great respect to this book and its honourable author, the very learned researcher Sayed Mortaza Askari. I am also pleased with Mr. Mortaza Rezvi Keshmiri (the publisher) who has produced this book in a pleasing form. He has fulfilled his duty, a service to Islam. This responsibility will carry much weight in the revival of true Islamic history.

Dr. Hamid Hafni Dawood

12th October, 1961

Cairo - Egypt.

The above article was written by a learned Sunni man, who has broken the barrier of fanaticism and quarrelling for the sake of quarrelling.

**COMMENTS BY
AL-SHEIKH MAHMOOD ABU RIYYA**

One of the Ulama of Egypt Mr. Abu-Riyya has sent the following letter to Allama Sayyed Murtadha Askari and asked for a copy of the book by Abdullah-Ibn-Saba.

Professor Sheikh Morteza Askari, Najaf, Iraq

Praise and Peace of Allah be unto you

Recently there was a discussion among a group of Muslim scholars on different topics, including the useful writings of the scientists and authors which are of interest to Muslims. One of the participants mentioned a valuable book "Abdullah Ibn Saba" written by you and in which you have for the first time openly talked about some novel ideas and which is why I became very interested to learn more about the book and hoped to receive a copy directly from you. I will certainly be indebted to you, if you can send me a copy. Let me express my sincere thanks in advance. Peace and Praise of Allah be unto you.

*Mahmood Abo Riyya
Egypt, Al-Khabirah Region
Rajab 20, 1380 Hejra
June 11, 1960*

He after receiving and studing the book sent the following letter to Ayatollah Askari and confirmed the contents of the book.

Dear Professor Mortadha Askari

Peace and praise of Allah and His blessings be unto you.

I would like to take this opportunity to say a few words about your book "Abdullah Ibn Saba." I have read it once and intend to read it again soon.

Let me say that you have used a new and academic approach on this subject in your research and discussions, which has not been used by anyone else before. I sincerely and truly congratulate you, for Allah has provided you with a chance to pursue this discussion and has guided you to reveal the facts that no one else has talked about during the past 14 centuries.

Findings of your research confirms the contention of a European scientist, Wales, who has said, "History is completely a series of lies." It unfortunately matches the history of Islam written with prejudiced and biased desires at different times. This is true to an extent that it now makes it necessary to begin a serious and deep study of the history.

Indeed, your book "Abdullah Ibn Saba" is a starting point for such a research endeavor. Praise be to Allah that you have had this opportunity and I ask Allah to grant you the strength and commitment to continue on this path without fear, to present the facts without reservation, and to guide you to use your pledge and eloquence in your discussions and request that your readers to do the same in comprehending the subject, especially in regard to Abubakr and Omar since we cannot always tolerate the bare facts.

In closing, let me extend my most sincere greetings to you. Praise and Mercy of Allah be unto you.

Yours truly,

*Mahmood Abu Riyya
Egypt, Al-Khabirah Region
Rajab 20, 1380 Hejira
1961*

COMMENTS BY
AL-SHEIKH JAWAD MUGHNIAH
(A SHIAH SCHOLAR)

"Everything in this world is changing except the writings against the Shiah. To every beginning there is an end, except the accusations against the Shiah. Every verdict is supported by evidence, except the verdict against the Shiah. Why? Are Shiah troublemakers or violent agitators who only want to disturb people?"

Here is the answer.

In the Second Century of the Islamic Era (H.L.), lived a man called Saif Ibn Omar al-Tamimi.

He wrote two books:

1. al-Fatooh wal Reddah.
2. al-Jamal wal Maseeri Ayesah wa Ali.

He served two purposes in his two books:

1. Inventing stories without foundation.
2. Recording events in such a way that truth appeared to be false, and false appeared to be truth.

He invented Companions (Sahabis) for the Prophet such as Soeer, Hazhaaz, Ott, Homaiza, etc. He recorded his stories in such a way that they appeared to have been told by the people who met these Sahabis.

Among his fictional heroes is 'Abdullah Ibn Saba', who was supposed to have related tales about the Shiah; all stories against the Shiah recorded by all historians originated from Saif.

After Saif, the historians accepted his books as the Gospel truth.

Tabari was the first historian who relied upon Saif.

Other historians, Ibn Athir and Ibn Asaker, among them, followed Tabari blindly.

Saif had invented stories and muddled authentic events but the only source of all his stories is his own books 'al-Fatooh' and 'al-Jamal'.

The book 'Abdullah Ibn Saba' proves that the above statement is true and its knowledgeable author's task, is to show the truth as it was, without gilding the lily. Not a single learned man can deny, or doubt anything which Sayed Mortaza al-Askari has written because the book is based on logical proofs and no one can deny logic and axioms.

I have discussed 'Abdullah Ibn Saba' with many people, but I answered them as previous learned men have done, except that I made it easier for them to understand, that I believed in the existence of 'Abdullah Ibn Saba'. Now, the very learned al-Sayed Mortaza al-Askari, has changed the story completely, and proved that 'Abdullah Ibn Saba' is fictitious. I may say that this is the first Arabic book to have examined history scientifically. The author has done a great service not only for religion, knowledge and Shiah, but for Islam. He has closed the door to those who wanted to disturb Muslim unity, and to those Sunnis who get courage from their false stories. Today their first and only evidence, the stories of Ibn Saba and Ibn Sauda invented by Saif, have been proved to be false.

Mohammed Jawad Mughniah
Lebanon.

COMMENTS BY
PROFESSOR JAMES ROBINSON
D. Litt., D. D. Glasgow, U.K.

Dear Sayyed Mortadha al-Askari,

It was in the middle of last August that I received from you the copies of your two books, '*Abdullah Ibn Saba' wa Asatir Ukhra*, and *Khamsun wa-mi'a Sahabi Mukhtalq, al-Qasim al-Awwal*. At the time I wrote to you I wish to say that I am now old and not in perfect health, therefore, I would need time to study these books. It has taken me even longer than I had imagined; but I have read the books twice with great interest, and although I should have like to write at some length, I feel I must write to express my admiration of the methods adopted and the careful scholarship shown in the two books. At my age I cannot look forward with confidence to being able to write and so I feel I must delay no longer in case I find I am unable to write.

In the first book I liked the detailed account of the conventional story of 'Abdullah Ibn Saba' and the *Sabaiyya*, followed by a valuable discussion of writers (ancient and modern) in East and West and the courses on which they depended. The Table on p. (43) is very helpful in showing the main sources of information about Saif and his traditions and how latter writers depended on one or other of these.

Then comes a list of a number of authorities who expressed opinions on the worth of Saif's traditions, from Abu Dawud (d. 275 - the text wrongly say 316) to Ibn Hajar (d. 852). As they all

speaking critically, using such words and "weak", "his traditions are abandoned," "Worthless," "Liar," "Suspected of being Zindiq," etc., they agree in asserting the unreliability, or even falseness of the traditions. This is an overwhelming argument. In studying the opinions of authorities on different traditionists, I have noted that all do not agree. But here there is no disagreement which makes one wonder why latter writers have been so ready to accept Saif's materials.

But I should like to make a remark about Tabari who has no hesitation in quoting Saif. His history, is not a historical work in the manner of modern writing, for his main purpose seems to have been to record all the information in his possession without necessarily expressing an opinion on its value. One is, therefore, prepared to find that some of his materials are less reliable than others. So, perhaps we can excuse him for using a method not approved nowadays. He has at least provided a mass of information. It remains for acute scholars like yourself to distinguish between the genuine and the false. In discussing a number of topics mentioned by Saif, the argument is conducted in a very effective manner, first giving Saif's account and then comparing it with accounts given by others. This careful comparison deals both with the materials and the *sanad*, and it is shown that Saif often quotes men who are unknown. This raises the question why none of them should have been quoted by other transmitters, and leads one further to suggest that Saif has invented them. This serious accusation is a reasonable assumption by comparing Saif with others.

It is pointed out that Saif has stories miraculous of happenings which are difficult to believe, such as desert sands becoming water for Muslim armies, seas becoming sand, cattle speaking and informing the Muslim army where they were hidden, etc. In Saif's time it was possible for him to succeed in passing off such stories and history, but nowadays the critical student naturally finds such stories quite impossible. Effective arguments are also used to show how Saif's information about Ibn Saba and the *Sabaiyya* is quite unreliable.

The author suggests that some orientalists have based their studies on Saif's information, matters such as the huge number of people killed in the early Muslim wars, the idea that an unknown Jew, Abdullah Ibn Saba, could have been the influence to lead

astray Companions of the Prophet from their faith, and have been the leading influence in stirring up the people to revolt against Othman and cause his murder, and stir up the fighting engaged in by Ali with Talha and al-Zubayr. This may be true of some, but it has not been true of all. This is apparent from the articles on Abdullah Ibn Saba in the first and second editions of the Encyclopaedia of Islam. Saif spent much time manufacturing heroes from Tamim, the tribe to which Saif traced his genealogy, but Sir William Muir long ago told how Tamim had to submit to the forces of the early Caliphate at the time of what is called the Apostasy. Sir Thomas Arnold may also be noted as drawing attention to the fact that the early conquests were not so much for the purpose of spreading the faith as for extending the sphere of Muslim rule.

In the second book attention is drawn to the fact that Saif who lived in the first quarter of the second century belonged to Tamim, one of the Mudar tribes who lived in Kufa (Iraq). This helps one to study his tendencies and the influences leading to this legend. There is discussion of *Zindiq* and of Manichaeism. Party spirit is said to have continued from the Prophet's time, till that of the 'Abbasids'. Saif upheld the northern tribes, inventing heroes, poets praising the tribe's heroes, companions of the Prophet from Tamim, wars and battles which had no reality, millions killed and large numbers of prisoners with the purpose of glorifying the heroes he invented. Poems attributed to imaginary heroes were in praise of Mudar, then Tamim, then Ibn 'Amr, the sub-tribe to which Saif traced his origin. Saif mentioned men of Mudar as leaders of battles which were led by men of other tribes, his fictitious leaders sometimes being real people, sometimes names produced by his imagination. It is argued that the falseness of his information was partly to upset the faith of many and partly to give non-Muslims a wrong conception. He was so skilful in his forgeries that they were accepted as genuine history.

This is a brief summary of some of the wrongs of which Saif was guilty. The main part of the book goes into details about twenty-three men, giving examples of Saif's material and showing how he differed from genuine authorities not only in material but also in *sanad* by using names of non-existing people. The work is done with great detail presenting overwhelming argument against Saif's reliability in spite of the notable writers who include

information in their writings. Two of Saif's books are discussed showing that they are as unreliable as other materials which latter authors have quoted from him.

This is a most penetrating study undertaken with keen perception and a high quality of criticism. I am very grateful for having had the opportunity of spending quite a considerable time in studying the arguments which appeal to me as fully convincing, and I am sure that all who study these books with an open mind will readily appreciate the force of the arguments.

With many thanks for sending me these books, and apologize for having, on account of age and other infirmities, been so long in replying.

*Yours Sincerely,
James Robinson.*

INTRODUCTION

THE TALE OF 'ABDULLAH IBN SABA'

The historians say that a Jew called 'Abdullah Ibn Saba' was converted to Islam in the time of Othman the Kalif, in order to fulfil his aims at peace by making enemies within the Muslim community.

This Abdullah Ibn Saba spread the following ideas among Muslims.

a) The Resurrection of the Prophet.

b) All Prophets have had successors - the successor of the Prophet Mohammad is Ali, his cousin and son-in-law. He has been deprived of his divine office by Kalif Othman, and therefore it is necessary to revolt against Othman in favour of Ali.

Abdullah Ibn Saba formed a party called Sabaia, and this party revolted and killed Othman, the third Kalif. They also made mischief between the armies of Ali and Talha, his enemy, during the time when peace negotiations were expected in the Battle of Jamal near Basra. The Sabaia who were enrolled in both armies, started shooting arrows one early morning without waiting for any order from the commandments, and thus they started the war. Therefore, this Jew was the real cause of all these mischief and wars among Muslims, and he is the man who spread the idea of Resurrection of the Prophet Mohammad, and the idea of Ali being the successor of the Prophet among the Muslims.

THE ORIGIN OF THE STORY

The tale of 'Abdullah Ibn Saba' is over twelve centuries old. Historians and writers, one after the other recorded it, adding more and more to it.

All historians agree that the story was told first of all by Saif.

The following historians recorded directly from Saif:

- 1) Tabari.
- 2) Zahabi - he has also cited from Tabari.
- 3) Ibn Abi Baker - he has also recorded from Ibn Athir 15, who has recorded from Tabari.

4) Ibn Asaker.

The following have recorded indirectly from Saif:

- 5) Nicholson from Tabari 2.
- 6) Encyclopaedia of Islam from Tabari 2.
- 7) Van Floton from Tabari 2.
- 8) Wellhauzen from Tabari 2.
- 9) Mirkhand from Tabari 2.
- 10) Ahmad Amin from Tabari 2, and from Wellhauzen.
- 11) Farid Wajdi from Tabari 2.
- 12) Hassan Ibrahim from Tabari 2.
- 13) Saeed Afghani from Tabari 2, and from Ibn Abi Baker 3, Ibn Asaker 4, and Ibn Badran 21.
- 14) Ibn Khaldoun from Tabari 2.
- 15) Ibn Athir from Tabari 2.
- 16) Ibn Kathir from Tabari 2.
- 17) Donaldson from Nicholson 5, and Encyclopaedia 6.
- 18) Ghiathud Din from Mirkhand 9.
- 19) Abulfada from Ibn Athir 15.
- 20) Rashid Reza from Ibn Athir 15.
- 21) Ibn Badran from Ibn Asaker 4.
- 22) Bostani from Ibn Kathir 16.

The above list gives evidence to the fact that the story of 'Abdullah Ibn Saba' has been started by Saif and cited primarily from Tabari. Therefore, Saif's character and history should be studied and analyzed with great care.

WHO IS SAIF? (SHORT BIOGRAPHY)

Saif Ibn Omar Tamimi lived in the 2nd century of the Muslim era (8th century A.D.) and died after the year 170 H.L. (750 A.D.). He wrote two books.

1. *al-Fotooh wal Reddah* - which is the history of the period before the death of the Prophet until the third Kalif Othman resumed office as the ruler of Muslim world.

2. *al-Jamal wal Maseeri Ayeshah wa Ali* - which is the history from the murder of Othman to the Battle of Jamal. These two books contain more action than truth; some forged stories, and some true events which, intentionally, have been recorded in a ridiculing manner.

Since Saif spoke of some of the companions of the Prophet, and also invented some, his stories have affected the history of early Islam. Some biographers such as the authors of *Osdulghabah*, *Estiab* and *Esabah* and geographers such as the authors of *Mojamul Boldan* and *Atrowzolme'tar* have written the lives of some companions of the Prophet, and named places which exist only in the books written by Saif. Because of this, the life and character of Saif must be investigated thoroughly and carefully.

The result of the investigation into Saif's life shows that Saif was an agnostic and an unreliable storyteller. Stories told by him are dubious and are entirely or partly forged. The following are some stories told by him:

1. THE ARMY OF OSAMA:

The Prophet prepared an army to be sent to Syria. The commander of this army was Osama. Before the last column of the army left the moat (city's limit) of Medina, the Prophet died. Osama sent Omar to get the approval of Abubakr the successor of the Prophet. Omar also carried a message from some of the Helpers (*Ansar*) suggesting that commandant Osama be changed. Abubakr heard the message, jumped up, and grabbed Omar by his beard,

insulted him by saying, "The Prophet made Osama the commandant, I will not change him." He ordered the immediate despatch of the army and cursed Omar saying, "A plague on you."

Other historians of the time have recorded this event differently.

2. SAQIFAH, PAVILION OF BANI SAEDAH:

On the very day that the Prophet died, Saif says, all the Mohajerin supported Abubakr as being the successor to the Prophet, except those who renounced Islam. The news of the election of Abubakr so excited Ali that he came, wearing his shirt only. He shook hands in friendship with Abubakr and later on when his clothes were brought he put them on, he sat down beside Abubakr. Saif continues, saying that Abubakr claimed to have a devil in his soul and that Muslims must watch him, and prevent his doing injustice.

Saif told seven stories about Saqifah. There were three heroes in these stories, included among them the Companions of the Prophet. Their names are not mentioned anywhere except in Saif's stories. This peculiarity makes one think, and suspect the truth of the stories. When reliable books, accepted by Sunni leaders are consulted, the deviation from the truth by Saif, in recording the events of Saqifah, can be readily detected.

THE STORY OF THE PAVILION OF BANI SAEDAH ACCORDING TO AUTHENTIC SOURCES

On his deathbed, the Prophet Mohammad wished to make a will. Omar opposed this, and later he made threats against the people if they dared to spread the news of the Prophet's death until Abubakr arrived. Then suddenly Omar became quiet. While the family of the Prophet were busy with funeral rites, Ansar party gathered in a pavilion to elect Sa'd Ibn Obada as the Prophet's successor. Omar, Abubakr and their friends rushed to the pavilion joining in the meeting. Finally, the election was won in favor of Abubakr. The crowd then went to the Mosque to swear the allegiance of all Muslims to Abubakr. All this time the body of the Prophet was laid in his house and only the family of the Prophet and one

member of Ansar party were present.

After the allegiance to Abubakr at the pavilion and the Mosque was over, the people went to the house of the Prophet and joined the funeral prayers. The body of the Prophet lay on his deathbed from Monday midday until Tuesday midnight, when his burial took place.

Only the family of the Prophet attended the funeral. al-Imam Ali and Bani Hashem (the cousins of Mohammad), did not give their consent to the election of Abubakr as the Prophet's successor, and sought refuge in the house of Fatimah, the daughter of the Prophet. Omar went to the house to take them to the Mosque to give allegiance to Abubakr. But they refused to support Abubakr in Fatimah's lifetime. After six months Ali and Bani Hashem finally gave their consent and allegiance after Fatimah died.

All the above events, judgment on them by Ibn Abbas, Abuzar, Meqdad, Abu Sufyan, Moawia and Omar Ibn Khattab, a summary of the life of Sa'd Ibn Obada in his old age, and a comparison between the recordings of Saif and those from reliable sources, are collected in this present book. It shows how Saif wrote the biographies of the companions of the Prophet to please the government of the day and to suit the sentiments of the common people. Saif forged to support his evidence and to safeguard his views, in order to ridicule Islamic history. For many centuries Saif's stories have been regarded as the history of Islam. It is time to disclose the sources of these untrue stories by Saif and his kinds, in order to show Islam as it really is, by studying true stories about Mohammad, his family and companions. We should not defend Saif and his tales, or protect them in the name of Islamic tradition. Otherwise, we will harm Islam by opposing the publicity of Islamic truth.

PREFACE

HOW AND WHY THIS BOOK CAME ABOUT

In 1949 (1369 H.L.), I came across some dubious Muslim stories in Islamic history books. These I collected from different sources. After careful study I was convinced that some of them were forged for special purposes. Then I felt a moral obligation to publicize them. I arranged my notes so as to make a book to be called the stories of Saif. A most learned, eminent brother Sheikh Razi Aale Yasin, author of the book '*Solhol Hasan*' encouraged me to continue the work, and suggested to me to name the book '*Abdullah Ibn Saba*', and I gladly agreed. The notes were kept for about seven years and except for a few of my learned brothers, no one knew of them. I was afraid that I may arouse the feelings of Eastern People, for they were about the events in the Prophet's time up to the year 36 H.L. History books of those years were accepted as Gospel truth and undoubtedly people had faith in them, and learned from them of our early Muslim ancestors. This discussion destroys the historical foundations upon which the historians based their books. It shows how unreliable are some Islamic stories, and disproves the authenticity of some sources. The reader will see that the discussion is not restricted to the stories of '*Abdullah Ibn Saba*', but through this discourse, it will be found that there are many other unreliable sources.

For this reason I was afraid until I learned that two other writers

had discussed some parts of it. Then I began to publish my book. I have mentioned only the sources which were written before the year 500 H.L.

Mortadha al-Askari
Baghdad, 1955 A.D.
15th Ramadhan, 1375.

THE TALE OF ABDULLAH IBN SABA

For one thousand years historians have been recording astonishing stories about 'Abdullah Ibn Saba', and his followers - *Sabaian*.

- a) Who was Abdullah, and who were *Sabaian* - his followers?
- b) What did Abdullah say, and what has he done?

SUMMARY OF WHAT IS KNOWN FROM THE HISTORIANS

A Jew from Sana'a (Yemen) posed as convert to Islam in the time of Othman, the third Kalif and plotted against Islam and Muslims. He travelled abroad to large cities such as: Kufa, Basra, Damascus and Cairo, preaching a belief in the Resurrection of the Prophet Mohammad as being like the return again of Jesus to this world, before Doomsday. He also preached the idea of apostleship, and claimed that al-Imam Ali was the true successor of the Prophet Mohammad accusing Othman of unjustly usurping al-Imam Ali's place. He strongly urged people to kill Kalif Othman, who was later assassinated.

The historians named this Jew, '*Abdullah Ibn Saba*', as the hero of the stories. He was known as *Ibn Amatus-Sawda*, meaning son of a negro slave. Abdullah sent his mission to many cities pretending to preach true Islamic faith enjoining good, and forbidding bad, encouraging people to revolt against their governors and even to kill them. On the list of the followers of

Abdullah Ibn Saba are some good *Sahabi* (companions of the Prophet), for example, Abuzar also some Tabe'in, such as Malik Ashtar.

In the time of al-Imam Ali, two men Talha and Zubair, revolted against al-Imam Ali demanding the persecution of the murderers of Othman. Because of this, the Battle of *Jamal* was planned. al-Imam Ali and his two opponents agreed to a settlement, but some *Sabaian*, namely those who were guilty of murdering Othman, did not want the quarrel to be settled because their names had been disclosed. So, those *Sabaian* secretly enrolled in both armies; the army of al-Imam Ali and the rebellious army. During the night while everyone was dreaming of the peace treaty to be agreed upon the next day, the plotters started shooting arrows at both sides. As a result of this, the Battle of *Jamal* started without the permission or knowledge of the commanders of either side.

Before discussing the story of Abdullah Ibn Saba in detail, it is worthwhile examining those personalities whose names are on the lists of *Sabaian*:

- 1) Abuzar.
- 2) Ammar Ibn Yasir.
- 3) Mohammad Ibn Abu Hozaifa
- 4) Abdur-Rahman Adis.
- 5) Mohammad Ibn Abubakr, son of the first Kalif.
- 6) Sa'sa'a Ibn Souhan Abdi.
- 7) Malik Ashtar.

1) Abuzar (Jondob Ibn Jonadeh) Ghafari: He is the third person in the list of the four pioneers who first embraced Islam. He was a monotheist even before his conversion. He declared his faith in Islam at Mecca in the Holy Mosque *Beitul Haram*. The Quraishite tortured him almost to death but he survived, and on the instruction of the Prophet Muhammad, he returned to his tribe. After the Battles of *Badr* and *Ohod*, he came to Medina and stayed there until the death of the Prophet. Then Abuzar was sent to Shaam (Damascus) where he could not agree with Moawia. Later, Moawia complained about Abuzar to Othman, the third Kalif, and

he sent Abuzar into exile at Rabaza where he later died.

Many narratives have been recorded about Abuzar from the Prophet. He once said: "Under the blue sky, and on the earth, there is none more straight forward and truthful than Abuzar."

2) Ammar Ibn Yasir: He was known as Abuyaqzan. He was one of the Bani Tha'labah tribe and was allied with Bani Makhzoom. His mother's name was Somayya. He and his parents were pioneers in embracing Islam, and he was the seventh to declare his faith. His parents were executed after the torture by the Quraishi tribe, because of the conversion to Islam. There are authentic narrations told by the Prophet about Ammar, such as "Ammar is full of faith". He fought on al-Imam Ali's side in the Battles of *Jamal* and *Siffin*, and was killed on the battlefield at the age of 93.

3) Mohammad Ibn Abu Hozafa (called Abulqasem): His father was Otha Ibn Rabi'a al-Abshami and his mother was Sahlah, the daughter of Sohail Ibn Amr Ameryyah. He was born in Ethiopia in the Prophet's time. His father was martyred at Yamama, so, Othman adopted him. Othman, during his rule, gave him permission to go to Egypt where he revolted against Oqba Ibn Amer, the deputy of Madina Abdullah Ibn Abi Sarh (10th Man's Governor to Egypt) who had gone to Medina, and was not allowed to re-enter Egypt. Mohammad Ibn Hozafa succeeded and became the new Governor, then he mobilized six hundred troops under Abdur-Rahman Ibn Adis, to fight Othman in Medina. After al-Imam Ali became Kalif, he allowed Mohammad to remain as Governor of Egypt. When Moawia, on his way to Siffin went to Egypt, Mohammad stopped him from entering Fostat. But Moawia made a treaty with Mohammad. Under this treaty Mohammad Ibn Hozafa and Abdur-Rahman Ibn Adis, with 29 men left Cairo in order to be safe from Moawia, but later Moawia captured and imprisoned them. Mohammad was killed in prison at Damascus by Moawia's own slave Roshdain. Mohammad had met the Prophet.

4) Abdur-rahman Ibn Adis Balavi: He was one of the men who attended the treaty of *Shajara*. He took part in the conquest of Egypt, and some lands in Egypt were under his protection. He was the commander of the army sent from Egypt to fight Othman. He

was captured by Moawia, and imprisoned in Palestine. After managing to escape he was recaptured and executed. He had the privilege of meeting the Prophet.

5) Mohammad Ibn Abubakr: His mother was Asma, the daughter of Omais Khathamyiah, the wife of Jafar Ibn Abi Taleb. After Jafar was martyred, Asma married Abubakr and Mohammad was born to her. al-Imam Ali adopted him after Abubakr died. Mohammad was the commander of the infantry in the Battle of *Jamal*. He was also present at the Battle of *Siffin*. al-Imam Ali appointed him the Governor of Egypt, and he took his office on 15/9/37 H.L. Moawia sent an army under the leadership of Amr Ibn Aas to Egypt in the year 38, who fought and captured Mohammad then killed him. His body was inserted in the belly of a dead donkey and burnt.

6) Sa'sa'a Ibn Souhan Abdi. This man was a good speaker and was converted to Islam in the Prophet's time. He fought in the Battle of *Siffin* when Moawia captured Kufa. Moawia exiled Sa'sa'a to Bahrain where he died.

7) Malik Ashtar al-Nakhai: He met the Prophet and was one of the trustworthy Tabe'in (the Followers). He was the chief of his tribe, and after receiving an injury to one of his eyes at the Battle of *Yarmook*, he became known as Ashtar. In the Battles of *Jamal* and *Siffin*, he was with al-Imam Ali and won great victories. At the age of 38, he was appointed Governor of Egypt, but on his way there, near the Red Sea, he died after eating honey mixed with poison which had been planned by Moawia.

The above are short biographies of some of the eminent Muslims. It is regrettable that some historians alleged that they followed an unknown Jew. Having known this, we should now try to analyse the motives for Abdullah Ibn Saba's stories.

THE ORIGIN OF THE TALE AND OF THE STORYTELLERS

It is twelve centuries ago since historians first wrote about Abdullah Ibn Saba. One can rarely find a writer who does not talk about him if he is writing about *Sahabi*, Muslims who met the Prophet. The difference between the writings of the old and recent Islam historians while talking about Abdullah Ibn Saba tales - is that the latter has chosen the modern analytical method of writing, while the old ones told the story in the language of *Hadith* (record of the sayings of the Prophet). To study and examine this story properly we have to find the narrators who have spoken and, or written about it.

1) MOHAMMAD RASHID REDHA

Among recent writers is Mohammad Rashid Redha, who in his book *al-Sunna wal Shiah* (pp.4-6), says: "Shi'ism was invented by Abdullah Ibn Saba. He claimed that he had renounced his Jewish faith and had been converted to Islam. He exaggerated grossly about Ali, the fourth successor of the Prophet Mohammad and invented Shi'ism in Ali's name. The invention of Shi'ism was the beginning of the corruption in the religious and worldly affairs of Mohammad's nation, by creating differences between Muslims." Then Reza twisted the story to suit himself, and if one wishes to know the beginning of the story, Mohammad Rashid

Redha confesses saying, "Anyone referring to the stories concerning the Battle of *Jamal* in the history book of *Ibn Athir* for example, will discover the extent of the evil influence of *Sabaian* in the armies of both sides, when the settlement was expected (refer vol.3, pp.96,103)." Hence al-Sayed Rashid's source of information was the history book of *Ibn Athir*.

2) ABUL FEDA (D. 732 H.L. 1331 A.D.)

Abul Feda in his book *al-Mukhtasar*, says: "I have summarized in my book that which Sheikh Ezzed Din Ali, known as Ibn Athir Jazari, has written in his complete book." Hence the sources of the above two writers was *Ibn Athir*.

3) IBN ATHIR (D. 630 H.L. 1229 A.D.)

Ibn Athir has mentioned the story among the events which took place during the years 30-36 H.L. He does not state the sources of these stories except in the preface of his book *Tarikh al- Kamel* (printed in Egypt, 1348 H.L.), saying: "I have found these stories in the book of Abu Jafar, al-Tabari." The complete history book of Tabari (17) is the Muslims historical Bible the only reliable book amongst Muslims who refer to it when any disputable subject is to be examined. Tabari has written many *hadiths* (traditions) in different parts of his book, regarding one event; but I have rearranged these stories under a proper title and have chosen the most complete story for each event. With regard to the *Sahabi* I have quoted their stories exactly as Tabari (17) has written them in his book, and except for the explanatory notes not interfering with the quotations.

This is Ibn Athir (3) from whom Mohammad Rashid (1) and Abul Feda (2) have borrowed their stories. This Ibn Athir (3) had recorded exactly what al-Tabari (17) had written.

4) IBN KATHIR (D. 774 H.L. 1289 A.D.)

Ibn Kathir in his book *Al-Bedaia wal Nehaia* vol.7, citing Tabari

says: "Saif Ibn Omar has said that the cause of the revolt against Othman was Abdullah Ibn Saba who pretended to be a Muslim and went to Egypt spreading false stories."

Then Ibn Kathir writes the complete story of Abdullah Ibn Saba, including the Battle of *Jamal*. He says on p.246: "This is the summary of what Abu Jafar Ibn Jarir Tabari (17) may God bless him, has written."

5) IBN KHALDUN

The philosopher of the historians in his book *al-Mobtada wal Khabar* has mentioned *Sabaian* in the Events of House (martyrdom of Othman) and *Jamal*. Then on vol.2, p.425 of his book, he says: "This is the summary of the events of *Jamal* from the book of Abu Jafar Tabari (17) because he is more reliable and more trustworthy than other historians including Ibn Qotaybah." Also, on p.457, he says: "This is the last word about Islamic succession, and of heretic's conquerors and wars. After this there will be agreement and Assembly (*al-Jamaat*) amongst Muslims. I have taken these extracts from the book of Mohammad Ibn Jarir al-Tabari (17) as it is the most reliable, and does not criticize *Sahabi* and *Tabe'in*."

6) MOHAMMAD FARID WAJDI

Mohammad Farid Wajdi in his book *Encyclopaedia* under the word

Atham and under the Battle of *Jamal*, also in the biography of Ali Ibn Abi Talib, has mentioned Abdullah Ibn Saba's story and on pp.160,168 and 169, tells us that his source of information is from Tabari (17).

7) AL-BOSTANI

In his *Encyclopaedia* under the name *Abdullah Ibn Saba*, says: "Abdullah Ibn Saba says Ibn Kathir...."

8) AHMED AMIN

One of today's historians who has used the analytical method of recording the stories is Ahmed Amin. In his book *Fajrol Islam* concerning Persians⁽¹⁾ and their effect on Islam, he writes, "The main difference between the Mazdak's religion and other religions was its socialistic idea. Mazdak's religion believed in the equality of man by birth and stated that they must, therefore, have equal opportunities for their livelihood. He saw the most important issues in the equality of man as being wealth and women, these being the cause of all disagreements. Hence he said women and wealth were equally for all. Men of lower classes took advantage of Mazdak's teachings and caused much trouble. His followers broke into houses, sharing amongst themselves women and the goods. This went on for so long that children did not know who had fathered them, and fathers could not recognize their children." Ahmed Amin continues saying "This way of life was adopted by some, even after the advent of Islam. There were villages in Kerman (Southern Persia) where this religion was still practised in the reign of Amawys Dynasty." "From this" says Ahmed Amin, "we see the similarity of the ideas of Abuzar and Mazdak as far as the distribution of wealth is concerned." "Abuzar", says Tabari "rose up in Damascus (*Shaam*) saying "O men of wealth, share your money with the poor people", and he recited this verse of the Koran: "Proclaim a woeful punishment to those who hoard up gold and silver and do not spend it on God's cause. The day surely comes when their treasures shall be heated in the fire of Hell, and their foreheads, sides and backs, branded with them." (Koran, chap.9, ver.34). Abuzar repeated this quotation so often that poor men took it as an obligation for wealthy men to distribute their money, and pestered rich people so much that they complained about Abuzar to Moawia, the Governor of Syria, and he ordered Abuzar to go to Medina to see Kalif Othman.

"Citizen of Damascus, why do your tongue make much complain?" Said Othman. "The wealthy people are not supposed to keep their money entirely for themselves", said Abuzar.

"We see from the above", says Ahmed Amin, "that Abuzar's

idea was very close to that of Mazdak concerning wealth." But where did Abuzar get this view? Tabari answers: "Ibn al-Souda met Abuzar and suggested this socialistic idea, at the meeting with Abu Darda⁽²⁾ and Obada Ibn Samet, but the latter men were not deceived and they took Ibn al-Souda to Moawia and said this was the man who had prompted Abuzar to make you tiresome."⁽³⁾

Ahmed Amin continues: "We also know that Ibn al-Souda was known as Abdullah Ibn Saba who was a Jew from Sana'a (Yemen). He pretended to be Muslim in Othman's time, and tried to ruin the religion of the Muslims by spreading harmful ideas." This, we will discuss later.

"Abdullah Ibn Saba", continues Ahmed Amin, "travelled to many cities in Arabia such as: Basra, Kufa, Damascus and Cairo. He may have got this socialistic idea from the followers of Mazdak in Iraq or Yemen. So, Abuzar learned it from him."

Ahmed Amin wrote in the margin of his book: "Refer to Tabari vol.5, p.66 onwards." On p.112 Ahmed concludes that: "The Shiah regarded Ali and his sons as divine, as did their Persian ancestors and the Pagans regard their Kings of the Sasanid dynasty."

Ahmed Amin was faithful to his promise when he said, "we will discuss the harmful ideas of Abdullah Ibn Saba later."

Ahmed Amin on p.254, talking about different denominations says: "At the end of Othman's reign, some secret groups, scattered far and wide, revolted against Othman, trying to rob him of power and give it to someone else. Amongst these groups some were soliciting support for Ali, the strongest force behind this movement in Basra, Kufa and Damascus was Abdullah Ibn Saba. He said: "Every prophet has a successor and Ali is the successor of Prophet Mohammad. Who is more unjust than the man who unjustly has usurped the place of Ali?"

He insisted on this until Othman was killed.

"We are bound", says Ahmed Amin, "to discuss this story as three Muslim denominations came into being as a result of it. they are Shiah, etc."

In the chapter concerning the Shiah on pp.266-278, he says that the idea of a second coming of the Prophet Elijah belongs to the Jews. Abdullah Ibn Saba learned of it from the Jews. Shiah adopted

it from Abdullah Ibn Saba to agree with their ideas concerning Mahdi who was supposed to come and fill the world with justice. Shi'ism is a refuge to shelter those who wish to destroy Islam under the camouflage of love of the Prophet's family. Any Jew or Christian can state his views about Islam through Shi'ism, like the Jewish idea concerning the second coming of Elijah.⁽⁴⁾ On p.277, he says: "According to Wellhouzen, Shiah derives more from Jewish than from Persian beliefs, because Abdullah Ibn Saba was Jewish." In other words, Ahmed Amin says that Shiah derived their beliefs in the successorship of Ali, and the second coming of Saints and Mahdi, from Ibn Saba, that is, from Jewish.

Abuzar got his communistic notions from Ibn Saba. Ibn Saba learned communism from Mazdaki people who lived in the time of the Amawid Dynasty. Mazdak was Persian, and Persians revere their kings. So do Shiah revere their Imams. Shi'ism is a cloak for those who wish to destroy Islam by hatred and jealousy. It is also a shelter for anyone who wish to introduce Judaism, Christianity or the Zoroaster faith to Islam. We note that all these ideas come from Abdullah Ibn Saba, which Ahmed Amin took from Tabari and Wellhouzen. We shall see that Wellhouzen too, has recorded it from Tabari(17).

9) HASSAN IBRAHIM

Another contemporary historian who has adopted the analytical method in his book *Islamic Political History*, is Dr. Hassan Ibrahim. After considering the Muslim situation at the end of Othman's Kalifate he says, "The atmosphere was ready to accept the *Sabaian's* movements. One of the Companions of the Prophet well-known for his piety and righteousness, was one of the narrators' leaders, called Abuzar Ghafari. It was this man who caused trouble, as he was affected by Abdullah Ibn Saba's rousing propaganda, and he opposed Othman and his Governor in Syria, Moawia. Abdullah Ibn Saba was a Jew who pretended to be a Muslim and he travelled to Hijaz, Kufa, Syria and Egypt.

Dr. Hassan Ibrahim has taken this story from vol.1, p.2859 Tabari (17). On p.349 he says, "Abdullah Ibn Saba was the first

person to lead people against Othman, causing him to be overthrown."

In the margin of his book he has referred to Tabari four times concerning the story of Abdullah Ibn Saba. He also refers to Tabari twelve times about this story in his book. Yet he has refrained from quoting what Tabari has written in his book concerning *Sabaian*, even though the hero in both stories is the same - Abdullah Ibn Saba.

Up to now we have seen how Muslim historians have quoted from the history book of Tabari(17) concerning *Sabaian*.

10) VAN FLOTTEN (VOLTEN) (JOHANNES 1818-1883)

In his book *Arabian Rule and Shiah and Israiliyat in Amawid Time*, translated by Dr. Hassan Ibrahim and Mohammad Zaki Ibrahim (1st edition Egypt, p.79) says concerning Shiah: "The *Sabaian*, the followers of Abdullah Ibn Saba regarded Ali as the rightful person for the successorship of the Prophet during the time of Othman." Then he refers to Tabari(17) on the margin of p.80 in his book.

11) NICHOLSON, REYNOLD ALLEYNE (1868-1945)

In his book *The History of Arabian Literature* (Cambridge, p.215) he says, "Abdullah Ibn Saba founded the *Sabaian's* Society. He was from Sana'a in Yemen. It is said that he was a Jew who, in Othman's time, embraced Islam. He was in fact a wicked, travelling missionary, who tried to lead Muslims astray. He started from Hijaz, and went to Basra, Kufa and Syria. Finally he lived in Egypt. He believed in the second coming of the Prophet." He said, "People believed in the second coming of Jesus, but denied the second coming of the Prophet Mohammad, even though this is mentioned in the Koran. Moreover, God has sent over one thousand messengers, and each of them had a deputy and a successor. Ali is the successor of the Prophet Muhammad the last one." Then in the margin of his book he refers to Tabari (17), and indicates the page.

12) THE ISLAMIC ENCYCLOPAEDIA

In this Encyclopaedia, written by some orientalists, the story is written as follows:

"If we want to consider only what Tabari and Maghrizi have recorded, we say that one of the subjects Ibn Saba was preaching was the second coming of Mohammad. This was the theory -- that to every Prophet there is a successor, and Ali is the successor of Mohammad. So, every Muslim, therefore, must help Ali by his words and deeds." It is said that Abdullah Ibn Saba sent missionaries all over the country to propagate his theory. He himself was among those who set off from Egypt towards Medina in Shawwal 35 H.L., April, 656 A.D. The Encyclopaedia refers to Tabari and Maghrizi, Tabari lived 300 years after the story, and Maghrizi 800 years. Tabari mentions the names of those he has quoted but Maghrizi does not. Hence the writings of Maghrizi are not thought to be as reliable as those of Tabari, who lived 500 years before Maghrizi. We will write about Maghrizi later.

13) DONALDSON, M. DEWIGHT.

In his book *The Shiah Articles of Faith*, Arabic translation on p.85 he says: "The earliest references show us that the claim of the followers of Ali, regarding his succession was not just political, but they believed that the succession of Ali was divinely inspired. Yet a mysterious man can be held greatly responsible for that belief. During the time of the succession of Othman, Abdullah Ibn Saba started a movement to bring Muslim to ruin, as is said by Tabari."

Donaldson has not quoted directly from Tabari, but according to the margin of p.59 in his book, he has quoted from the Islamic Encyclopaedia previously mentioned and from the book *History of Arabian Literature*. We have stated earlier that they themselves have quoted from Tabari(17).

14) WELLHOUSEN JULIUS (1844-1918)

On pp.56-57 in his book *Sabaian and the Spirit of Prophethood*, he says: "A party was formed in Kufa, called *Sabaian*, and this

party made many drastic changes in Islam. Despite the teaching of the Koran, they preached the divinity of the Prophet Mohammad. *Sabaians* believe that Mohammad died bodily but not spiritually, that his spirit is a divine one, and is alive for all eternity."

As in the theory of incarnation, they say that the spirit of God has been incarnated in his Messengers and passed through all the prophets, one to the other, and that after Mohammad, it was passed on to Ali and then to his descendants. They did not consider that Ali was equal to the Kalifs who proceeded him and were the successors of Mohammad, but they regarded those Kalifs as illegal. They proclaimed Ali as the sole, divine, legal successor of the Prophet Mohammad, and obedience to him was to be regarded as obedience to God.

Wellhousen also said that it is understood that the *Sabaians* derive their name from Ibn Saba a Yemenese Jew, and under a title '*Sabaian* extremist and Believers of Reincarnation'. He says: "The extremists have different names not worthy of mention, but all the names proved that they had gone astray." Saif Ibn Omar Tamimi says, "*Sabaians* right from the start were troublemakers, killing Othman, and starting civil war.... Most of them were non-Arabic slaves. They believed in the passing of the soul from one person to another, especially the spirit of Mohammad incarnated in Ali, then the descendants of Ali, by Fatemah, the daughter of the Prophet, rejected the *Sabaians*, so they followed Mohammad al-Hanafiyah, a son of Ali but not by Fatimah. The *Sabaian* followed Aba Hashem the son of Mohammad al-Hanafiyah, an unworthy man like his father. Aba Hashem nominated his son Mohammad Ibn Ali Abbasy. Hence the successorship of Ali went from him to Abbassids dynasty. Abbassids, like the *Sabaians*, originated in Kufa. Both parties revolted against Arab Muslims and their supporters were Iranian slaves."

Wellhouzen refers to Saif twice in this story in the margin of his book. Hence it is clear to us that he has taken the story from Tabari (17) the first historian to mention Saif.

So, we have written about historians who have mentioned Tabari, directly or otherwise, when writing the story of Ibn Saba.

There are other writers who have not mentioned the original writer of the story of Ibn Saba. But in other places in their books they have named Tabari or the books which have quoted from Tabari such as:

15) MIRKHAND IN HIS BOOK *RAWZATUS-SAFA*.

16) GHIATHUD DIN (D. 940 H.L. - 1455 A.D.)

The son of Mir Khand, in his book *Habibus Siyar*, has quoted from his father as is mentioned in the preface of his book. All the above historians have quoted from Tabari(17).

17) TABARI AND HIS SOURCE

Abu Jafar Mohammad Ibn Jarir Tabari Amoli (d. 310 H.L. - 825 A.D.). In his book *Tarikhul Omam wal Mulook* (The History of Nations and Kings), Tabari has quoted the story of the *Sabaians* exclusively from Saif Ibn Omar Tamimi. He refers only to some of the events of the year 30 H.L. as follows:

In the same year (i.e. year 30 H.L.) the event concerning Abuzar took place. Moawia sent Abuzar from (Damascus) Shaam to Medina. Many things are told of that event, but I do not like to record them. Sari has written to me about the stories told by those who find excuses for Moawia, regarding the incidents concerning Abuzar. Shoaibhas told Sari that Saif said, "When Ibn Sawda reached (Damascus) Shaam he met Abuzar and reported to him the thing which Moawia was doing." And Tabari narrates the story of *Sabaians* as told by Saif, and finishes the story of Abuzar with the following sentence, "Others have said much concerning this story (the exile of Abuzar), but I am reluctant to relate them."

Regarding the events of the years (30-36 H.L.), Tabari records the story of Ibn Saba and the *Sabaians*, the murder of Othman (the 3rd Kalif) and the Battle of Jamal from Said Saif being the only one from whom he could quote. Tabari narrates his story from Saif through two persons, 1) Obaidullah Ibn Sa'id Zohari from his uncle Ya'qub Ibn Ibrahim and then from Saif. From this channel

the stories begin "narrated to me" or "narrated to us". 2) Sari Ibn Yahya from Shoaib Ibn Ibrahim from Saif. Tabari recording from two books, *al-Fotooh* and *al-Jamal* from Saif, has begun with "He wrote to me", "He narrated to me", and "In his letter to me". So far we have dealt with Tabari's source.

18) IBN ASAKER (D. 571 H.L. - 1086 A.D.)

Ibn Asaker records from another source. In his book *The History of Damascus* whilst writing the biographies of Talha and Abdullah Ibn Saba, he has recorded parts of the story of Sabaians, through Abul Qasem Samarqandi from Abul Hossein Naqqoor from Abu Taher Mokhallas from Abubakr Ibn Saif from Sari from Shoaib Ibn Ibrahim from Saif.

Therefore, the origin is Sari, one of the two channels from which Tabari has recorded.

19) IBN BADRAN (D. 1346 H.L. - 1851 A.D.)

Ibn Badran has recorded stories in his book *Tahzib* without mentioning the names of the persons from whom he has quoted. He has written some of the story of Ibn Saba in his book without naming the originators. But in the biography of Ziad Ibn Abih he has mentioned Tabari in connection with Saif's stories (vol.5, p.406).

20) IBN ABIBAKR (D.741 H.L. - 1256 A.D.)

Ibn Abibakr has a book called *al-Tamhid*, from which some writers have quoted. The book concerns the killing of Kalif Othman and in its preface the name of *al-Fotooh*, the book of Saif is mentioned, so is also the name of Ibn Athir. Ibn Athir has quoted from Tabari and Tabari from Saif. So far the tales of Saif have three principle sources:

- 1) **Tabari** (d. 310 H.L. - 825 A.D.);
- 2) **Ibn Asaker** (d. 571 H.L. - 1086 A.D.);
- 3) **Ibn Abibakr** (d. 741 H.L. - 1256 A.D.).

Some writers have quoted from one source, some from two, and some from all three.

21) SA'ID AFGHANI

In his book *Aisha and Politics*, Sa'id Afghani has written some of the stories of the *Sabaians* under the following titles:

"Prophet against Othman and the Consequence."

"Ibn Saba, the Secret Dreadful Hero."

"Observation of the Reconciliation", and "The Plot."

He also mentions the *Sabaians* in other chapter of his book. His principle source is Tabari, followed by Ibn Asaker, then *Tamhid* of Ibn Abibakr. He relies on Tabari more than anyone else, giving as his reason the trust he has in Tabari, saying that Tabari is more dependable, and that all previous historians have trusted him. He then says "As far as I could, I have quoted from Tabari's book exactly as it was."

22) ZAHABI (D. 748 H.L. - 1263 A.D.)

There is another channel for the tale of Ibn Saba namely Zahabi's recording. He has written some parts of the story in his book *The History of Islam* (vol.2, pp.122--128), where he has recorded the killing of Othman among the events of the year 35 H.L. He begins as follows:

"And Saif Ibn Omar said that Atyya said, that Yazid al-Faq'asi said when Ibn Sawda went to Egypt...." Zahabi has also written another story told by Saif in more detail than Tabari. Later, he has recorded a summary of what Tabari has written. The original of the stories written by Zahabi concerning *Sabaians* and others, can be found in the preface to his book.

1) Books such as *al-Fotooh* by Saif, from which Zahabi has obtained the most important material for his book.

2) Book from which he has obtained that which he has recorded as the summary.

3) Books he refers frequently to, such as Tabari.

Since Zahabi has mentioned the book *al-Fotooh* by Saif and he

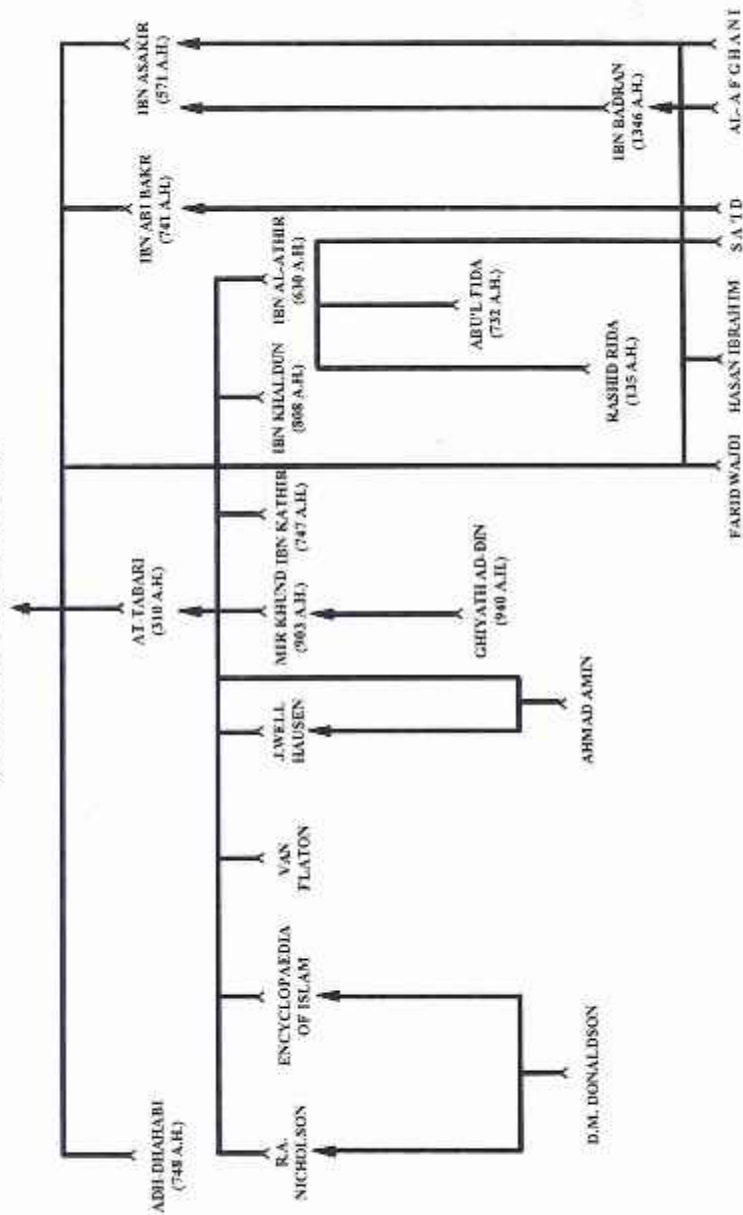
lived in the 8th Century of Muslim era then the book *al-Fotooh* must have been available until then.

In summary we can say that all these historians referred to, have taken their stories and tale of Abdullah Ibn Saba from Saif. Four of these historians: Tabari, Ibn Asaker, Ibn Abibakr and Zahabi have taken their stories directly from Saif, while others got their stories indirectly from Saif.

The chart on the next page indicates the channels through which the *Sabaians* tale has been recorded from its original storyteller - Saif.

SAIF IBN UMAR AT-TAMIMI

(DIED AFTER 170 A.H.)



INVESTIGATION CONCERNING SAIF AND HIS NARRATIONS

WHO IS SAIF?

According to Tabari, vol.1, p.1749, *Europe and Lobabul Ansab*, vol.1, p.49, Saif's full name was Saif Ibn Omar al-Tamimi al-Osayyadi. According to *Jamharatul Ansab*, p.199 and Ibn Doraid's book, *al-Ishtiqaq*, pp.201-206, Osayyad's name was Amr Ibn Tamimi. Because Saif was a descendant of Amr he has contributed much more about Bani Amr's heroic deeds than others.

It is written "Osady" in Ibn Nadim's book, *Fihrest*, instead of Osayyad.

It is recorded in *Tahzibul Tahzib*, *al-Borjomi wal Sa'ady* or *al-Zaby*. If this were true it only reveals that the Borjom tribe and Osayyad had some agreement (peace treaty, etc.) between themselves since Borjom and Osayyad were not close relatives even if we believe that both tribes were descendants of Bani Tamim.

It is recorded in *Tahzibul Tahzib*, *Kholasatul Tahzib* and *Hidayatul Arefin* that Saif came from Kufa and resided in Baghdad.

According to *Kholasatul Tahzib*, Saif died in the year 170 H.L. It is written in *al-Tahzib*, "I have seen Zahabi's handwriting saying that Saif died during the rule of Haroon al-Rashid."

Ismail Pasha in his book *al-Hidaia*, says, "He (Saif) died in Baghdad during the rule of Haroon al-Rashid in the year 200 and al-Rashid died in the year 193." No one else has said so, neither Ismail Pasha revealed the source of his information.

SAIF'S BOOKS

According to *al-Fihres* and *al-Hidaia*, Saif wrote two books:

- 1) *al-Fotooh al-Kabir wal Reddah*.
- 2) *al-Jamal wa Masire Aesha wa Ali*.

And according to *al-Lobab*, *Tahzib* and *Kashful-Zomoon*, Saif wrote only one book "*al-Fotooh*".

Tabari in his book recorded from Saif's two books, *al-Fotooh* and *al-Jamal* in the order of the names of people playing parts in the event but he has not made reference to Saif's books.

Zahabi in his history of *al-Kabir*; and Ibn Asaker in *al-Tamhid* have recorded from Saif according to the names of people playing parts in the event and they have made references to Saif's books.

The most famous historians who have written about the companions of the Prophet are Ibn Abdul Birr, Ibn Athir, Ibn Hajar and Zahabi. These historians have recorded the names of the heroes invented by Saif along with the names of the real *Sahabis* (Companions of the Prophet).

Geographers such as al-Hamavi, in his *Mojam*; and al-Hem'iari in *al-Rouz* have named nonexistent places invented by Saif. Abdul Momin has recorded Saif's places from al-Hamavi.

Last person, we found, who had said that had Saif's book in his possession is Ibn Hajar (d. 852 H.L.). The author of *al-Esabah*.

THE VALUE OF SAIF'S RECORDINGS.

1) Yahya Ibn Ma'een (d. 233 H.L.), "His narrations are weak and useless."

2) Nesai (d. 303 H.L.) in *Sahih*, "His narrations are weak, they should be disregarded because he was unreliable and not trustworthy."

- 3) Abu Dawood (d. 316 H.L.), "Of no value, he is a liar."
- 4) Ibn Abi Hatam (d. 327 H.L.), "They have abandoned his narrations."
- 5) Ibn al-Sakan (d. 353 H.L.), "It is weak."
- 6) Ibn Odei (d. 365 H.L.), "It is weak, some of his narrations are famous yet the majority of his narrations are disgraceful and not followed."
- 7) Ibn Hebban (d. 354 H.L.), "In the stories he has made, he has mentioned the names of trustful men, but they say he was accused of heresy and forged narrations."
- 8) Hakim (d. 405 H.L.), "His narrations are abandoned, he was accused of heresy."
- 9) Kateb al-Baghdadi.....
- 10) Abin Abd al-Ber (d. 463 H.L.) narrated from Abi Hayan that "Saif's narrations are abandoned, we mentioned them for knowledge only."
- 11) Safiod Din (d. 923 H.L.), "Considered weak."
- 12) Firoozabadi (d.817 H.L.) in *Towalif* mentioned, "Saif with the others saying they are weak."
- 13) Ibn Hej'r (d. 852 H.L.), after one of his narrations mentioned, "that it is narrated by weak narrators, weakest of them all, is Saif."

These are the biographers' views about Saif and his narrations. Now let us consider the narrations themselves. And to do so we have to refer to the history of al-Tabari among others because it is dated earlier than others and more referred to in history books. al-Tabari had narrated, too many of Saif's narrations quoting from his two books, *al-Fotooh wal Radah* and *al-Jamal*. Also he narrated from his narrations about al-Saqifa and the death of Othman. Thus making Saif stories an important reference, referred to all Islamic histories up to day.

We shall consider al-Tabari's history first and then other narrators who depended on Saif's in their narrations and we shall compare and contrast his narrations with others to find out the methods he used in forging them and the value of his stories.

1. OSAMA'S ARMY

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

OSAMA'S ARMY

Tabari (vol.3, p.212; vol.1, pp.1849-50 EUR), and Ibn Asaker (vol.1,p.427), with regard to the events of year 11 of Hejira, the recorded history of Osama's Army told by Saif is as follows:

STORY BY SAIF

"The Prophet of God, before his death, gathered together an army under the command of Osama. Omar Ibn Khattab was in that army. Before the army was even clear of the moat of Medina, the Prophet of God died. Osama sent Omar to the successor of the Prophet (the Kalif) to obtain permission for the return of the army to Medina. The companions of the Prophet, who were in that army, told Omar to ask Abubakr to dismiss Osama and appoint another commander." Abubakr jumped forward and grasped Omar by his beard saying, "O Ibn Khattab let your mother weep at your deathbed. It was the Prophet who appointed Osama to be the commander, yet you want me to dismiss him and appoint someone else in his place."

Abubakr then ordered the army to proceed and he saw them leave, bidding them farewell saying, "March on, May God destroy you by murder and plague."

The foregoing was related by Saif concerning Osama's army. But others have said that the story is as follows:

STORY BY OTHER THAN SAIF

In the year 11 Hejra, on Monday, when four days remained in the month of Safar, the Prophet ordered the people to be prepared for the war with the Romans. Next day he ordered Osama to command the army saying to him, "Go to the place where your father was martyred, and attack them." On Wednesday the Prophet developed a temperature and a headache. The next day, Thursday, the Prophet himself made battle-standard and handed it to Osama. Osama took the flag and left Medina, choosing Jorf as the camp site.

The senior members of the *Muhajir* and *Ansar* parties, Abubakr, Omar Ibn Khattab, Abu Obaydah Jarrah, Sa'd Waqqas, Saeed Ibn Azid and others were ordered to form an army under the leadership of Osama. As Osama was a very young man, there were objections to his being made the army commander in preference to those elder Immigrants Muslims.

The Prophet of God heard these objections and came from his house, his head covered with a handkerchief, and a towel over his shoulder, as he was ill. Mounting the pulpit he addressed the people saying, "What are these reports I have heard concerning Osama, who has been appointed commander. You objected to his father now you object to him. By God Osama is capable of holding this position, as his father was." The Prophet then came down from the pulpit, and the Muslims who were going to the camp site at Jorf said good-bye.

The Prophet's health deteriorated, and Osama visited him when the Prophet was unable to speak he could only kiss Osama good-bye. The next Monday, the Prophet was better, and he received Osama, saying, "Go, good luck to you." Osama returned to the camp and ordered the march. Just as he was going to mount his horse, a message came from his mother saying that the Prophet was critically ill.

Osama, Omar and Abu Obaydah returned to Medina, and that same day the Prophet passed away. After the death of the Prophet, when Abubakr became Kalif, he ordered Osama to undertake the same mission as ordered by the Prophet, (Ibn Asaker, vol.1, p.433).

On page 438 Ibn Asaker also says, "Abubakr told Osama that the Prophet had given all necessary instructions, and he was not adding anything to them." Abubakr did not listen to those who advised him that expedition be postponed.

COMPARISON

Comparison between the above two ways of recording. There are some points worth mentioning about Saif's recording. He says:

1) The Army was crossing the moat of Medina when the Prophet died. Saif included this sentence in his book to conceal the fact that there were delays which prevented the army from setting out; and there were no disruptions by the troublemakers who caused the delays. Yet in his more lucid moments Mohammad was annoyed that the army was delayed, and repeated his original order, "Osama's army must march."

2) Saif says, "When Osama heard that the Prophet had passed away he sent Omar to the successor of the Prophet of God to obtain his permission for the return of the army to Medina." Other instructions say, "Osama heard that the Prophet's condition was serious, so he went to Medina with Omar, Abubakr and Abu Obaydah. (Some say that Abu Obaydah was not with them.) After the death of the Prophet, and after Abubakr's nomination at Saqifa, and his final election at the Mosque, he dealt with Osama's army."

Here again Saif back dates the successorship of Abubakr, making it appear that he was appointed Kalif (successor) before the death of the Prophet.

3) Saif says, "Ansar (Helpers) asked Abubakr to dismiss Osama and appoint another commander to the army." Ibn Asaker (vol.I, p.438) and other historians say: "Early Muhajirs (Immigrants) asked the Prophet to change Osama." Here again Saif altered the name of proposers from Muhajirs to Ansars to please the then Government who were of Muhajirs (immigrants) party.

Saif says: "Abubakr gave Osama 10 instructions." Other historians say: "Abubakr said that the Prophet had given the necessary instructions and he did not need to add anything to them." Saif says: "Abubakr held Omar by his beard because he

brought the message of the Helpers", though a messenger cannot be blamed. Saif says, "Abubakr cursed the army and hoped they would be destroyed by plague." Saif being a heretic wanted to make a mockery of Islam as a religion, as well as to please the Kalif of his time. The stories invented by Saif have no foundation, and the heroes mentioned in them never existed for they were but figments of his imagination. We will explain more clearly later.

SOME SAHABIS INTRODUCED

The time is now ripe for us to briefly introduce the Sahabis we have mentioned so far 1 and 2. There is, of course, no need to say anything about Abubakr and Omar, the well-known first and second Kalifs.

3) Abu Obaydah Jarrah Amer, son of Abdullah Ibn Jarrah and Omaymah, a daughter of Ghonm Ibn Jabir. Abu Obaydah was one of the pioneer converts to Islam from the Quraish tribe, and he emigrated twice from Mecca. Abubakr made him the commander of an army sent to Syria. He died of the plague and was buried in Jordan.

4) Sa'd Waqqas, Abu Es'haq, son of Malik, from the Zuhra family of the Quraish tribe. He was the seventh man to embrace Islam. He took part in the Battle of Badr and all other battles launched by the Prophet. He was the first Muslim to shoot arrows at the enemy, the chief commander of the armies which conquered Iraq. Omar appointed him Governor of Kufa. Sa'd was one of the six nominated committee members to elect Kalif after Omar. (It was Omar who ordered that the committee to be established directly after he was fatally stabbed by Abu Lolo). Sa'd retired to his residence Aqiq near Medina, after Othman was murdered. He died during the reign of Moawiya and was buried in Baqi the cemetery of Medina.

5) Saeed Ibn Zaid. He is from the Adi family of the Quraish tribe, and a cousin of Omar Ibn Khattab. Omar married Atekah, the sister of Saeed, and Saeed married Fatemah, the sister of Omar. Saeed and Fatemah embraced Islam before Omar. When Omar heard that his sister had become Muslim, he went to her house,

and slapped her face so hard that it began to bleed. Omar felt very sorry for his hasty action, and on the spot he himself accepted Islam. Saeed died in the year 50 or 51 H.L. and he was buried in Medina.

6) Osama. The father of Osama was Harethah a slave freed by Mohammad. His mother was Umma Ayman, a servant of Mohammad who had been freed by him. Osama was born at the dawn of Islam, and died in the reign of Moawiya.

MOHAMMAD'S POLICY ON HIS DEATHBED

In the last moments of his life the Prophet acted very strangely, he sent away all the elders and kept only Ali in Medina. He insisted on sending the Party Leaders to Syria far from the heart of Islam, and he put a man whose parents were slaves, in charge of the elders.

(This will be discussed after examining the events which took place when the Prophet of God passed away.)

2. SAIF AND SAQIFAH

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

SAIF AND SAQIFAH

The story of preliminary discussion and arguments at Saqifa surrounding the succession of Abubakr as Kalif (successor of the Prophet) is one of the attractive stories told by Saif which needs careful investigation. Saif says:

2.1) Esabah (vol.2, p.230). "They tell that Qa'qa Ibn Omar said, 'When the Prophet of God was going to die, I was present. A man came into the Mosque at midday prayer's time, and told some people that the Helpers (*Ansar*) were going to elect Sa'd Ibn Obaidah unanimously, as Kalif, and ignore the covenant of the Prophet of God. The *Mohajirs* were very concerned about this.'"

2.2) Tabari (vol.3, p.201). Events of the year 11. "The narrator asked Amr Ibn Horaith, 'Were you present when the Prophet of God died?' The answer was yes. The second question was, 'On which day was Abubakr elected?' and the answer was, 'On the very day that the Prophet died, because the people did not want to be disorganized even for half-a-day.' Then he asked, 'Was there any opposition?' 'No, only from heretics or those who were almost heretics.' 'Did any member of the Immigrants Party oppose him?' was the next question asked, and the answer was, 'No, they all gave their allegiance to Abubakr freely, one after the other.'"

2.3) Tabari, regarding the Helpers' support for Sa'd Ibn Obaidah, and their rejection of Abubakr, says, "Zahhak Ibn Khalifah said that Hobab Ibn Monzer stood with sword in his hand, saying, 'I am but a crutch to be leaned upon, I am the wood upon

which the camels scratch themselves at the place where they do sleep. I am that big tree under which they do seek shade and shelter. I fear harm from no wind. I am the father of the lion cubs in their den.'

"Omar jumped quickly forward and knocked the sword from the hand of Hobab. Omar picked up the sword and attacked Sa'd Ibn Hobab, and other people who were against Sa'd, gave their support to Abubakr, helping him to win the election.

"The support of the Helpers (*Ansar*) in favour of Sa'd was a mistake like that in *Jaheliyyah* (the age of ignorance before Islam). Fortunately, Abubakr firmly opposed Sa'd and swayed people's support in his own favor. When the people attacked Sa'd, someone cried that he was killed. Omar said, 'May God kill him, he is a hypocrite.' Then Omar took the sword and broke it against a rock."

2.4) Tabari, (after the above story). Mobashsher said that Jaber related thus "Sa'd said to Abubakr, 'O you Immigrants you were jealous of my position as the head of the state, and as for you Abubakr, you forced me to comply with you, with the help of your own tribe.' The Immigrants replied, 'If we forced you to leave the mass you had the right to oppose us, but we are forcing you to keep within the mass. Now if you oppose the general body of the Muslims, you will be beheaded.'"

2.5) Tabari. "Ali was in his house when the news reached him that the people had given their allegiance to Abubakr. Still in his night shirt, he rushed out, going at once to Abubakr, and shook hands with him. Later on, his clothes were brought to him and he dressed."

2.6) Tabari, "Abubakr delivered two long speeches on the day following the death of the Prophet of God. He spoke mostly of the uncertainty of the world, of the destruction of mankind, and the Day of the Hereafter. He strongly stressed the devil which was within him saying, 'There is a spirit of evil invested in me. Avoid me when this evil power overcomes me, in case I usurp not only your possession, but your souls.'"

2.7) Tabari, Mobashshir Ibn Fozail related that Jobair (the bodyguard of the Prophet) said that his father said, "Khalid Ibn Saeed Ibn Aas came to Medina from Yemen, a month after the

Prophet of Islam died. He was wearing a coat of silk when he met Omar and Ali. Omar shouted, 'Tear Khalid's coat to pieces for he is wearing silk in peace time.' Khalid turned and spoke to Ali, saying, 'O Abul Hasan, O children of Abd Manaf you gave up the succession to the Prophet, so you have been vanquished. O children of Abd Manaf only you deserve to be the Prophet's successor.' Omar said, 'O Khalid may God cut out your tongue; liars will forever use your words against Islam, and this will eventually be against themselves.' Omar later reported to Abubakr about his meeting with Khalid. A long time afterwards Omar prevented Abubakr from making Khalid the Commander of an army fighting against the heretics. Omar told Abubakr that Khalid was despicable, who had told a lie which had caused to gossip forever and so his help should not be sought. Abubakr sent Khalid to Syria as the assistant to the Army Commander at Tima; for Abubakr had only half listened to Omar."

AN INVESTIGATION INTO THE TRUTH OF THE STORIES CONCERNING SAQIFA AS RECORDED BY SAIF

- 1) The integrity and the character of the narrators.
- 2) The content of Saif's stories.

a) Saif has recorded his first story from Qa'qa Ibn Amr al-Tamimi. But Qa'qa is a fictitious character invented by Saif, and it is only in Saif's book that he appears. There is no trace of Qa'qa anywhere else except in the books whose authors quote from Saif. After Saif, unfortunately, other historians and writers have named places, battlefields, poems and social activities concerning Qa'qa, and have named him as one of the companions of the Prophet (see fictional companions). Saif recorded his fourth story from Mobashshir, whose name cannot be found anywhere, except in the stories of Saif.

Sakhr is another fictitious character invented by Saif, and he appeared in the last of Saif's stories. Saif introduced him as the bodyguard of the Prophet, and yet his name does not appear in any "Who's who."

- b) The content of Saif's stories. Saif was an expert at presenting

fiction as truth and at distorting true stories to suit his purpose. One instance is when he says, "The day that the Prophet of God died, a man came into the Mosque and said, 'People are going to elect Sa'd as the successor of the Prophet and break the covenant of the Prophet.' On reading this, one gets the impression that the Prophet had appointed a successor before he died, and that *Ansar* (the Helpers Party) were betraying the Prophet." Saif also says that Osama had sent Omar to Abubakr after he heard the news of the Prophet's death. By saying this he wants to convey that Abubakr was already appointed as Kalif before the Prophet died.

THE STORY TELLER

The crucial meeting at Saqifah, which led to the appointment of Abubakr as Kalif, was the cornerstone of authority for the Kalif and Moawiya. Saif the storyteller, twisted the results of this meeting to suit his own views. We will study the events of that meeting, written by some learned Sunni historians before examining Saif's record about it.

SAQIFAH AND OTHER HISTORIANS APART FROM SAIF SAQIFAH AND ABUBAKR

Preparations for the meeting at Saqifa began before the death of the Prophet. On his deathbed, the Prophet attempted to clear the Islamic State Capital of the Party leaders, and kept Ali alone in Medina. He repeatedly commanded the leaders to leave Medina and join the troops going to the Battlefield in Syria (Shaam). They disregarded the Prophet's orders and deliberately delayed the army's departure until the Prophet died. During this period of delay, a very strange event took place which changed the course of history.

DID THE PROPHET EXPRESS HIS WISHES IN WRITING?

The last moments of the Prophet were approaching. Medina was in a state of panic. Everyone felt that the leader of the man, was

leaving the world forever. The Prophet had a plan for this moment in time; it was in his mind to clear Medina of Party Leaders, but they refused to go. They also had a plan, and were watching events closely. They prevented the Prophet from leaving a document with the Muslims for the guidance of man.

According to *Tabaqat* by Ibn Sa'd vol.2, pp.243-244, Omar Ibn Khattab himself says, "We were at the side of the Prophet and the ladies were sitting behind the curtain, then the Prophet of God said, 'Wash me with seven skin-fulls of water, and bring me ink and paper in order that I may write a note for you to prevent you from ever going astray.' The women said, 'Fetch for the Prophet of God that which he needs.'" Maghrizi says that this was said by Zainab daughter of Jahash, the wife of the Prophet, and the women who were with her. Omar said, "I told the women to be quiet, that they were the women who closed their eyes and pretended to cry when the Prophet was sick, but who put pressure on his throat when he was well." At that moment the Prophet of God said to the men, "Women are better than you."

In *Tabaqat*, vol.2, p.242, Ibn Sa'd has recorded that Jaber said, "The Prophet, at his deathbed, asked for paper and pen in order that he may write a note for his people, giving them instructions what to do, in order that they would not go or be led astray. But the people gathered there and made such a fuss that the Prophet gave up his idea."

In *Mosnad Hanbal*, vol.1, p.293, (commentary by Ahmad Shaker, Hadith 2676), Ibn Abbas said, when the Prophet's death was near he said, "Fetch me a sheep's shoulder blade, and I will write you a note. Then after my death, no two persons will disagree one with the other." Those present made a lot of noise and a lady asked, "Do you not see that the Prophet is going to make a will?"

Ibn Abbas in another place said that Prophet during his final illness, said, "Fetch me paper and ink to write you a note, so that you will not go astray after my death." Omar Ibn Khattab said that there were still cities, such as so and so, to be captured, and that the Prophet would not die until he had taken them all. In case he dies they would wait for his return as the Israelites waited for Moses." Zainab, the wife of the Prophet at this moment, said, "Can

you not see that the Prophet is going to make a will?" Then there was a great noise and unrest and the Prophet said, "Get out, all of you," then at once he passed away.

From the events we have mentioned, and those about which we are going to write, it becomes clear that despite the weakness of the Prophet before his death, he did ask for the ink and paper, but those present caused so much confusion that the Prophet gave up his request. Our explanation which follows shows that because of deliberate and irrelevant arguments, the Prophet had no alternative but to give up his idea.

In the book *Sahih Bukhari*, Ibn Abbas said, "O Thursday! What a day." He was so sad that tears from his eyes ran on the pebbles beneath him. When the illness of the Prophet of God worsened, the Prophet said, "Fetch me paper and ink that I may write a note, to save you from going astray when I am gone." Then there were more arguments and discussions amongst those present, although there should be no argument in the presence of the Prophet. Some said that the Prophet was speaking deliriously. Then the Prophet said, "Leave me alone, I would like solitude at the moment."

In another place Ibn Abbas has introduced the man who uttered that sentence. He tells us in the book of *Sahih Bukhari* that the Prophet on his deathbed said, "Do not waste time. Let me write something to save you from going astray." Omar who was among the gathering said, "Sickness has clouded the mind of the man, the Koran the Book of God, is with us, and it is sufficient." Then there started an uproar and arguments. The Prophet was annoyed and said, "Get out, you should not argue and contradict one another in my presence."

In the books: *Musnad Hanbal* and *Tabaqat*, it is told as follows: "They talked so much nonsense that it made the Prophet unhappy." Later Ibn Abbas used to say, "It was an instant of great misfortune that when they talked nonsense they prevented the Prophet from writing the message."

In all the above narrations, no one but Omar has been named as the one who prevented the Prophet from writing the note. Omar was the one who told the women, "You are mistresses." It was Omar who seriously rebuked the wives of the Prophet, speaking

to them in a very impolite manner. Omar made this rude remark to the women when they said, "Fetch paper and ink, the Prophet wishes to write." Omar was the person who said, "If the Prophet dies who will conquer the Roman cities?" Omar was the person, who after finding the majority in favour of granting the Prophet's request and bringing him paper and ink, said, "The sickness has overcome the man. He talks deliriously. The Qur'an the Book of God is with us -- it is sufficient." It was Omar who said that the Prophet talked deliriously.

With such talks he achieved his goal because even if some say, why didn't the Prophet insisted on nominating someone in writing? We should note however that even a written document would have had no much value, because with Omar's accusation they would have said that writing was done when he was delirious and not knowing what he is doing. This has also been cited by Ibn Abbas.

According to a narration from Ibn Abbas, a man approached the Prophet and asked him if he still needed the paper and the ink. The Prophet replied, "After this then what?" Meaning that after someone had said he was talking deliriously it would be assumed that anything he wrote would be invalid, because it was written during delirium. It can be seen that Omar worked his mischievous plan very cunningly by making that statement; and that he prevented the Prophet from writing a note to save Muslims from going astray after his death.

After the above explanation perhaps Omar should have been asked the following question, "You dared to accuse the Prophet of speaking deliriously, why then did you not object to the will of Abubakr which he dictated during delirium?"

In *Tabari*, vol.4, p.52, Abubakr on his deathbed, received Othman alone. He told him to write, "In the name of the most Merciful, this is my will. A recommendation to Muslims from me Abubakr Ibn Abi Qahafa." Just at this moment he fell unconscious so Othman continued to write the will, in the same vain, as follows, "I have decided to make Omar my successor my Kalif. I have done my best for you." At this point Abubakr recovered and said, "Read

again to me that which is written." Othman did so, and Abubakr then said, "God is Great. You were afraid that I died without recovering my senses, the Muslims would have been without a Kalif, and would have gone astray." Othman agreed, and Abubakr said, "May God reward you well for the help you have given to Muslims and Islam."

Omar should have been asked, "What is your reaction to the will of Abubakr?" Omar was at his home, surrounded by his friends, dressed up and waiting the arrival of Abubakr's slave bringing the will, the contents of which then would be made official. Omar received the letter, and thus addressed the audience, "Listen O people! Obey that which the Kalif of God has said. The Kalif says that he has done his best for you." This same Omar, who prevented the Prophet from writing a will during his last sickness and said, "This man is speaking deliriously - The Book of God, is sufficient for us," now agrees with Abubakr's letter, which was written on his deathbed during delirium. Ibn Abbas was indeed right to weep so that the pebbles on the ground were wet with tears.

THE PROPHET'S DEATH

At midday on Monday, the Prophet of God passed away in his room at Medina. Omar was there, and Abubakr, was at his residence, Sanh, which was one mile away from Medina. Omar and Moghairah were given permission to enter the room where the Prophet's body was lying. Omar drew back the cloth covering the face of the Prophet, saying, "The Prophet is in a deep coma." Moghairah said to Omar as they were leaving the room, "But you know that the Prophet of God was dead." Omar said to him, "You are lying, the Prophet is not dead. You are a trouble-maker. The Prophet of God will never die until he destroys all hypocrites." Omar threatened those who said that the Prophet was dead, with their own death. He announced: "Some hypocrites think that the Prophet of God has passed away, he has not. He has gone to God just as Moses did for forty days. People thought that Moses had died but he came back and so will the Prophet of God return, and he will cut the hands and feet of those who thought he was dead."

Omar said, "I will behead whosoever says that the Prophet is dead the Prophet of God has ascended into the Heaven." Ibn Maktum Amr Ibn Qais then recited a passage of the Koran which says, "Mohammad is a Prophet like those who died before him. Will you return to your former ways because he is dead? Whoever turns back does not harm God, but God will reward the faithful." Abbas, the uncle of the Prophet said, "The Prophet of God is definitely dead, I saw his face and it looked like the faces of Abdul Muttalib's dead sons."

Then he asked the people, "Did the Prophet of God said anything to you at all concerning his death? If so, please let us know." The people answered that they knew nothing. Then he asked Omar, "Do you know anything?" But Omar answered that he knew nothing.

Abbas then addressed the people saying, "Bear witness, that no one knows anything that the Prophet has said concerning his death. I swear to God, who is the only God and no one is like Him, that the Prophet of God has passed away." Omar was still angry roaring and making threats, but Abbas continued saying, "The Prophet of God, like any other human being is subject to death and to disease; and he has died. Bury him without delay. Does God kill us once, and kill his Prophet twice? If what you say be true, God can raise him from the grave. The Prophet of God has shown to man the right path to prosperity and salvation in his lifetime." Omar continued to shout, and was now foaming at the mouth in his anger. Salim Ibn Obaid then went to Abubakr and told him what was happening. He came to Medina and saw Omar standing there threatening the people, saying, "The Prophet of God is alive. He is not dead. He will come out of his room and cut off the hands of those who spread lies about him he will behead them he will hang them." When Omar saw Abubakr, he calmed down; Abubakr praised God saying, "For those who worship God, God is alive, but for those who worship Mohammad, Mohammad is dead."

He then recited from Koran, "Mohammad was a prophet. Before him many prophets passed away." Omar asked if that was a passage from the Koran and Abubakr confirmed that it was. But the speech of Moghaira, the reciting from the Koran by Amr Ibn

Qais and Abbas, the uncle reasoning, failed to convince Omar that the Prophet was dead, but he did listen quietly to Abubakr.

Let us hear the story from Omar himself. "I swear by God, when I heard Abubakr reciting the verse my knees gave way so that I fell on the floor, unable to rise, and I realized that the Prophet of God was dead." Was Omar that day, so much upset by loosing the Prophet of God, that he lost control of himself; and is it true that he became mad on that day as some historians have written? We do not believe these ideas, as we know the reasons behind his distortion of the truth.

Ibn Abil Hadid says, "When Omar learned of the death of the Prophet, he became anxious in case there was any argument concerning the successor to the Prophet. He was afraid that the Ansar Party or some others would gain power, so he created doubts and displayed a reluctance to accept the death of the Prophet, as a safeguard to the Faith until the arrival of Abubakr.

Ibn Abil Hadid was correct, because Omar was afraid that Ali might win the election. There were only three candidates for the succession, and Omar gave his support to the third one that is, Abubakr. The three candidates were:

- 1) Ali Ibn Abi Talib, who was supported by the following:
 - a) Bani Hashim, the family of the Prophet.
 - b) Abu Sufian, the chief of the opposition before his conversion to Islam.
 - c) Khalid Ibn Saeed Amawi, Bara Ibn Azib Ansari, Salman, Abuzar, Meqdad and other eminent companions of the Prophet of God.
- 2) Sa'd Ibn Obaidah Ansari who was the candidate of Khazraj Tribe (Helpers Party).
- 3) Abubakr whose supporters were Omar, Moghaira Ibn Sho'ba, and Abdur-Rahman Ibn Oaf. Ali and Abubakr stood the best chance to win the election, as the second candidate was from the Ansar's Party and had no support from the Immigrants. If Ali had been present at the election after the Prophet's funeral, he would have gained more votes than Abubakr, because the Immigrants, the Ansars and all of the Abd Manaf tribe were on his side. So that

all that Omar (Abu Haf's) did, before and after the death of the Prophet, was caused by his fear that Ali would be brought to power.

The truth is this: If the death of the Prophet had so much upset Omar, he would have stayed and helped with the funeral preparations, instead of saying that the Prophet was not dead, and running off to *Saqifah* to elect the successor to the Prophet. Ibn Hesham says, "When Omar and Abubakr (the two Sheikhs) learned of the death of the Prophet, Omar told Abubakr, "Let us go and see what the Ansars are doing?" The body of the Prophet was lying in his room and according to Tabari, Omar and Abubakr left Ali at the bedside of the Prophet, preparing him for the burial, and went off to Saqifa. While they were on the way, they met Abu Obaidah Jerrah and he went with them to Saqifa.

The Ansars were at Saqifah and they were joined by the Immigrants. No one, but his family, helped in the preparations for the burial of the Prophet.

Abu Zowaib Hozali says, "I arrived at Medina to find people were crying and weeping as though at the beginning of the pilgrimage. I asked the reason, they told me that the Prophet had died. I hurried off to the mosque but found no one there. The door of the Prophet's room was closed, and I was told that he was in his room with his family around him. I asked where had all the people gone, and was told that they had gone to Saqifah to join the Ansars. The only people who stayed at the Prophet's house to prepare him for burial were, his uncle Abbas, Ali Ibn Abi Talib, Fadhl Ibn Abbas, Qathm Ibn Abbas, Osama Ibn Hareth and his slave Saleh. Ali wearing only a shirt, lifted the Prophet on to his chest. Abbas, Fadhl and Qathm helped Ali to turn the Prophet over. Osama and Saleh poured out the water, and Ali washed the Prophet. Oas Ibn Khawali Ansari stood by, looking on."

THE CANDIDATES BEFORE THE BURIAL OF THE PROPHET

Canvassing for a successor to the Prophet began before his burial. Ali was one of the candidates. Ibn Sa'd has written in *Tabaqat* that Abbas said to Ali, "I will shake hand with you

publicly as a sign of allegiance, and to encourage others to do the same."

Massoudi says that Abbas said to Ali, "Let me shake the hand of allegiance o son of my brother, in order that there will be no dispute about you being the successor of the Prophet." Zahabi and others say that Abbas said, "Let me shake the hand of allegiance with you, so that people say that the uncle and his family have shaken the hand of the nephew; and once the election is over it cannot be dissolved."

Jowhari says that Abbas blamed Ali later, saying to him, "When the Prophet died, Abu Sofian and I came to you, wanting you to let the chief of the clan and myself shake hand with you. The tribe of Bani Hashim would have done likewise. Once the Abd Manaf and Bani Hashim tribes were on your side, your succession would have been firmly established. But you told us to postpone this matter until after the funeral of the Prophet."

Tabari says that Abbas told Ali not to waste time, but Ali refused to listen to him. Ali was not short of supporters, but to him the funeral of the Prophet was of greater importance at that time than the need to seize power. He was most reluctant to take part in any pre-election activities for a successor to the Prophet whilst the Prophet lay dead and unattended. Ali's reluctance to grab power caused Abbas to blame him for his delay. But in fact the proposal and accusation were irrelevant because:

a) The Prophet had already appointed Ali as his successor as some Muslims believe; and if Muslims wanted to accept that which the Prophet had said, they would not say he had spoken in delirium.

b) If Muslim affairs had been left in their own hands by the Prophet, the interference of Abbas would rob Muslims of their right to elect anyone as leader.

SECOND CANDIDATE FOR THE SUCCESSION TO THE PROPHET

The second candidate was Sa'd Ibn Obaidah who, in spite of his illness, was brought to Saqifah. He was given a vote of confidence by the Ansars. He began his speech by praising God, and

reminding the people how good and helpful the Ansars were to Islam and to the Prophet, also that they held the respect of the Prophet that he had confidence in them right up to the day of his death. Then he said to the Ansars, "You must see to this matter of the succession." He won the unanimous vote of the Ansars Party, but some people wondered what the solution would be if they were opposed by the Immigrants Party, because they came from Mecca with the Prophet, and were his relatives. Some replied that one leader would be elected by the Ansars, and one by the immigrants, those two leaders would work jointly. Sa'd condemned this saying, it would be a failure.

THE SUCCESSFUL CANDIDATE

On hearing that the people had gathered together at Saqifah, Abubakr and Omar went there. They were joined on the way by some of their friends namely, Osaïd Ibn Hodhair, Owaim Ibn Saede, Asem Ibn Adi who was from the al-Ajlan tribe from the Ansars, Moghaira Ibn Sho'bah and Abdur-Rahman Ibn Oaf. (When Abubakr and Omar came to power, these men who joined them on the journey, were well favored.)

Abubakr liked Osaïd Ibn Hozair more than other Ansars and Omar used to call him his brother. Abubakr showed his affection to him after he died.

When Owaim died, Omar sat on his grave and said, "No one on earth can say that he is better than the man resting in this grave." Abu Obaidah was nominated as the chief of army sent to fight with the Roman Empire. When Omar wanted to nominate a successor for himself, he regretted that Abu Obaidah is not alive, to name him the next Kalif to the Muslims.

As for Moghaira Ibn Sho'bah, Omar waved the punishment of adultery about him and he was always among the chiefs when Omar was a Kalif. Omar also helped Abdur-Rahman Ibn Oaf a lot, and chose him as the key man in choosing the third Kalif. These men were the ones who left the body of the Prophet and did not participate in his funeral, instead they rushed to Saqifa to choose the first Kalif, and clashed with Ansars in ruling the Muslims.

After subduing Omar at Saqifa, Abubakr praised God and said, "Islam was pioneered by the immigrants, and they were the first people on the earth to worship God and believe in the Prophet. They were the friends and relatives of the Prophet, so they deserve to succeed him. None but an unjust person would argue with them." Then Abubakr praised the Ansars, saying, "No one but the first Immigrants are closer to us than you. They will be the leaders and you will be the ministers."

Hobab Ibn Monzar said, "O Ansars, be firm and united in order that others will serve you, and no one will dare to contradict you. Otherwise these people (the Immigrants) will act in accordance with Abubakr's plan which you have just heard, we choose a ruler for ourselves and let them, choose one for themselves."

Omar said, "By God, two rulers cannot rule at the same time, in one place. The Arabs will not submit to you (the Ansars) because the Prophet was an immigrant and for this we have clear proof. Only those who have forsaken Islam will argue about the succession to the authority of Muhammad."

Hobab Ibn Monzar again stood up and addressed the gathering saying, "O Ansars do not listen to these men, Omar and his friends. They will usurp your rights and rob you of freedom of choice. If they disagree with you send them home, and form the Government you wish to have. By God, you deserve to be the ruler more than anyone else. These people (the immigrants) are the same people who disbelieved the Prophet before; and if it was not for the fear they have for your swords, they would never have submitted to Islam." Then he continued to express his support for the Ansars should they need it as the log of wood against which the camels scratch themselves, or as a huge tree under which people take refuge during a storm. Then he said, "We will make war if necessary, and impose our will on those who oppose us."

Omar said: "May God kill you," knocking him down on to the ground, kicking him, and ramming earth into his mouth.

Abu Obaidah then said: "O Ansars Party, you were the first helpers of Islam, do not be the first betrayers."

Then Bashir Ibn Sa'd of the tribe of Khazraj and of the Ansars Party spoke in favour of the Immigrants Party in opposition to Sa'd

Ibn Obaidah. These two leaders of the Ansars Party had been rivals before they embraced Islam. Bashir Ibn Sa'd said: "O people of the Ansars Party, we the Ansars fought pagans, and helped Islam, not for worldly honour but only to please God. We should not seek superiority. Mohammad was from Quraish, the Immigrants, and one of his relatives deserves to be his successor more than any of us. I swear by God, that I will not argue with him (Ali). I hope you will not either."

Abubakr then said: "Omar and Abu Obaidah are at your disposal, acknowledge either one of them as your leader." But Omar and Abu Obaidah replied that as long as Abubakr was there, they would not agree to this selection.

Abdur-Rahman Ibn Oaf said: "O Ansars, it is agreed that you are superior, but there is none among you like unto Abubakr, Omar or Ali.

Munzar Ibn Arqam said: "We do not deny the superiority of those you have mentioned, especially one whom no one would deny." He was speaking of Ali.

At this moment Ansars and some other people shouted, "We want no one but Ali."

According to Tabari and Ibn Athir, when the Ansars realized that Abubakr was about to win the election with the help of Omar's support, they said that Ali was the only one they wanted.

Zobair Ibn Bakkar said that after the Ansars lost the election they joined together and chanted, "We want only Ali."

It is recorded that later Omar said: "There was so much noise and confusion that I was afraid there would be a rift, so I shook the hand of Abubakr as Kalif." It is also recorded that afterwards Omar also said, "I was afraid that if the people dispersed without choosing a successor, then later on they may choose a person with whom we would disagree thus causing a rift, or that they may give that person their support unwillingly." Omar and Abu Obaidah walked towards Abubakr, but Bashir Ibn Sa'd of the Khazraj Tribe, moved more quickly, shaking the hand of Abubakr first, thus recognizing him as the successor of the Prophet.

Hobab Ibn Monzar shouted at Bashir saying: "O Bashir Ibn Sa'd, O misfortune one, even your parents were displeased with you.

You have ignored the family bond, you could not bear to see your cousin (Sa'd) become Ruler." Bashir said, "No, you are wrong, I did not want to disagree with the choice of the people. God has given them that right."

The Oas Tribe saw that the Khazraj tribe were solidly in favour of their chief candidate, Sa'd. Therefore, they decided to support Abubakr, thinking that if Sa'd was elected, the Oas Tribe would have no voice in future matters. When Sa'd's cousin, Bashir, openly gave his support to Abubakr in disregard of his tribesmen's decision, then the Oas Tribe were further encouraged to support Abubakr and Osaid Ibn Hozair, one of the chiefs of the Oas Tribe, quickly shook Abubakr's hand.

When the people saw that the Khazraj Tribe had many opponents, they stood up and gave their support to Abubakr, and according to Yaqoubi, they shook his hand. It was during this time that Sa'd Ibn Obaidah was almost crushed under the feet of the people as they jumped over the rug on which he was sitting. Sa'd's guards were yelling "Keep clear, give Sa'd some room to breath." It was then that Omar shouted, "Kill Sa'd, may God kill him." Then approached Sa'd saying: "I want to crush you under my feet."

At this, Qais Ibn Sa'd said to Omar, "If you harm but one hair of Sa'd's head, it will cost you all your teeth."

Abubakr shouted, "Omar, be quiet. In these delicate circumstances we need calmness above all." Omar moved away from Sa'd, but Sa'd shouted out after him, "If I was able to rise, I would create such an uproar in Medina, that you and your friends would hide in fear. Then I would send you back to the people as their servant, and not as their ruler." Then turning to his people, he said: "Take me from this place." This they did.

Jouhari has recorded that on that day, Omar who was suitably dressed for the occasion, ran in front of Abubakr and shouted, "Pay attention, people have shaken the hand of Abubakr in allegiance, you too must do likewise."

Abubakr was then taken to the Mosque by the people, so that others could shake his hand. At this time Ali and Abbas were still busy washing the body of the Prophet, when they heard the call "*Allaho Akbar*" coming from the Mosque. Ali asked what was

happening, Abbas said it was strange, but he had expected it.

WARNING

Bara' Ibn Azeb went to the house of Bani Hashim's family shouting, "O Bani Hashim many people have shaken the hand of Abubakr in allegiance." The family of Bani Hashim said to one another, "Previously Muslims did not act like this without first consulting us, the close relatives of Muhammad." Abbas replied, "By God of Ka'ba, all is over." According to Bar Ibn Azeb, as Yaqoubi has recorded, Abbas then said to the Bani Hashim's family: "You have lost your power forever. I advised you to take precautions, but you ignored my warnings."

Tabari has recorded that the tribe of Aslam came to Medina, crowding the alley ways, shaking the hand of Abubakr in allegiance. Later Omar used to say, "By God, after I had seen the tribe of Aslam giving their support to Abubakr, I was convinced that we had won."

Sheikh Mufid, in his book *al-Jamal*, says that it was only by chance that the tribe of Aslam was on that day in Medina, as they had come to buy provisions. They were told that they must support the successor of the Prophet of God before they would be sold the provisions, so they did. Abubakr's supporters took them to the Mosque where Abubakr sat on the pulpit until the evening, shaking hand of anyone who came forward.

THE PUBLIC ALLEGIANCE

The day following the events of Saqifa, Abubakr sat on the steps of the pulpit in the Mosque. Omar stood up, praised God and then said, "The words I said yesterday were not from the Koran nor were they the words of the Prophet. I thought that the Prophet would see to everything that concerned the people, and that he would be the last person to die. He has left the Koran in your midst, and if you follow its instructions, it will guide you as it guided the Prophet. Now your guidance is in the hands of the best man amongst you a Companion of the Prophet, who was with him in the cave. Stand up and shake his hand." Bokhari says that some agreed with the succession of Abubakr at Saqifah, but that the greatest public show of allegiance took place at the Mosque.

It is said by Anas Ibn Malik, that Abubakr had to be persuaded by Omar, to go and sit on the steps of the pulpit where people went to shake his hand. After praising God Abubakr said, "O people, your allegiance is now pledged to me. I am not the best amongst you, but if am right then follow me, If I am wrong then guide me. If I obey God and His Prophet, then obey me. If I do not obey God and His Prophet, do not obey me. Now stand up for the Prayer. May God forgive you."

AFTER THE ALLEGIANCE

On Monday the Prophet of God -- peace be upon him and his progeny passed away, instead of attending the funeral, the people

took part in three events lasting until the afternoon of the next day, Tuesday.

- 1) Demonstration.
- 2) Initial show of allegiance at Saqifah.
- 3) Final declaration of public allegiance at the Mosque which ended in Omar's speech and by Abubakr leading the prayer for the multitude.

After the third series of events were over on Tuesday, people then visited the house of the Prophet to perform the prayer for the dead. One by one, group by group.

THE BURIAL OF THE PROPHET

The Companions of the Prophet left him in the hands of his family. One version states that Abbas, Ali, Fadhl and Saleh (the slave of the Prophet), prepared his body for burial and they buried him. Another report states that Ali, Fadhl, Qosam, the two sons of Abbas and Shoqran (the slave of the Prophet), were in charge of the Prophet's burial.

After the event when the public gave their allegiance, Jouhari in his book '*Saqifah*', says that Abubakr asked Omar, Abu Obaidah and Moghairah to give their opinion regarding this event. They unanimously advised him to obtain the consent of Abbas, by allocating a reward to him. Then after Abbas had given his consent, Ali could do nothing to oppose them. The four men went to Abbas at night, and Abubakr, after praising God said, "God sent His Revelation through Mohammad to guide us, and Mohammad fulfilled his mission until God took him to Himself and gave him his reward. Mohammad left the people to choose their own way, and the people have chosen me as their leader. I have no fear. My success is allowed by God, I trust in Him, and will return to Him. Now the news comes that certain people have taken advantage of your position, and criticize me in spite of the support of the public. We have come to ask you to join us as the others have done, or to ask the opposition to stop their activities. In return, we will reward you. People know your position, and that of your friend, but they have put you aside. O Bani Hashim be calm, the Prophet of God

was as much ours as he was yours." Omar added, "Our coming to you does not mean we need you. We just want you to join the others for your own sake, or else you will be faced with unpleasant consequences, so think it over."

Abbas then, after praising God, said, "God chose Mohammad as a Prophet, and a helper to his friends, companions and faithful followers. God favoured Muslims by sending the Prophet Mohammad. Now God has taken him to Himself, and left Muslims to manage their own affairs, to choose the right leader to prevent them from going astray. Now, Abubakr, if you have occupied this seat because of your relationship to the Prophet, we are closer to him than you, and if you have taken this seat by the authority of his followers, we are also his followers whom you never consulted. If you have taken it as a duty on behalf of the Muslims we have never given this right to you. You are contradicting yourself by saying people have chosen you, and at the same time saying that people do not give consent to your succession. On the one hand, you say that you are the Prophet's successor. On the other hand, you say that people have elected you. If what you are giving me that which belongs to the faithful, you have no right to use it; and if it is ours by right we want it in full not in parts. We are the branch of the Prophet's tree, you are but those who shelter in the foliage. So be calm." Abubakr and his friends left Abbas without gaining their objectives.

REFUGE IN THE HOUSE OF FATIMAH

Omar says, "After the death of the Prophet we learned that some people had gathered at Fatimah's house to oppose us." These were Ali, Zubair, Abbas, Ammar Ibn Yasir, Otbah Ibn Abi Lahab, Salman Farsi, Abuzar, Miqdad Ibn Aswad, Bara Ibn Azeb, Obai Ibn Ka'b, Sa'd Ibn Waqqas and Talha Ibn Obaidullah. Others from the *Muhajir* and *Ansar* parties were named. As Muslims were reluctant to name their differences, they only wrote that some people had gathered together at Fatimah's house in opposition. By chance a few sentences about the opposition are recorded in the history book of Balazori. Balazori says that Abubakr, after being

opposed by Ali, ordered Omar to bring Ali to him. Omar met Ali discussed the matter with him. Ali said to Omar, "You are milking the cow of succession, half being for Abubakr and the other half for yourself. So he is making you his successor." He also said that Abubakr on his deathbed made this statement. "There are only three things which I regret - I wish I had not searched Fatimah's house, though they were preparing to fight us..."

Yaqoubi records in vol.2, p.115 of his book that Abubakr said, "I wish I had not searched Fatemah's house, and had not sent men to harass her; though if her house was being used as a shelter that would have caused a war."

The historians named the following as those who went to the house of Fatemah to disperse people who sheltered there:

- 1) Omar Ibn Khattab
- 2) Khalid Ibn Walid
- 3) Abdur Rahman Ibn Oaf
- 4) Thabet Ibn Shammas
- 5) Ziad Ibn Labid
- 6) Muhammad Ibn Maslamah
- 7) Salamah Ibn Salem Ibn Waqash
- 8) Salamah Ibn Aslam
- 9) Osaid Ibn Hozair
- 10) Zaid Ibn Thabet

Ali, Zubair and some Muhajirs who opposed Abubakr's succession, gathered in Fatemah's house, with some arms. A report reached Abubakr that the opposition were gathered to give allegiance to Ali, so he sent Omar with some men to disperse them by force or otherwise. Omar took some burning torches with him to Fatemah's house, and on seeing the flames, Fatemah asked Omar if he intended to burn down her house, Omar said, "Yes if you do not follow other Muslims and give your allegiance to Abubakr."

It was written in the book of *'al-Imamah wa al-Siyasah'* that Omar ordered the people out of the house, but they disregarded him. Omar asked for wood and told those inside the house, "If you

do not come out, I will burn the house. I swear by God Who has my soul in His hands." Someone told Omar that Fatemah was in the house and he said, "It is of no consequence to me who is in the house."

In the book of *'al-Ansabal Ashraf*, vol.1, p.586, it is written that Abubakr asked Ali to support him, but Ali refused, then Omar went towards Ali's house with a burning torch. At the door he met Fatemah who said to him, "Do you intend to burn the door of my house?" Omar said, "Yes, because this strengthens the faith brought to us by your father."

Jouhari in his book says, "Omar with some Muslims went to the house of Fatemah to burn it down and also to burn those who were in opposition."

Ibn Shahna says, "To burn the house and its inhabitants." It is written in *Kanzul Ommal*, vol.3, p.140, that Omar said to Fatemah, "I know that the Prophet of God loved no one more than you, but this will not stop me carrying out my decision, if these people stay in your house, I will burn down the door in front of you."

When Abdullah Ibn Zubair was fighting for power, Bani Hashims escaped from him in a mountain pass. Abdullah gave an order for wood to be brought to burn them. Orwah, brother of Abdullah, made an excuse for his brother's inhumane deed saying, "My brother threatened them, as they had been threatened on a previous occasion when they would not give their allegiance." He meant when the Bani Hashims denied Abubark's authority.

Hafiz Ibrahim (an Egyptian poet) has composed the following poem concerning the story:

Omar the great said to honourable Ali,
I will burn your house down eventually,
If you do not recognize Abubakr's succession
To the throne of the Prophet and his mission,
With Fatemah inside, Omar was the only one
Who could say so to Ali, the hero of Adnone.
(Abubakr on his deathbed refuted the raid,
on Fatemah's house he had ordered to be made.)

Yaqoubi says: "They came in group and attacked the house of

Ali.... and he (Omar) broke his (Ali's) sword, then (the group) entered the house."

Tabari says, "Omar Ibn Khattab came to Ali's house whilst Talha and Zubair and some Muhajirs were inside. Zubair came out and attacked Omar, but he slipped and the sword fell from his hand. Omar's followers caught him and also caught Ali whilst he was saying, 'I am the servant of God and the brother of the Prophet.'" They brought him to Abubakr and told him to shake Abubakr's hand. Ali said, "I am more deserving of the position than him. You should shake the hand of allegiance with me. Your argument with the Ansars concerning your relationship with the Prophet, I can use the same argument as I am closer to the Prophet than you. The Ansars accepted your reasoning, you must also accept mine, or else you are transgressors."

Omar said, "We will not leave you until you agree with us." Ali replied, "Milk this cow and halve it with Abubakr. Do his work for him today, and tomorrow he will make you his successor. I swear by God that I will not listen to you Omar, and I will not shake the hand of Abubakr."

Abubakr said to Ali, "I will not force you to agree with me." Abu Obaidah said to Ali, "You are young now, O Abul Hassan, these are the elders and they know how to manage the successorship; follow them now, and if you are spared you will succeed them, because of your advantage and because you are closer to the Prophet; and the pioneer of Islam for which you have fought holy wars." Ali answered, "O the Muhajir's party, fear God, do not rob Mohammad and his family of their authority. Do not shift the focal point of Islam to your house, from its original proper place. By God, as long as there are men learned in the Koran, Islamic jurisprudence, and the traditions of the Prophet, among us the Prophet's family, we are more deserving to succeed the Prophet than anyone else. By God, our family have what you want. Do not follow your desires, or else you will go further astray."

Bashir Ibn Sa'd said, "O Ali, had the Ansars heard what you said just now, no one would argue with you, but all is over, we have shaken hand of Abubakr." Without shaking Abubakr's hand, Ali returned home.

Ibn Abil Hadid recorded from Jouhari that when Fatemah saw how badly Ali and Zubair were treated, she came to the door and said, "O Abubakr, how soon you have deceived the family of the Prophet of God. I will never talk to Omar again as long as I live."

Another report says that Fatemah whilst crying, came out and sent the people away. Yaqoubi says that Fatemah came out and said, "Get away from my house, or else by God, I will uncover my head, and will lament to God with unruffled hair." So the people dispersed from her house even those who had sheltered there.

Nezam also says, "On this day Omar hit Fatemah on the stomach that caused her drop her child, while shouting burn the house (when others had left and only Ali and his sons Hassan and Hussein were inside)."

Masoodi said that after the allegiance on Monday and Tuesday, Ali came to Abubakr and said to him, "You have ruined our position, as you did not consider us." Abubakr replied, "That is true, but I feared there would be riot and disturbance."

Yaqoubi also says that some people came to Ali to shake the hand of allegiance, but Ali told them to come the next day, with shaved heads, but only three of them returned.

After the events of the allegiance, Ali used to go with Fatemah, mounted on a donkey, canvassing for votes. But the people told Fatemah, "O daughter of the Prophet of God, had your cousin asked us for our support, we would not have chosen anyone else but him, but we have already shaken hands with Abubakr."

Ali's answer was this, "Shame, did you expect me to leave the body of the Prophet, and concern myself with fighting for power?" Fatemah used to say that Ali had done what he should have done, and they did things which God would question them about.

Moawia in his letter to Ali, mentioned the above story saying, "It seems that it was only yesterday that you mounted your wife on the donkey, whom you should have kept inside your home, holding the hands of your sons, Hassan and Hossein, knocking on the doors of the houses of those persons who were present at the Battle of *Badr*, and asking them not to support Abubakr, the friend of the Prophet, but to give you their support. However, only four or five persons agreed. I swear by my own soul, that if you had

been in the right they would have supported you. You claimed that which was not yours. You said things unheard of before. I may have a bad memory, but never will I forget the words you said to Abu Sofian, 'Had I forty men I would go and obtain my rights from these people by force.'

In the Battle of *Seffin*, Amr Ibn Aas reminded Moawia that Ali had said, "If I had forty men...." etc. Amr Ibn Aas meant that Ali said this on the day they raided Fatemah's house.

THE END OF THE EVENTS AT THE ALLEGIANCE

Osdulghabah, vol.3, p.222 writes: "The opposition agreed to accept Abubakr six months after the public demonstration of allegiance to him." *Yaqoubi* vol.2, p.105, "Ali shook hands with Abubakr six months after the public show of allegiance." *Estiab* vol.2, p.244 and *al-Tanbih al-Ashraf*, p.250. "Ali did not shake hands with Abubakr until after Fatemah died." In *al-Imamah wal Siyasah* it is recorded that Ali gave his allegiance to Abubakr after Fatemah died, which was 75 days after the death of the Prophet. According to Zubair, Fatemah, after the argument she had had with Abubakr about the heritage of the Prophet, never spoke to him again.

Ali buried Fatemah at night without Abubakr's knowledge. As long as Fatemah was alive people respected Ali, and after she died they deserted him. Fatemah lived only six months after the Prophet died. Zohari also says that Ali did not shake Abubakr's hand until six months after the public show of allegiance and Banu Hashims followed suit.

In *Taysir al-Wosool*, vol.2, p.46, Zohari says, "By God, Ali did not agree with Abubakr until six months had passed and the Banu Hashims followed suit. When Ali saw that people were deserting him, he allied himself with Abubakr."

Belazori in *Ansabul Ashraf*, vol.1, p.587, says, "When the Arabs rejected Islam and changed to heresy, Othman went to Ali and persuaded him to support Abubakr, to encourage the Muslims to fight the heretics under Abubakr. Ali shook the hand of allegiance with Abubakr, and the unrest between Muslims was settled. Then

the Muslim troops were prepared to fight the heretics."

After the death of Fatemah, and loss of interest in people, Muslims were divided, Abubakr's position was firm, so Ali was reconciled with him. However, Ali never forgot these events, even when he held the office of successor to the Prophet. In his sermon called *Shaq-Shaqiah*, he says, "I had to be patient by virtue of common sense, I patiently waited though it was as hard as having thorn in my eyes, and a bone stuck in my throat. I saw my right of inheritance to the Prophet being wrongly taken away from me, when the days of the first one (Abubakr) expired, and the light of his life extinguished; he passed the prize of succession of the Prophet to the hands of Ibn Khattab. Oh what a difference between riding a camel, (to face difficulties alone) and sitting in an armchair by Hayan, leading a happy and care free life in the palace of his brother Jabir. It is surprising that Abubakr was asking people to withdraw their allegiance from him as successor to the Prophet, but before his death Abubakr firmly fixed Omar to be successor. Those two plunderers divided the succession between themselves, as dividing two milk-filled breasts of a camel."

COMMENTS MADE BY VARIOUS PEOPLE ABOUT THE ALLEGIANCE

A. FADHL IBN ABBAS

According to Yaqoubi, when the Bani Hashim family learned the news about the appointment of Abubakr as the successor of the Prophet, Fadhl Ibn Abbas said to Quraish Tribe, "You will never succeed the Prophet by deceit, we deserve the position not you, we are the rightful ones, specially our friend Ali." Then Otba Ibn Abi Lahab read the following poem:

I never thought people would let Bani Hashims down,
Nor would they leave Abul Hassan on his own,
He was the first man to follow Mohammad,
And the last to leave his body - very sad.
To help and console Ali, the angels descended,
From Heaven to the Holy Prophet's deathbed.

Otba then received a message from Ali asking him to stop, because it was Ali's wish that all Muslims should be of the same persuasion.

B. ABDULLAH IBN ABBAS

Had recorded this conversation with Omar:

Omar, "Do you know, Ibn Abbas, why the people did not support your family, the relatives of Mohammad, to make them his successors?"

Abdullah, "If I do not know, then the Prince of the Faithful will inform me."

Omar, "Bani Hashims wished the Prophet, and all his successors to be from their family, but we, the Quraish, successfully elected his successor."

Abdullah, "May I be allowed to say something?"

Omar, "If you must, Ibn Abbas."

Abdullah, "It would have been better for the Quraish if they had been satisfied with that which had been given to them by God; then there would have been no envy. You said that this was not so, that the Quraish did not like that which God had bestowed upon them. People such as this are spoken of in the Koran, 'Because they disliked God's revelations, orders, their works came to nothing.'"

Omar, "I did not want to believe that which I heard about you, because it would make me lose my respect of you forever."

Abdullah, "If everything I have said is true I should not fear disrespect, and if what I have said is wrong, then a person like me should correct himself."

Omar, "I have heard that you had said we seized power by oppressing the people whom we are jealous of?"

Abdullah, "Everyone knows how you used oppression, and also about your jealousy, Satan envied Adam and we are the children of Adam who was subject of jealousy."

C. SALMAN FARSI

Jowhari has recorded that Salman, Zubair and Ansars wanted to shake the hand of allegiance with Ali, and when Abubakr became Kalif, Salman said, "You obtained a little gold but you missed the mother gold. You chose the old man and forgot the Prophet's family. Had you let them succeed the Prophet you would have benefited more, and there would have been no disagreement between Muslims."

D. UMMA MESTAH

"Disagreement between Ali and Abubakr has irritated Muslims." Umma Mestah daughter of Othathah, went to the grave

of the Prophet and read the following poem:

Disagreement between Muslims started,
Dear Prophet, soon after you departed,
Without you, we lost our spirit again,
Like flowers and grass without rain.

E. ABUZAR

He was not in Medina when the Prophet died, but when he heard Abubakr had succeeded the Prophet he said, "You have received a small reward for your efforts. Had you given your support to the Prophet's relative's claim to hold the position, you would have benefited greatly, and there would have been no disagreement between the Muslims."

F. MIQDAD

Yaqoubi has recorded in his book a story from a narrator who saw a man in the Mosque of Medina, in great distress as if he had been robbed of his great wealth. The man was saying, "It is very strange that the position has been taken out of the hands of the right people."

G. A LADY FROM BANI NAJJAR

After Abubakr took the throne of the Kalifate, he sent some money to each of the women of the Muhajirs and the Ansars, Zaid Ibn Thabet carried the share of a lady of Bani Najjar to her, but she refused to accept it saying, "Abubakr wants to buy our religion with bribery."

H. ABU SOFIAN

He was Sakhr son of Harb, son of Umayyah, son of Abd Shams, son of Abd Manaf. He fought the Prophet up to the time when the Prophet captured Mecca and granted him pardon. At the time of the death of the Prophet, he was not in Medina. On his way back there, Abu Sofian learned of the Prophet's death and of Abubakr becoming a successor.

He asked, "What was the reaction of Abbas and Ali, the two oppressed?" He was informed that they remained inactive at their homes. Abu Sofian swore saying, "If I am spared I will help them to fill their rightful place. I see a cloud of dust in the air which needs blood to clear it." When he entered Medina he started to read the following poem:

O Bani Hashim, don't give anybody the opportunity
 To be envious, specially the Teem and the Adi."⁽⁵⁾
 The Islamic Sovereignty was started by you,
 Let Abul Hassan (Ali) reign, if you wish to continue.

According to Tabari, Abu Sofian said, "There is some dust in the air, by God, a rain of blood only will clear it. O children of Abd Manaf, why was Abubakr allowed to become the successor of the Prophet? Where are Ali and Abbas who were oppressed?" Then he wanted to shake the hand of allegiance with Ali, but Ali refused. Abu Sofian then read the following poem.

A donkey not a freeman, bears humility,
 There are only two symbols of inferiority,
 The tent peg under the heavy hammer, and
 The nomand's camel under the burden.

ABU SOFIAN'S SLOGAN: "O CHILDREN OF ABD MANAF."

This would have changed the course of Islamic history if Ali had been unruly, and had been persuaded by Abu Sofian to revolt against the Kalif. It is surprising to find out that Abu Sufian, the absolute enemy of Islam, who fought the Prophet until he found it was impossible for him to continue fighting, offered his help to Ali. Did he really mean to help? Or to stir up trouble?

More surprising is Ali's refusal to accept help from Abu Sofian and Abbas, the chiefs of two powerful tribes, when he was seeking help from every possible quarter. After investigating the aims of Abu Sofian and Ali we are left with no doubts as to the nature of their schemes.

The Prophet's and Abu Sofian's forefathers were cousins who had had family disputes. The fighting between these two families ended with the Prophet's family winning the position as head of the Tribe. Abu Sofian was the rival of the Prophet for the position as headman, and his attitude towards the Prophet as a religious leader was that of complete indifference. For this reason, when the Prophet captured Mecca, Abu Sofian said to Abbas, "Your nephew has established a vast kingdom." Abbas said, "This is an apostleship not a kingship." Abu Sofian accepted this statement without comment. Although Abu Sofian was defeated by his relatives, he did not want strangers to have power, and leave his tribe empty handed.

The Prophet tried to prevent family ties from interfering with the cause of justice but he was not very successful. We see, when we study the events which took place between families in the Prophet's lifetime, that the story of how Abbas, the uncle of the Prophet, protected Abu Sofian, is a good example of the strength of family ties.

Ibn Hesham recorded that the night before the capture of Mecca, the camps of the Muslims surrounded the city. Abbas, the uncle of the Prophet, mounted on the Prophet's mule, was wandering about hoping to see some of the enemy. He wanted to inform them of the coming attack by the Muslims, to give any enemy a chance to seek pardon. He met Abu Sofian who was spying on the Muslims, Abbas said to him, "Thank God I saw you Abu Sofian. Jump on the mule, and I will take you to the Prophet, so that you may seek asylum, or else tomorrow if you are captured, you may be beheaded."

Abbas mounted the mule with Abu Sofian behind him. They passed many groups of Muslims who had lit many fires to frighten the enemy, and in order to watch for any possible danger. The Muslims said, "Look, the Prophet's uncle on his mule." Omar, by chance, saw Abu Sofian and shouted, "The enemy of God. Thank God you are in our hands and you have no one's promise to protect you." Omar then ran to the Prophet to get permission to kill Abu Sofian. But Abbas, on the mule, overtook Omar and reached the Prophet first. Omar then came up and said, "O Prophet of God, we

have Abu Sofian with us, without any guarantee of safety. Grant me permission to behead him." But Abbas said, "I have given him sanctuary." Omar insisted, but Abbas said, "Be calm Omar, had Abu Sofian been from your Adi tribe, you would not insist of killing him. But as he is from the Abd Manaf you say harsh words." This story proves that family ties were strong at that time. It also shows that the motive of Abbas sprang from his love for his tribe. The cause of Abu Sofian's demonstration against Abubakr was also the result of tribal importance.

The supremacy of the Abd Manaf clan, from which the Bani Hashims (Mohammad's family) and the Bani Umayyah (Abu Sofian's family) came, was known to everybody. So when the father of Abubakr learned that his son had become Kalif, he said, "Did Bani Hashim and Bani Umayyah agree?" When he was answered in the affirmative, he said, "That which God wants, no one can prevent it."

Abu Sofian's sympathy towards Mohammad's family, after his death, was due to the feelings of tribal unity. For Abu Sofian fought the Prophet every time he had the opportunity. His saying, "If I am spared I will help Ali and Abbas to regain their position," had no motive except tribal sentiment; as is the custom of Arabs to help near relatives against distant strangers.

Abu Sofian, Abbas and Ali has the same tribal origin, the Qossai tribe which was very large and influential. This was why Abu Sofian said, "Whoever has the Qossai as his supporter, will definitely win." Abubakr and Omar were from minor tribes which could never challenge the Qossai. (Qossai, the Quraish tribe origin was the main root of Abd Manaf's tribe, the tribe of Bani Hashem and Abu Sofian.)

It was the custom in those days for a tribe to be biased in favor of one of its own members. Ali, supported by Abu Sofian and Abbas, would have undoubtedly beaten Abubakr. But Ali, the hero, the son of Abi Talib, refused the help of his influential tribe, because this custom was against the teachings of Islam. So he was beaten by Abubakr. In fact, after the death of the Prophet, all events were influenced by the prejudice of other tribes towards his tribe or family. The Ansars proposed that Sa'd should be the successor

to the Prophet merely in opposition to the Mohajirs. They knew some of the Mohajirs were great believers in Islam and therefore more deserving of recognition. The Aus tribe supported Abubakr to oppose Sa'd, the candidate of the Khazraj tribe. Omar's speech in Saqifah was veritable evidence of tribal bias. Abu Sofian's support of Ali was also due to tribal prejudice. Only Ali, who was brought up in the lap of the Prophet since childhood, wanted to uphold Islam, hence wanted the support of those Muslims who were not moved by tribal prejudice, and who had no family bond, people like Abuzar, Miqdad and Salman, whose only motive was their belief in the faith of Islam.

The conclusion of the above stories, relating to Abu Sofian's support of Ali, was that, although Abu Sofian's motive was not religious, but because he strongly believed in the supremacy of his tribe of which Ali was a member - for this reason he alone supported Ali against Abubakr. Abu Sofian was true to Ali in opposition to Abubakr because of family prejudice, but as frequently happens incorrect facts were recorded, and Abu Sofian and all others who opposed Abubakr, were accused of heresy and were called troublemakers.

The previous events concerning Abu Sofian make the following story easier to believe. It is recorded that Abu Sofian asked Ali, "Why did you allow Abubakr to succeed the Prophet? If you wish, I will fill all Medina's streets with horses and foot soldiers." The story continues as Ali replies, "Abu Sofian, you have been long enough the enemy of Islam. You cannot cause any more harm now. I must admit that Abubakr deserve the position." The story does not seem to be authentic because the narrator did not live at the time of the event. Also some of these false stories are narrated by Awanah, who was known to be unreliable. The text does not run true because if Ali had said, "I admit Abubakr deserves the position," then Abu Sofian could have asked him, "Why do you not shake the hand of allegiance with him?" What Ali had surely said was, "If I had forty believers of the right temper, I would fight him."

Ali in his letter to Moawia writes, "Your father (Abu Sofian) appreciated my right more than you do. Had you known me as

your father did, you would have been wiser."

The government was afraid of Abu Sofian, Omar said to Abubakr: "Give him some money to keep him quiet. The Prophet used to be nice to him and keep him quiet." Abu Sofian, disappointed with Ali, accepted the allowance. Tabari records that Abu Sofian did not stop agitating until his son Yazid was nominated as the Commander of the Army, which was dispatched to Syria.

I. MOAWIA

Moawia writes to Mohammad, the son of Abubakr, "Your father knew and we know that Ali deserved to be the successor of the Prophet. We respected Ali very dearly. When the Prophet of God, peace be upon him, fulfilled his mission and his soul went to God, your father (Abubakr) and his right hand Omar, were the two persons who trespassed Ali's right. They planned together and asked Ali to cooperate with them. Ali refused and they plotted against him until Ali submitted.

"They never allowed Ali to share their secret until God took their souls away. Now we are on the path that your father paved. If he was on the right path, we will follow him. If he was on the wrong path, blame your father - not us for opposing him and not releasing the Kaliphate to him. Peace be upon those who repent."

J. KHALID IBN SAEED

Khalid, son of Saeed, son of Aas, was one of the first men to embrace Islam. Ibn Qotaibah in *Maarif*, p.128, writes, "Khalid became Muslim before Abubakr did." Khalid immigrated to Ethiopia and when Islam grew in strength he returned from there. He and his two brothers, Amr and Aban, became, by the order of the Prophet, Tax Collector who collected from Madhaj Tribe. Then they were transferred to Sana'a in Yemen. When the Prophet passed away, they returned to Medina, Abubakr had asked them why they had abandoned their posts, and they replied, "We were appointed by the Prophet to this position, and we will not work for anyone else now that he is dead." They made other excuses, and

would not shake the hand of Abubakr in allegiance, until two months had passed. Khalid said to the Bani Hashims, "You are the honourable, fruitful tree and I will follow you." He went to Ali and Othman one day and said to them, "You, the descendants of Abd Manaf, have not taken your position seriously until others have taken over." He admired Ali, and asked to shake his hand, but it was too late because Abubakr was already Kalif. So Khalid submitted to him as had the Bani Hashims. Abubakr did not mind Khalid's mildly rebellious behavior, but Omar took it seriously. Later Abubakr appointed Khalid the Commandant of a quarter of the army dispatched to the Syrian front. Omar argued with Abubakr and insisted that he remove Khalid from his position. Abubakr then dismissed Khalid and appointed Yazid son of Abu Sofian in his place. Khalid did not mind if he was either soldier or commandant, and he fought as a soldier on the Syrian front until he was martyred in the 13th year of Hejri, two nights before the end of the month of Jamadi, the first.

K. SA'D IBN OBAIDAH

Sa'd Ibn Obaidah was the chief of the Khazraj tribe. He was present at Aqabah (as one of the representatives who came from Medina to express their willingness to support the Prophet if he wished to immigrate from Mecca to Medina). Sa'd participated in all the battles the Prophet fought, except possibly the Battle of *Badr*. On the day of the conquest of Mecca, he exhibited belligerent tendencies saying, "This is the day for fighting, the day when women shall be taken into captivity." So the Prophet gave the standard flag to Sa'd's son, Qais, and reduced Sa'd's position to that of an ordinary pilgrim. Sa'd, defeated in his efforts to succeed the Prophet, was left alone during the swearing of allegiance, but a few days after Abubakr became Kalif, Sa'd was asked to shake his hand, as a part of his tribe had done, but Sa'd refused and said, "By God, as long as I have arrows in my quiver to shoot you, a spear to dye in your blood, and a sword, and strength in my arm, I will fight you with the support of those in my tribe who are still obedient to me. I will not shake the hand of allegiance with you, even if men and *jinn* declare war against me in your

favour, until I die and take my case to the divine court." Omar urged Abubakr to force Sa'd to submit, but Bashir Ibn Sa'd, said he knew that Sa'd was stubborn and would not agree. Also, he still had influence among his men and he could not be assassinated until many people of his tribe, and his relatives were also killed. Sa'd therefore was left alone at Bashir's suggestion.

(Bashir, the first person to shake hands with Abubakr was the rival of Sa'd.) Sa'd never attended the congregational service conducted by the official men, and performed Hajj separately from the parties led by the government. In this manner he passed his days until Abubakr passed away. When Omar succeeded Abubakr, he met Sa'd and unpleasant remarks were exchanged. Sa'd said, "Abubakr was more gracious than you, I do not like your company." Omar said, "If one does not like to be near one person, he will keep away."

Then Sa'd left Medina for Damascus. Omar sent someone to obtain Sa'd agreement or to get rid of him if he did not agree.

The envoy met Sa'd in an orchard and invited him to agree with Omar. Sa'd refused and the man threatened him without result. Then he killed him.

Masoodi recorded that Sa'd did not shake the hand of allegiance, and immigrated to Syria where he was killed. Ibn Abd Rabbeh recorded that Sa'd was killed by an unknown assailant, and that the jinn wailed for him as is told in the following verse:

"We killed Sa'd, head of the Khazraj tribe, today,
Our two shots at his heart did not go astray."

In Tabari, it is recorded that Sa'd was answering the call of nature when someone attacked and killed him. When his body was found later, his skin had turned green.

In *Osdolghabah*, it is recorded that Sa'd did not submit to Abubakr, nor to Omar. He emigrated to Syria where he was killed. Then a voice came from a pit and informed the people of Sa'd's murder. His body was found near his house at Hooran in Damascus, and it had turned green.

Abdulfattah in his book, *al-Imam Ali Ibn Abi Talib*, has recorded

that simple people say that Sa'd was killed by jinn, but in fact Khalid Ibn Walid and one of his colleagues murdered Sa'd, and threw him in a pit. The voice saying that Sa'd had been killed was that of Khalid's friend not of the jinns.

Belazori recorded that Omar ordered Khalid and Mohammad Ibn Muslimah to murder Sa'd and they did so.

One of the members of the Ansars Party had composed the following verse concerning Sa'd's death:

Sa'd had been killed by jinn they say,
How crafty; that's most unusual, way....
Sa'd did not commit the smallest sin in the land,
But neither did he shake Abubakr's hand.

The historians did not like to record the cause of the death of Sa'd. Some have totally neglected this event, and others have accused jinns. If those who did say jinns murdered Sa'd had said, "The faithful jinns did not like Sa'd to oppose Abubakr, so they killed him." Then the story would have been more easily believed.

L. OMAR

We have mentioned his activities in favor of Abubakr during the swearing of allegiance. Omar said, "Some foresee my death, and guess my successor. Let me clarify this to you; the allegiance with Abubakr was a mistake, but God saved us from its outcome."

THE EVALUATION OF SAIF'S RECORDING

We have written previously of the events of allegiance to Saif and others. We now make comparison between their recordings. Saif has recorded that:

a) No one refused to swear allegiance with Abubakr except heretics or near heretics; and that all the immigrant party shook hands with Abubakr willingly.

b) Ali ran out of his house in his night shirt to save time, after he had heard that people had shaken the hand of allegiance with Abubakr, and that he shook hands with him too. They brought him

his clothes later, and he dressed.

c) Qa'qa said, "I was in the Mosque for midday prayer, when a man brought the news of the death of the Prophet; and of the gathering of the Ansar Party at Saqifah, to make Sa'd his successor against the order of the Prophet. This news caused the Muhajir party a great deal of anxiety."

d) Hobab Ibn Monzar was about to attack Abubakr with his sword, but Omar knocked the sword from his hand. Then the Ansars rushed to shake Abubakr's hand, jumping over the head of Sa'd, who was unwell and sitting in their way. This mistake by the Ansars was the same as the mistake which took place during the time of ignorance, but Abubakr firmly prevented the same result.

e) Sa'd said to Abubakr, "You and my tribe, forced me to submit to you." They had told him, "Had we forced you to leave the community you might have had some excuse. But we made you join in with everyone else. If you go against the public, or cause a rift, we will behead you."

f) Two long speeches were delivered by Abubakr.

g) Khalid Saeed Amawi wore a silk coat in peace time, and Omar ordered him to tear it. For this reason Khalid said to Ali, "O the descendant of Abd Manaf, have you lost your case?" Ali told Khalid, "Do you consider it a game?" Then Omar said to Khalid, "May God put a gag in your mouth. You have said something which would be seized upon by liars (to make false stories)."

When we compare the way Saif has recorded the events, with that which the others have recorded, we see that Saif has very cleverly manipulated events to suit his own ends. For instance:

A) He says that Ali and Sa'd shook the hand of allegiance with Abubakr on the very first day he succeeded the Prophet. Yet other historians have told us about the postponement of the agreement of Ali and Sa'd with Abubakr. Despite that Saif says, "Ali openly asked for the position, and the Muhajirs and the Bani Hashims, in agreement with Ali, refused allegiance with Abubakr. All of these people wanted to shake the hand of allegiance with Ali, and as long as the daughter of the Prophet was alive, they did not agree to Abubakr." If that which Saif says is true, and Ali went to Abubakr that very first day, then who was engaged in the funeral

preparations of the Prophet?

B) Sa'd did not agree with Abubakr. He resided in Damascus and jinns killed him with two shots, because he did not shake Abubakr's hand.

C) By saying that the Ansars wanted to break the covenant of the Prophet, and make allegiance with Sa'd, Saif wants to say that the Prophet appointed Abubakr.

D) Saif wanted to confirm the appointment of Abubakr by the Prophet, when he said, "Osama sent Omar to the Kalif Abubakr when he learnt of the Prophet's death." Saif is implying that Abubakr was appointed by the Prophet.

E) Saif invented some words by Qa'qa as follows: "People one after the other willingly shook Abubakr's hand." Yet Qa'qa never lived. He existed only in Saif's stories.

F) To prove that some of the Ansars oppose Abubakr, he says that Hobab - a member of the Ansars party, attacked with his sword. In fact it was Zubair, the Prophet's second cousin, who was one of the Muhajirs (Immigrants Party - The Party of Ali) who attacked with his sword.

G) Omar remarked that the election of Abubakr's was a mistake. Saif also called the Ansar's opposition a mistake to cover up Omar and to confirm the remark made by Omar, was against Ansars.

H) Saif says that two long inaugural sermons were made by Abubakr after the public show of allegiance. The style and the context of those two speeches show that they are counterfeit; and the true inaugural sermon of Abubakr is quite different. The style of the counterfeit sermons is not the same as that of the speeches of the three Kalifs immediately after the Prophet. Also they are not as well written as other works by Saif - it seems that Saif was not skilled at composing religious speeches. Again, long speeches were not usual in Mohammad's and Abubakr's time. These long speeches began in Omar's Kalifate, and reached a climax during Ali's era. The first speech of any ruler is usually short - outlining the new programme.

I) The expression used by Abubakr that the devil resided in him, was rather amusing and degrading. Saif wanted to express the idea that after the Prophet, the people no longer wanted to be concerned

with piety and holiness. These words from the first Kalif, Abubakr, were similar to his prayer after Osama's army caused Islam to fall into disrepute.

J) The peculiar thing about Abubakr's alleged sermon was that, it introduced into the Islamic religion a facetious spirit, so that the people would gather, from the speech of the Muslim's leader, that Islam was not a true religion, or even worse that there was no divinity. The reason for this misrepresentation of Islam, by Saif, is because it is recorded that Saif was an atheist (non-believer in God).

K) Saif says about Khalid Ibn Sa'd Amawi that Khalid wore a silk garment, and Omar ordered that the garment to be torn. As a result of this, Khalid's feelings towards Abubakr and Omar were revengeful. Khalid said to Ali, "Your tribe (Abdi Manaf) was beaten by Abubakr's tribe (Tim)." Ali answered, "The position of the successor to the Prophet, has nothing to do with the tribal influence. It is a divine position." Khalid again said to Ali, "Your tribe is more deserving of this position." Then Omar said to Khalid, "May God silence you, you have said something that will cause liars to invent stories." Here again Saif wishes to say that only Khalid believed that Tribal influence was the motive of the people to support the candidates, otherwise, the Muhajirs and Ansars were too innocent to attempt to mix party politics with religion. Hence Ali and Omar both defied Khalid. Saif here again tries to prove that there was no opposition to Abubakr being Kalif.

L) Saif tells us that there was no difference between Ali and Omar, and in case any difference was observed later, people would think the cause was Khalid. Omar therefore said to Khalid, "Later the liars will make stories of that which you have said." This is an important and note worthy point.

M) Finally, we must not forget that Saif has narrated the above story from Sakhr who was a bodyguard of the Prophet; but the Prophet did not have a bodyguard of that name.

N) Saif's strongest attack on the opposition is in his saying, "No one opposed Abubakr except he who was heretic, or intended to neglect Islam." Saif's allegations provided grounds to make the readers believe that Muslim unanimously admitted Abubakr as

Kalif, except those who turned away from Islam. Here we will introduce those who opposed Abubakr and supported Ali whole heartedly; no one could possibly suspect anyone of them of being involved in Saif's accusations of 'Heresy'.

1. Zubair Ibn Awam, cousin of the Prophet.
2. Abbas, uncle of the Prophet.
3. Sa'd Waqqas, the conqueror of Iraq.
4. Talhah Ibn Obaidullah.
5. Miqdad Ibn Aswad.

The following gathered in Fatimah's house in opposition to Abubakr.

6. Abuzar Ghafari
7. Salman Farsi.
8. Ammar Yasser.
9. Bara Ibn Azeb Ansari.
10. Obbay Ibn Ka'b Ansari.
11. Fadhl Ibn Abbas, the cousin of the Prophet.
12. Abu Sofyan Harb Amawi.
13. Khalid Ibn Saeed Amawi.
14. Aban Ibn Saeed Amawi.

In addition to the above fourteen, none of the Bani Hashim's shook the hand of allegiance with Abubakr until the daughter of the Prophet passed away. Their opposition was only because of their support for Ali. Apart from these people, Sa'd Ibn Obaidah opposed Abubakr, since he himself was a candidate.... Could anyone believe that any of the above turned away from the faith of Islam? Or that they became heretics? These were the opposition in Medina. We now refer to those who were outside Medina. Some of them were killed because they opposed the government such as Malik Ibn Nowayrah, whom Saif named as a heretic. The fight against them was called by Saif the Holy War against heretics.

CONCLUSION

Saif has so skillfully manipulated Islamic history in his fictitious stories, so that historians, orientalist, and even the Muslim World have accepted the imaginary heroes of Saif's book as true Sahabis

(companions of the Prophet) and Islamic personalities. We believe the time has come to disclose, by research and discussion, the truth, about the history of Islam; and introduce the Holy Prophet of Islam and his honourable family, to the world in their true colours, rather than to defend Saif's stories under the name of Islam.

3. REDDAEH (HERESY):

ARABIC MEANING

KORANIC MEANING

IN THE PROPHET'S TIME

IN ABUBAKR'S TIME

BY SAIF

COMPARISON

REDDAEH (HERESY)

The opponents of Abubakr, outside the capital were called 'Heretics', and the wars fought against them were camouflaged as Holy.

HERESY IN ISLAM

Heresy is 'Ertedad' in Arabic meaning 'turn'. The Koran says, "When the errand boy laid Joseph's shirt on Jacob's face, his sight returned (Ertadda) to him."

The word 'Raeddae' is also used in the Koran to mean 'turn away from religion' as in the following verse: "Believers, if you listen to a group of those to whom the Scriptures were given in the past, they will turn you (Yaruddoukom) into unbelievers despite your faith."

Again in this verse: "Believers, if any of you turns away (Yartaeddae) from his religion, God will bring forth people Whom He loves and who love Him. They are lenient towards believers and strict with unbelievers."

We also read in the Koran: "They fight with you so as to turn you away (Yaruddoukom) from your religion, and if you give up your faith, and then die, your work will come to nothing." But the word 'Ertaeddae' has been associated so often with heresy, that nothing but heresy comes to mind when it is used.

HERETICS IN THE PROPHET'S TIME

Some Muslims turned away from Islam during Mohammad's time such as the following: Abdullah Ibn Abi Sarh.

Abdullah was one of the scribes of the 'Inspired' Koran, who ran back to Mecca from Medina. He used to tell the Quraish, that he wrote different words to those which Mohammad dictated. For instance, when Mohammad said, "God is All-Knowing and Wise." Abdullah asked if he could write "God is Almighty and Wise." Mohammad would say, "That is just as applicable."

On the day he conquered Mecca, Mohammad said, "The blood of Abdullah is worthless, and if even he sought sanctuary at the Ka'ba, he must be killed." Othman hid him, and later took him to the Prophet asking pardon, which was granted.

Another heretic was Obaidullah Ibn Jahesh, the husband of Umma Habiba, who emigrated to Ethiopia. He was converted to Christianity, and died there as a Christian.

Abdullah Ibn Khatal was another heretic who was murdered whilst holding the cover of the Holy Shrine of Ka'ba, seeking sanctuary.

HERESY IN ABUBAKR'S TIME

The soul-searing news of the death of the Prophet, spread swiftly throughout the Arabian peninsula. Those tribes who, so far, had not embraced Islam, rejoiced, and continued their activities against Islam. The Muslim tribes also became restless because they had heard that some of the companions of the Prophet, because of party politics, were fighting one another for the position of the Kalifate. The disapproval of the relatives of the Prophet, Bani Hashims, and the opposition of Sa'd, the chief of the Khazraj tribe, to Abubakr as Kalif, caused some Muslim tribes to suspect the Kalifate office. They did not renounce their faith, nor did they reject prayer or object to paying tax, they only refused to pay the due tax to Abubakr's government. These opponents were called 'heretics' and they were to be eliminated by wars, camouflaged as holy. After the destruction of their Muslim opponents, the government fought

the pagan tribes and the false prophets and their organizations. Finally, expeditions were sent outside Arabia. All those battles fought in Abubakr's time, were called *Reddaeh*, (war against heretics). So the Muslim opponents of Abubakr outside Medina were called '*Mortaeddin*' (Heretics).

Dr. Hassan Ebrahim supported this idea in his book: *The History of Islamic Politics*, p.251 reads: "After the Prophet of God passed away and his death was confirmed, some Muslims hesitated about the truth of Islam, and some were afraid that the Quraish, or indeed any other tribe, could come to power and form a dictator state. They had realized that only the Prophet of God was infallible, and any other person who succeeded him, would not have the characteristic, which allowed him to treat all men, like the teeth of a comb, as equals. Therefore, they suspected that if the successor of the Prophet favoured his own family and tribe, and underestimated the other tribes, it would destroy Islamic social justice. We guess this because we see that, after the Prophet, each Arab selfishly supported his own family tribe, and the Arab's old natural way, returned. In Medina the Ansars (Helpers) were afraid that the Muhajirs (Immigrants) and the Quraish tribe would come to power. These two were suspicious of each other. The Ansars wanted a coalition government. The Muhajirs wanted the chief to be from their tribe, and the assistant chief from the Ansars. The Aws and Khazraj, sub- divisions of the Ansars, betrayed each other during the election of the Kalif.

"Mecca was no better than Medina as the election caused tribal conflict there as well. Bani Hashims disagreed with Abubakr as Kalif, Ali refused to support Abubakr and Abu Sofian tried to persuade Ali to arrange a *coup d'etat*.

"Finally the Muhajirs, Ansars and Quraish, who were pioneers in Islam and supporters of Islam, and relatives of the Prophet, could not unite to form a government peacefully. This made other Arab tribes disillusioned, and finally they gave up hope of having any vote, or chance in the government. Hence most of them objected to Abubakr as Kalif and refused to pay him the due alms tax. Some foreign scholars take this as heresy, and as evidence of the advance of Islam by the sword in Arabia. That is not true

however, because those people whom Abubakr fought as heretics, had remained faithful to Islam." They were of two groups.

1. The group who believed that the alms tax was the Prophet's levy, and after his death no one was entitled to ask for it; so they refused to pay it to Abubakr and for this he fought them. Omar pleaded on behalf of those people saying, "The Prophet used to say, 'I fight people until they believe in One God, and anybody who believes in God, his blood and belongings will be protected.'"

2. The group who did not believe in the faith. "In fact they were not Muslims. The Islamic state in Abubakr's time cared about only carrying out death sentences, and was not concerned about heretics returning to Islam."

Yet, according to Islam, as pointed out by Dr. Hassan Ebrahim, "Any heretic must have three days to discuss his views with the religious authorities. Hence 'let accusations be proved before he perishes, and he who remains safe does so by proof.'"

To clear up the matter, we refer to some views by Sunni leaders. Imam Abu Hanifah says: "The shortest time allowed for a person to make up his mind is three days. If a heretic asks for grace, give him three days to discuss points."

Imam Malik says: "A heretic, be he slave or free, man or woman, give him three days from the day proven to be heretic. He can have food and must not be tortured."

Imam Shafei says: "Heretics, man or woman, must be respected because he or she was a Muslim sometime. Some say give him or her, three days grace."

Imam Hanbal says: "Heretic, man or woman, if not insane must be invited to Islam for three days."

"As well as the above views, it is not right to say that a Muslim has renounced his faith just by guess work, unless every Muslim says he is a heretic. Some Muslim scholars have said that if a man is one percent Muslim, it is not right to hold that man as a heretic unless it is proven that he is."

This is the end of Dr. Hassan Ebrahim's saying in the book of *History of Islamic Politics*.

Ibn Kathir in his book *Albedaya Wannahay*, vol.6, p.311, says:

"All the narrators, except Ibn Majah, have recorded that according to Abu Horayrah, Omar objected to Abubakr fighting people, saying that the Prophet protected the soul and belongings of anyone who confessed to the Oneness of God and the Apostleship of Mohammad, unless they were found guilty. Abubakr replied, 'By God, I will fight those who do not pay me the tax which were paid to the Prophet of God. Let it be a camel or a foot-tether of a camel. By God, I will fight anybody who differs between paying tax and saying prayers. I will fight until they give me the due tax which they gave to the Prophet.' Omar said, 'When I saw Abubakr's determination to fight, I understood that he was right.'"

According to Tabari (vol.2, p.474), heretics called on Abubakr in groups, agreeing to the prayers, but against paying tax. Abubakr would not accept their views and sent them away. Ibn Kathir in *Albedaya Wannahaya* (vol.6, p.311), says that groups of Arabs were coming to Medina who accepted the prayers but rejected the tax. There were some who did not want to pay tax to Abubakr, some of them were reciting this verse:

When the Prophet was among us, we were obedient,
But Abubakr's reign is a peculiar incident,
Which has broken our back. We will rise,
Yet, he may make his son Kalif when he dies.

In Tabari (vol.2, p.48), Saif has recorded from Abu Makhnaf that the horsemen of the Tay Tribe made remarks about the horsemen of the Asad and Fazareh tribes, when they passed one another. But there were no clashes between them. Asad and Fazareh men used to say, "We will not agree with Abul-Fasil" (nickname of Abubakr, meaning the father of the baby camel). The horsemen of the Tay Tribe would reply, "We are sure you will agree with Abul-Fahl-Akber." (meaning the father of the big camel, the great man).

From the above story it is understood that the heresy in Abubakr's time was not rejecting the faith, but in abstaining from paying tax to Abubakr.

Since the defeated parties were Bedouins and Nomands, they had no chance to rule; but their opponents, the then rulers, had power in their hands for a long time, including the period in which

the history of this time was written. Also the history of the events which has reached us are recorded by their authority. It is up to us to investigate the truth of those stories written about the defeated people.

Tabari in his book (vol.6, p.461), has recorded from Saif that Arabs rejected their faith after Abubakr became Kalif. Heresy was the general trend of the day, but there were tribes where only a part became heretical. Only the tribes of Quraish and Thaqif remained faithful.

Saif has surpassed Antara Ibn Shaddad and other fiction writers in imagination. The heroes of Saif's stories walk on the water without wetting their feet. They converse with wild animals - angels communicate with them - they bring forth fountains from stones in the desert. Moreover, Saif has told his stories in such a way as to please the then rulers, and to conceal the fact that they were unpopular.

To show in what manner Saif has written his stories, we shall reproduce some of them from his book *al-Fotooh Wal-Reddaeh* recorded in Tabari's book.

4. MALIK IBN NOWAIRA

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

MALIK IBN NOWAIRA

This man was a member of the Yarbou tribe of the Tamim clan. He was known as Abu Hanzalah and his nickname was Jafoul.

Marzobani has recorded that Malik Ibn Nowaira was a learned poet, and an outstanding horseman in his tribe. After he embraced Islam, the Prophet appointed him as the tax-collector for the family group. When the Prophet passed away, Malik did not give his collection to the government, but distributed it among his own family saying:

The money you gave me I shall return,
Tomorrow's problem is not our concern,
If someone, some day, tries to reinstate Islam,
We will be loyal to that State.

Tabari in vol.2, p.503, has recorded the story from Abdul-Rahman Ibn Abubakr, as follows:

"When Khalid's army reached Botah, he sent a group of soldiers, under the command of Zerar Ibn Azwar, to attack Malik's tribe overnight. Abu Qatada, a member of that army said later, 'When we took Malik's tribe by surprise overnight we frightened them. They put their armour on hurriedly, and declared that they were Muslims. Our commander asked them why they were armed, and they asked him the same question. We asked them to put down their arms, if they were Muslims, and they did so. We then said

our prayers, and they did likewise.”

Ibn Abil-Hadid in his book says, "When they relinquished their arms, the soldiers handcuffed them, and took them to Khalid."

In *Kanzul Ommal*, vol.3, p.132, and in *Yaqoubi*, vol.2, p.110, the above story is recorded as follows: "Malik Ibn Nowaira with his wife came to Khalid. Khalid on seeing the lady fell in love with her, and said to her husband, 'You shall never return home, by God, I will kill you.'"

In *Kanzul Ommal*, vol.3, p.132, is written that Khalid accused Malik of heresy, which Malik denied and both Abdullah Ibn Omar and Abu Qatada interposed on his behalf. But Khalid ordered Zerar Ibn Azwar to behead him. Then Khalid took his wife Umma Tamim and slept with her.

In *Abdulfada*, p.158 and in *Alwafaiat*, it is recorded Abdullah Ibn Omar talked unsuccessfully to Khalid concerning Malik, and Malik pleaded to be sent to Abubakr for his decision. Khalid said, "God will not forgive you, if I forgive you," and he ordered Zerar to behead him. Malik looked at his wife saying, "You are the cause of my being killed." Khalid said, "God has caused your death because of your heresy." Malik said, "By God I am a Muslim and my faith is Islam." But Khalid ordered Zerar to behead him.

It is recorded in *al-Osaba*, vol.3, p.337 that Thabet Ibn Qasim has written in *al-Dalael* that Khalid fell in love with Malik's wife at first sight, as she was very beautiful.

Malik said to his wife, "You have killed me."

It is also written in *al-Osaba* that Zubair Ibn Bakkar recorded from Ibn Shahab that Khalid ordered Malik's head to be used as fuel for the cooking fire. But before the fire reached the skin of Malik's head, the food was cooked, Malik had abundant hair. Khalid, that very night, married the wife of the murdered Malik.

Abu Namir Sa'di has composed the following poem:

Do the horsemen who attacked us at night,
 Know that we will never see the morning bright?
 Khalid had to get rid of Malik obviously,
 To possess the woman whom he loved previously,
 Khalid had not the will power to shun his desires,

And to avoid the sin, he had not the piety required,
In the morning of the night that poor husband vanished,
His wife in Khalid's hand.

It is written in *Esaba* that Minhal saw the headless corpse of Malik and covered it.

That was the story of Malik. Let us now find out what was the reactions of the government towards its General.

Yaqoubi has recorded that Abu Qatada reported the event to the Kalif Abubakr and said, "By God I will never go anywhere under Khalid's command. He has killed Malik, although he was a Muslim."

Tabari recorded from Ibn Abibakr that Abu Qatada swore that he would never fight under Khalid. Yaqoubi has recorded that Omar Ibn Khattab said to Abubakr, "O successor of the Prophet of God, Khalid fell in love with Malik's wife, and on the same day killed Malik who was a Muslim." Abubakr wrote to Khalid for an explanation, and Khalid came to Abubakr saying, "O successor of the Prophet of God, in killing Malik I made a rightful decision, but I also made a mistake."

Motammim Ibn Nowaira, brother of Malik, composed a number of poems lamenting the murder of his brother. He went to Medina and joined in the congregational prayers led by Abubakr. After the prayer Motammim leaned back on his bow, and addressing Abubakr, he recited:

O Ibn Azwar
You threw the body of a noble man on the floor,
Whilst the gentle morning breeze was caressing our door.
You deceived him using the name of the Almighty God,
But faithful Malik had always honored his word.

Abulfada has recorded that when the news of Malik reached Abubakr and Omar, Omar said to Abubakr, "Khalid has undoubtedly committed adultery; you should have him stoned."

Abubakr replied, "I will not do that." Omar then said that Khalid had murdered a Muslim, and therefore should be sentenced to death. Abubakr said that Khalid had carried out his duties and he

understood them - he had also made a mistake. Omar asked Abubakr to dismiss Khalid. But Abubakr said, "I will never sheath the sword which God has taken from its scabbard."

Tabari has recorded from Ibn Abibakr that Khalid made an excuse to Abubakr saying that Malik had said to him, "I do not think that your companion (the Prophet) has said this and that." Khalid had replied, "Was not he (the Prophet) your Companion?" And he had ordered him to be beheaded and all the men who were with Malik, to beheaded also.

When the news came to Omar, he discussed it with Abubakr saying, "The enemy of God has killed a Muslim and, like an animal has immediately molested his wife."

Khalid returned home, then went to the Mosque wearing a robe marked with rust from his armour, and a feather in his helmet like a Muslim soldier. He passed Omar who furiously rushed at him, pulling the feather from his helmet saying, "Like a hypocrite you have killed a Muslim, and like an animal rushed at his wife, by God, I will stone you to death. That is what you deserve."

Khalid kept quite thinking that Kalif Abubakr would also say that he was guilty. But when Khalid reported his successful expedition and confessed his mistake, Abubakr forgave him. On his way back from seeing the Kalif, Khalid passed Omar again and shouted at him.

"O son of Umma Shamlah - now tell me that which you wanted to say," Omar understood that Abubakr had forgiven Khalid, and he left the Mosque and went home quietly.

This is the end of Khalid and Malik's story according to authentic sources. But Saif has told that story in seven events, each one complementary to the other, and Tabari has recorded it with the events of the year 11 Hijri as follows:

MALIK'S STORY ACCORDING TO SAIF

1) Tabari when recording Saif's saying about Bani Tamim and Sajah says, "When the Prophet of God passed away, his representatives in Bani Tamim disagreed with one another as to whom they must pay the tax they had collected. In fact the people of the land of Bani Tamim were divided, some remaining faithful,

and arguing with those who did not submit to Abubakr. Malik was one of the opposition and did not pay the tax which he had collected to Abubakr."

Sajah, who claimed to be the prophet after the Prophet of God, wrote a letter to Malik requesting a meeting.

Malik, Sajah and Waki met and made a pact of non-aggression and mutual defence.

2) Saif recording the heresy of the inhabitants of Bahrain, says, "Ala Ibn Hazrami was sent to deal with the heretics at Yamama. They were divided into two parties - heretics and faithful, arguing with one another. The faithful joined Ala Ibn Hazrami. Malik and his companions were at Botah, and they had an argument with Ala Ibn Hazrami."

3) Saif also, in relation to the above events says, "When Sajah returned home, Malik was doubtful and a bit worried. Waki and Sama's admitted that they were wrong, so they repented sincerely, and gave the delayed tax at once to Khalid. There was nothing disorderly in the province of Bani Hanzala except for the behaviour of Malik and those who were with him at Botah. Malik was not stable - one day he was normal, and the next day he acted strangely."

4) Saif again narrates that when Khalid cleared the districts of Asad and Gatafan of heretics, he set off for Botah where Malik lived. The Ansars were not sure about Malik, and did not accompany Khalid, saying that they had an order from Kalif to remain at Bozakha. Khalid said it was his business to communicate with the Kalif, as he was the army commander. He also said that he would never force anyone to accompany him on his mission to deal with Malik. Then off he went. The Ansars realized their mistake and following Khalid, they eventually caught up with him. Khalid continued until he reached Botah, and found no one was there.

5) Saif also narrated that Malik addressed his people as follows: "O Bani Yarbou tribesmen, we opposed the officials and commandants, but we lost our campaign against them. I advise you not to stand in their way. Go to your cities and your homes. These rulers came to power without the people's consent." After this

speech people scattered and Malik too went home. So when Khalid arrived at Botah, he found no one was there. Khalid then sent his men as Islamic missionaries, to arrest those who did not accept their views, and to kill anyone who resisted. In fact Abubakr's order stated: "Say the call for prayer wherever you go. If people do not join the call for prayer, attack them suddenly, and destroy them by fire, or any other means. If they join the call for prayer put them to the test. If they agree to pay their tax, accept their Islamic faith, otherwise their reward is destruction."

Khalid's soldiers brought back Malik, his cousins and some of his tribesmen, from their expedition. Abu Qatada and some other soldiers bore witness that Malik and his people had joined the call of prayer, and had said prayer with them. But because of the difference in the soldier's stories about Malik, he was imprisoned overnight with his people. But it was a very cold night, and Khalid ordered that the prisoners be kept warm. The words used by Khalid in giving this order, also means 'killing' in the language of some tribesmen '*edfeou osara-akom*' - so they killed Malik and his companions. The executioner of Malik was Zerar Ibn Azwar. The screams of the dying brought Khalid out of his house, where he learned of the execution. He said, "What God has decreed, has been done."

After this event Abu Qatada argued with Khalid, and went to Medina to report to Kalif. Abubakr heard the story but showed dissatisfaction to Abu Qatada. Omar interceded, so Abubakr forgave Abu Qatada, and sent him back to join Khalid on the battlefield. Khalid married Umma Minhal, the wife of the murdered Malik, but did not live with her until the end of the mourning period of her former husband.

Omar said to Abubakr - "There is some kind of disobedience in Khalid's sword - at least in the case of Malik." Abubakr did not take any notice as he never rebuked his men for their mistakes. So he ordered Omar to stop slandering Khalid and said, "Khalid might have misinterpreted his mission." Abubakr then paid Malik's blood money, and wrote to Khalid telling him to come to Medina. Khalid reported this event to Abubakr who forgave Khalid's mistake, but reproached him for the marriage as it was against

Arabic custom.

6) Saif, in another place, says that some soldiers witnessed Malik praying but others denied this and justified his execution. Malik's brother composed some mourning poems, and asked for his brother's blood money, and the return of the prisoners. Abubakr granted the release of the captives. Omar insisted on the dismissal of Khalid as he could not control his sword. But Abubakr said that he would not put the sword of God, which was against unbelievers back in its sheath.

7) Saif in his last narration, says that Malik had an abundance of hair. When the heads of the executed person were used as fuel for the cooking-fire, the fire had reached the skin of all heads except in the case of Malik's head, because of his plentiful hair. Motammim had composed a poem, and had expressed admiration for the empty stomach of Malik as an example to all his warriors. Omar who had seen Malik in the presence of the Holy Prophet also admired Malik.

This is the last of the records which have been found in Saif's writings regarding Malik.

THE SOURCE OF SAIF'S NARRATIONS

According to Saif, the first three of the seven above quotations, were from Sa'ab, son of Atyya, who in turn learned of them from his father. Atyya son of Balal. The fifth and the seventh quotations were passed on by Othman, son of Sowaid, son of Math'abah.

WHO ARE SA'B, ATYYA AND OTHMAN?

There is no trace of Sa'b, Atyya or Othman, the three original story-tellers; whom Saif has quoted, in any history book.

We can therefore say that these three are among the one hundred and fifty Sahabis (companions of the Prophet) invented by Saif.

Saif has in some cases in his stories, substituted imaginary characters, as in the case of Othman, from whom he has recorded. There is no trace of Othman in any book except in Saif's book. Sowaid the father, and Math'abah (Sho'bah) the grand-father of Othman were living persons.

In the stories of the dogs at Howab, the real woman Umma Qerfa is the mother of a fictitious character. Umma Zamal, and a real man, Hormozah, is the father of Qomazaban, also an imaginary character invented by Saif.

WHY SAIF'S NARRATIONS ARE FICTITIOUS?

The biographers have compiled lists of all and each narrator who lived from the time of the Prophet, as far forward as the Abbasid dynasty, who ruled after Amawid dynasty. Those narrators who met the Prophet are the first group, are called Sahabis. The second group are those who met Sahabis, and have obtained stories from them, these are called Followers, and lived till the year 126. The last group of followers have only collected facts from the early followers, and they lived until the year 132. There were fourteen groups in all, and the last one was during the time of Mansoor, the second Abbasid Kalif.

Other biographers have listed the narrators, who passed away in each ten years as one category. So accordingly, the first group are those narrators who died in the first decade, and the second group are those who died in the second decade, and so on. The narrators were called 'Learned' and those who passed the stories to them were called 'Sheikh'. The life of each and every Sheikh and Learned is recorded in detail, where they resided, and whether they were Shiah or Sunni, whether they were extremists in favour or against Ali, whether they were pro or anti government. The books compiled are differently catalogued - some in alphabetical order as *Tarikh-Kabir*, etc. Others according to time, as *Ibn Athir*, etc. Some biographers have arranged the names of the narrators according to their residence, Mecca, Medina, etc.

The science of narration was the most interesting and popular subject of the day, and different biographers have classified the names of the narrators in different ways, and have given their utmost care to record the particulars. Even so there are books written correcting the mistakes of biographers, such as *al-Mukhtalif*, etc., so there is not a single doubtful point as to the identity of the narrators.

Since the number of the narrators were limited at the time of Umayyeds, and Saif has written his two books to please the then rulers, Umayyeds, when we cannot find the names of the persons from whom Saif has recorded, on the basis of the above explanation, we can say that Saif has invented his narrators, and quoted from these fictitious characters.

THE TEXT OF SAIF'S STORIES

In some cases Saif has used the names of some real narrators in his fictitious stories, such as in the fifth and seventh episodes, we have mentioned previously. Careful and systematic study, according to the rules of the science of the narration, reveals the invalidity of those quotations.

COMPARISON

Comparison between Saif's saying and other narrators' saying about Khalid shows that Saif has manipulated the event to clear Khalid of accusation, of his aggression against Malik, and the assault on Malik's wife. He prepares the background by; firstly accusing Malik of having doubts about Islam; secondly the arguments of the faithful with him and thirdly the return of Sajah, and the hesitation of Malik. Then because other sources have reported that Malik was alone, Saif suggests that Malik had troops with him, but he dismissed not because he repented but because of his fear. Saif thus declares that Malik was heretic.

In other narrations Saif has suggested Malik's heresy, without mentioning Khalid's name to distract readers' attention from Khalid's order of killing Malik and his association with Malik's wife.

Saif has invented the dispute of the soldiers regarding Abubakr's command, to destroy Malik, in the presence of Khalid so he clears Abubakr as well as Khalid. Saif wanted to show that Khalid was unwilling to kill Malik, he just gave an order to keep the prisoners warm, but the soldiers thought he meant 'kill' because of misunderstanding due to dialect difficulties, yet the one who gave

the order, and the executors had the same dialect (Qoraish and Bani Asad). The fact remains that assuming a misunderstanding caused the execution, then why were the heads used as fuel on a cooking fire.

Tabari has recorded Malik's story from Saif and Ibn Athir, Ibn Kathir, Mirkhand have quoted the 'facts' written by Tabari. If other historians' documents, by other authors, who have mentioned Malik's story from other sources than Saif are examined, then discrepancies between Saif's 'Facts' and the truth emerges. Those other sources which state that Khalid gave an explicit order to kill Malik as follows:

<i>Fotoohol-Boldan</i>	By Balazori	p.105
<i>Tahzib</i>	By Ibn Asaker, vol.5	pp.105, 112
<i>Alkhamis</i>	By Diyar Bakri, vol.2	p.333
<i>al-Nihaya</i>	By Ibn Athir, vol.3	p.257
<i>al-Sawaeqalmohreqa</i>	By Ibn Hajar Makki	p.21 (Egypt ed.)
<i>Taj al-Aroos</i>	By Zabidi, vol.8	p.75

The above was one of the wars under the title of Heresy (fought by Abubakr). This war may be taken as an example.

5. STORY OF ALA IBN HAZRAMI

BY SAIF

RUN AWAY CAMELS

MIRACLE OF SPRING

BY OTHERS THAN SAIF

COMPARISON

STORY OF ALA IBN HAZRAMI

Ala Ibn Hazrami son of Abdullah son of Ebad son of Akbar son of Rabi'a son of Malik son of Owaif Hazrami. His father Abdullah was a citizen of Mecca and very close friend of Harb Ibn Umayya. The Prophet appointed him as Governor of Bahrain. Abubakr and Omar allowed him to hold his position until he died in the year 14 or 21 *Hejri*. (*al-Esteab*, 3rd Edition, pp.146-148 and *al-Esaba*, 2nd Edition, p.491.)

SAIF TELLS US ABOUT ALA IBN HAZRAMI

In Tabari 2 - 522, 528 Saif records from Menjab Ibn Rashed that Abubakr ordered Ala to fight the heretics of Bahrain. Menjab was of that army. He says, "We arrived at the plain of Dahna, where God had decided to show us a miracle, Ala and we, were all dismounted from our mounts. Suddenly our camels took fright and ran away with all our provisions, and left us with nothing in the middle of that stony desert. Also before we had time to put up our tents. We were most distressed and bewildered, and made our will to one another. A call came from Ala to go to him - all of us. So we joined him. He asked the reason for our dismay and we replied: 'What do you expect of a group of whom nothing will be left tomorrow, except their place in history.' He consoled us saying, 'Muslims put their trust in God, surely God will not forsake those who are in a position like ours.' The next day after dawn prayer,

Ala knelt down and we did the same and we prayed to God for water, Ala then noticed some ripples. He sent a man to see if it was water, but it was only a mirage. The same mirage was observed later. The third time the messenger returned with the news that there was water, so the troops drunk and washed, then suddenly our camels were sighted, and they had returned of their own accord with our provisions intact just the same as when they disappeared."

After we left that place my friend Abu Horayra asked me if I would know the place again, where the water was found. I replied that I knew the place better than anybody else. He asked me to take him to the water again. I did so; but there was no water, no pond, yet we found a jug filled with water. Abu Horayra said that it was his jug which he had left by the pond purposely to find out whether there was a pond there or whether a miracle had occurred. Menjab swore that he had not seen water there before and Abu Horayra thanked God for this miracle. Then Saif says Ala won the war (against heretics) during a night when they all (heretics) were drunk.

After Ala was certain of the destruction of the heretics he set out with his troops for Darain; but before his departure he delivered a sermon to his soldiers. He said that God manifested a miracle in the land to encourage them with the water (in their next assault on the heretics). He then ordered the attack saying, "Let us advance and cross the sea, God has encompassed the enemy in one place for you." The soldiers shouted, "By God, we will never be afraid again since we saw the miracle in the desert of Dahna." Ala mounted and with his soldiers arrived at the sea. They went in the sea some mounted and some on foot. They were reciting, "O Merciful, the Benevolent, the Patient, the Eternal, the Living, the Giver of life, the Self-supported, there is no God but You. O, our Lord." The water appeared to them to be shallow, to the depth only of a camel's ankle, although the distance of that island was one day's journey by boat from the shore. They reached the island and a pitched battle took place there (between Ala's soldiers and the heretics) and the enemy was entirely destroyed.

None of the heretics were left behind to take their news back.

Their wealth and families were captured and distributed. A mounted man received six thousand and a foot soldier had two thousand. Afif Ibn Monzar composed the following verse on that occasion:

God, the Almighty brought the sea under our control,
An event more miraculous than the role,
Played by Moses on Red Sea and Nile River.
The Divine wrath fell upon each unbeliever,
A spring gushed forth from beneath the pebbles,
And we again, heard the ringing of our camel bells.

A monk was travelling with Ala's army who embraced Islam after the troops returned victoriously to Bahrain and the land cleared of heretics. People asked the monk why he had converted. He said he had observed three Divine Signs, and he was afraid of being changed to an animal if he did not convert to Islam. He was asked about the three signs and he named them thus:

- 1) The spring which appeared from beneath the pebbles,
- 2) The turning of the rough sea.
- 3) The prayer recited by the soldiers, as follows:

"O God, you are the most Merciful. No one is God except You, Self-created, nothing was prior to You, Eternal, Conscious, Living who never dies, the Creator of the Invisible and the Visible. You are in constant control. You know without learning."

The monk said that those soldiers were in the right so the angels were on their side. The story of the monk has been repeated often afterwards. Ala wrote a letter to Abubakr telling him that after experiencing some difficulties God had helped them by causing a spring to gush water from beneath the pebbles.

Ala in his letter asked Abubakr to pray for the Muslims troops fighting in the cause of God, and Abubakr did so, and said that the Badowins used to say, "Loqman, the wise, stopped people digging a water-well in the desert of Dahna, because no rope was long enough to reach the water which would be so far below the ground." Abubakr then said that the appearance of water was one of the biggest signs of God and he had never been heard before by

any nation, and he added, "O God, do not take the bliss of Mohammad away from us."

Ibn Kathir in his book (vol.6, pp.328-29), has recorded the above story from Saif. Abulfarag in his book *al-Aghani* has quoted from Tabari who has in turn recorded from Saif. Other scholars have recorded that story from Saif.

THE ORIGIN OF SAIF'S STORY

Saif has narrated Ala's story from Sa'b son of Atyya son of Balal, that is, passed down from grandfather to father and to son. We have shown when discussing the story of Malik that the above family-line of narrators has been invented by Saif.

ALA'S STORY BY OTHER THAN SAIF

Balazori in *Fotoohol Boldan* (pp.92-93) says that during Omar's rule Ala was sent to Zara and Darain. He made a treaty with the people of Zara to take one-third of the gold, silver, and other wealth of the town plus half of the wealth from outside of the town. Akhnas Ibn Amery, the representative of the town said to Ala that the treaty applied only to the people of the town of Zara and did not apply to their relatives who live in the neighboring town of Darain.

Ala took Karazulnokri as his guide, and crossed the sea on a strip of land to Darain. There he attacked the inhabitants, killed their fighting men and captured their families.

WARS AGAINST HERETICS (COMPARISON AND CONCLUSION)

Saif writes that:

- 1) A miraculous fountain appeared where even Loqman, the wise, did not expect water.
- 2) The camels returned of their own accord.
- 3) The soldiers walked on the sea, as on the land, even more miraculous than the miracle of Moses. He then supported the truth of these miracles, by telling of a monk embracing Islam seeing

those signs. He emphasizes that these miracles occurred by the letter of Ala to Abubakr asking for blessing.

Tabari, Hamawi, Ibn Athir, Ibn Kathir and some other writers repeat Saif's saying in their books, and Muslims have accepted it as an Islamic history. Yet, there was no miracle, the city had access to the mainland by a strip across which the soldiers marched. Also the event did not happen in Abubakr's time, but during Omar's rule.

Saif is alone responsible for the inventing of these stories as he is alone in presenting them, just as he is alone saying that none of the enemy was spared to take the news home.

6. BARKING OF HOWAB'S DOGS

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

HOWAB, THE LAND OF THE DOGS

Tabari in vol.3, pp.490-497, has recorded from Saif that Umma Zema Salma, a girl prisoner of war, was given to Ayesha (the Prophet's wife) as her share of war spoils. Ayesha gave her, her freedom, but she stayed in Ayesha's house.

One day the Prophet came home and found women gathered together. The Prophet pointed to them and said, "One of you makes the dogs bark in the land of Howab." After the Prophet passed away, Umma Zema Salma gathered an army to take her revenge upon the Muslims who had killed her relatives. While she was collecting her army from Zafr and Howab, the dogs barked at her camel in Howab (fulfilling the Prophet's prophecy). Khalid (the General) learned of Umma Zema Salma and fought against her. Khalid's soldiers cut off her camel's feet and killed her.

Hamawi in his book *Mojamul Boldan*, has recorded the above story from Saif. Ibn Hajar in *Osaba*, vol.2, p.325, has briefly recorded without mentioning the source.

THE SOURCE OF SAIF'S STORY

Saif has narrated the above story from Sahl son of Yusuf and Abu Yaqub, whose identities are not documented. Ibn Hajar and Ibn Abdul-Berr have said, "Neither Sahl nor his father Yusuf is known to anybody." Abu Yaqub in Saif's stories is "Saeed Ibn Obaid" that Zahabi says, "He is unknown." Some other

biographers say, "There is one Saced Ibn Obaid but not known as Abu Yaqub."

AT WHOM DID THE DOGS BARK IN HOWAB?

Saif in his story of Howab has combined two events together. First, the event of Umma Qerfa, the second, Howab's dogs.

1) Umma Qerfa: According to Ibn Sa'd and Ibn Hesham, a merchant caravan belonging to Muslims on their way to Damascus was looted by the Fazara tribe Wadilqora. The Muslim who was in charge of the caravan, Zaid, was badly wounded.

Yaqoubi says that the Prophet was going to send an expeditionary army under Zaid's command to discipline the Fazara tribe. Umma Qerfa, the wife of the tribal chief on learning of the Prophet's intention sent an army under the command of forty of her own children to meet the Muslim army near Medina. A pitched battle took place and all the men of the Fazara tribe were killed and their women were taken into captivity. Except for Umma Qerfa and one daughter called Jariah the whole family was killed. These two were captured unhurt. Zaid ordered Umma Qerfa to be executed and took the daughter Jariah to the Prophet who gave her to his own uncle, and a son was later born to them and named Abdul-Rahman.

This event took place in the year 6 of Hejri during the Prophet's lifetime.

2) Howab's Dogs: Howab is a place near Basrah. According to Ibn Abbas, the Prophet said to his wives: "One of you will ride a hairy camel, the dogs will bark at her in Howab, many people will be killed at your right side, and at your left,⁽⁶⁾ death will threaten you, but you will remain safe."⁽⁷⁾ According to Umma Salama (one of the Prophet's wife), the Prophet mentioned the revolt of one of his wives, the mothers of the believers (as they are called), Ayesha (one of the Prophet's wives) laughed. The Prophet made a remark to her saying, "It seems to me that the dogs bark at you in Howab while you are revolting unjustly against Ali." Then the

Prophet looked at Ali, saying, "If Ayesha's affair comes into your hands, be tolerant with her."

According to Tabari, vol.3, p.475, and some other historians the story is as follows:

Orani the man who sold his camel to Ayesha was on a journey riding on his camel. A man approached him, and wanted to buy his camel. "A thousand Dirhams is the price," said Orani. "Are you mad?" said the man, "Who pays a thousand Dirhams for a camel?" Orani said, "This camel is worth a thousand Dirhams because when I race with my rider I overtake him, and no one can catch me when I am riding the camel." The man said, "You will deal better with me if you know for whom I want your camel."

Orani: For whom do you want it?

Arab: For your mother.

Orani: I left my mother an invalid at home.

Arab: I want your camel for the mother of the believers, Ayesha.

Orani: Then take it as a present from me.

Arab: No, come with me, I will give you a camel and some money as well.

Orani: I went with the man, he gave me a she-camel which belonged to Ayesha and her baby-camel, and 400 or 600 Dirhams as well. Then the man asked me if I knew the roads there, and I replied in the affirmative. He asked me to guide them, and I told them the name of every desert and river we passed. We were passing through Howab water when the dogs barked. They asked me, "What was the name of that water?" I answered, "Howab." Then Ayesha screamed and made her camel sit and said, "By God, I am the one at whom the dogs barked in Howab, take me back." Other people made their camels sit around Ayesha. Ayesha never moved from that place until the next day. Her nephew Ibn Zubair came and told her, "Move on quickly," because Ali was after them, and he would reach them soon. Orani then said, "They left that place and cursed me."

According to Musnad of Hanbal (vol.6, p.97), Ibn Zubair told Ayesha, "This is not the time to let us down, perhaps God wishes

you to intercede between Muslims and to make peace amongst them."

In Ibn Kathir (vol.7, p.230), it is written that Shaykhain have not recorded this narration in their books although it has all the necessary conditions to be accepted as authentic to them.

In Tabari (vol.3, p.485), it is recorded from Zohri that when Ayesha heard the dogs barking, she asked, "What is the name of that place?" After they told her 'Howab' she regretted and said, "We all belong to God and we return to Him." Then she continued saying, "I am surely the one the Prophet spoke of to his wives saying he wished to know at whom the dogs would bark in Howab." Ayesha wanted to return from that place, but Ibn Zubair persuaded her to march forward.

In another place Ibn Kathir (vol.7, p.230) and Abulfarag (p.173), it is written that Ayesha regretted, saying, "I am that woman," but Ibn Zubair betrayed her saying that the place was not Howab.

In *Morujuz-Zahab* (vol.2, p.248), it is written that Ibn Zubair and Talha swore by God that the place was not Howab, and brought fifty Arabs to swear the same and that was the first lie sworn in Islam.

In Yaqoubi (vol.2, p.157) and *Kanzol-Amal* (vol.6, pp.83-84), it is written that Ayesha said, "Let me go back. This is the same water that the Prophet spoke of, warning me about the barking dogs." They brought fifty Arabs to swear by God that the place was not Howab. In *al-Imamah wal-Siyasa* (vol.1, pp.59-60), it is written that when Ayesha heard the dogs barking she asked Mohammad Ibn Talha about the place and so on. Mohammad told her, "Blessed be your soul. Forget about these tales." Abdullah Ibn Zubair witnessed falsely, and they brought lying witnesses. That was the first false witness in Islam.

Other historians have also narrated the above story from the Prophet of God, such as Ibn Athir in *al-Nahaya*; Hamawi in *Mojamul-Boldan*, Zamakhshari in *al-Faeq*; Ibn Taqtaqi in *al-Fakhri* (p.71) Cairo volumes; *Zobaidi* (vol.1, p.195) under the word Howab; *Musnad Ahmad* (vol.6, pp.52, 97); *A'tham* (pp.168-169); Sam'ani in *al-Ansab*; *Sira Halbyya* (vol.3, pp.320-321); and *Muntakhab Kanz* (vol.5, pp.444-445).

CONCLUSION

The historians unanimously have recorded that (the wife of the Prophet) Ayesha was the only person at whom the dogs barked in Howab, as prophesied by the Prophet and have taken the event as one of the signs of the apostleship of the Prophet Mohammad.

Only Saif has attributed the event of the dogs to Umma Zema Salma, a fictitious woman to please those who for one reason or other, loved Saif's fictions.

Tabari in this case fortunately, has recorded the story by other narrators as well as Saif. Therefore, the intention of Saif to subvert stories is disclosed. By recording the stories of Orani, the previous owner of the camel rode by the mother of the believers, and Zohri's saying about the dogs, Tabari has shown the true face of Saif to his readers, despite other occasions when Tabari has recorded from Saif only and has hidden the truth.

So far we have written some stories told by Saif in the time of Abubakr, now follows some of his stories in the time of Omar.

7. TO CORRECT THE FAMILY TREE OF ZIAD

BY SAIF

ZIAD AND ABU SOFIAN

BY OTHERS THAN SAIF

COMPARISON

TO CORRECT THE FAMILY TREE OF ZIAD

Abu Moghaira Ziad was the son of a slave girl called Somayya belonging to a Persian farmer, who gave her to a physician called Harth Thaghafi, in return for his medical service. Somayya gave birth to two sons Nafcea and Naafe, while her master was a physician Harth. Later Harth arranged a marriage between Somayya and his Roman slave Obaid. They lived in Taif. Abu Sofian went to Taif and asked a barman to procure a prostitute for him. The barman Abimaryam Selluli introduced Somayya to Abu Sofian and she became pregnant that night, and later gave birth to Ziad in the first year of Hejri, while she was wife of Obaid. When the Prophet of God besieged Taif, one of the sons of Harth (the physician) whose name was Nafeea ran to the Prophet who set him free and called him Abubakra. Harth told Naafe that he was his father and so prevented him from running to the Prophet as his brother had. The three brothers, Abubakra, Naafe, and Ziad later were in turn called 'the slaves who were freed by the Prophet', Ibn Harth, and Ibn Obaid respectively. Moawia favoured and accepted Ziad to be his brother, and named him Ziad Ibn Abu Sofian. But after Moawia and the downfall of the Amawi Dynasty, Ziad was called, Ziad son of His Father (meaning illegitimate) and sometimes he was called Ziad son of Somayya after his mother.⁽⁸⁾ Historians have recorded the story of Moawia offering his brotherhood to Ziad and criticized Moawia for his act.

Saif, intending to clear Moawia from blame and to take the stain

from Ziad's robe, invented a story which Tabari has recorded in his book (vol.3, p.259) among the events of the year 23 Hejri, as follows:

An Arab called Ganzi complained to Omar that his Governor Abu Musa referred his case to his secretary Ziad Ibn Abu Sofian, and the story continues. Omar asked Ziad how he had spent the first present given to him. Ziad said that he bought his mother's freedom and set her free. Concerning his second present he said that he bought his guardian Obaid's freedom.

Saif in the above invented story intended to prove that Ziad was called, 'Ziad, son of Abu Sofian', even at the time of Kalif Omar, and Kalif did not object to calling Ziad 'son of Abu Sufian', hence, it was Moawia, the son of Abu Sofian, who offered Ziad his brotherhood (as explained above, Moawia has been criticized by historians for this act.) Furthermore, Saif tries in his story to cover up for Ziad as well, when Ziad refers to Obaid as his guardian. What is more, Saif tells the story from the time of Kalif Omar, in order to make it more acceptable to Muslims.

THE ORIGIN OF SAIF'S STORY

Saif has recorded the above story from Mohammad, Talha and Mohallab. Saif has recorded 216 stories which are recorded in Tabari from Saif, who in turn recorded from Mohammad Ibn Abdullah Ibn Sawad Ibn Malik Ibn Nowaira, who is unknown in all history books except in Ekmal whose writer has also recorded from Saif. There are two Talhas. One is Abu Sofian, Talha Ibn Abdurahman of whom no trace can be found. The second Talha Ibn A'lam who lived in Jian near Ray (Tehran) and Saif has not specified him in his story. Saif has recorded 67 stories from Mohallab Ibn Oqba al- Asadi, which also appears in Tabari, but no trace of him can be found in any biography.

THE STORY TOLD BY OTHERS APART FROM SAIF

al-Daynawari in his book *The Long Stories*, page 14 says: "Abu Musa considered Ziad Ibn Obaid, a slave of Thaif tribe, a

surprisingly ambitious and clever man, and employed him as his secretary. Ziad was with Moghaira before that." Ibn Abdalbarr in his book *al-Estiab* (vol.1, p.548), says: "Before Moawia offered Ziad his brotherhood he was called Ziad Ibn Obaid Thaqafi." It is also written there, that Ziad bought his father Obaid's freedom and set him free which was a very good deed.

In *al-Estiab*, page 549 from Ibn Abdalbarr it reads: "Ziad was known as Ziad Ibn Obaid before joining Moawia," then continues, "Ziad delivered a speech in the presence of Kalif Omar at a party and his speech surprised everybody." One of the guests Amr Aas said, "By God, if this boy (the speaker) was from the Quraish tribe he could have been the ruler." Abu Sofian then said, "I know his origin." Ali said, "Who is his father?" Abu Sofian said, "I am." Ali then said, "Stop Abu Sofian (telling your association with Ziad's mother)." Then Abu Sofian composed the following verse:

If I was not afraid of someone (Omar) I should say,
By God, Sakhr Ibn Harb would betray,
And you Ali, would certainly decide,
For yourself Ziad's speech talent is from whose side.

The following historians have recorded the story of the brotherhood of Ziad and Moawia.

Ibn Athir in the events of the year 44 Hejri.

Ibn Abdalbarr in *al-Estian* in Ziad's biography.

Yaqoubi, vol.2, p.195.

Masoudi in *Moroj al-Zahabi*, vol.2, p.54.

Soyouti in the events of the year 41 Hejri.

Ibn Kathir, vol.8, p.28.

Abul Fada, p.194.

Tabari in vol.4, p.259, and in the events of the year 44 Hejri, also in the events of the year 160, pp.334-335.

Sahih Muslim, vol.1, p.57.

Osdul Ghaba wal Esaba, under Ziad biography.

Ibn Asaker, vol.5, pp.409-421.

Youqubi, vol.4, p.160.

Other historians have referred to it, but we decided here to cut the story short.

CONCLUSION

All historians have recorded that:

a) Ziad was born in Obaid's household by his immoral wife Somayya who was made pregnant by Abu Sofian on the night she was introduced to him by a man called Abimaryam Selluli.

b) Abu Sofian betrayed Ziad in Omar's presence.

c) Moawia accepted Ziad as his brother.

d) Muslims have criticized Moawia who disregarded the Prophet's order saying, 'the child belongs to the household where husband and wife live together, even if the wife was pregnant by a stranger.'

e) After the downfall of Amawi dynasty, Ziad sometimes was called 'Son of His Father', and other times 'Son of Somayya (his mother)'.

Saif wanted to take the responsibility away from Moawia, who offered his brotherhood to Ziad, and invented a story in which Ziad was called, 'Son of Abu Sofian' in Omar's time, long before Moawia, and in that time Obaid was called Ziad's guardian, yet we know that Ziad in one of his speeches confessed to be the son of Obaid as recorded in Yaqoubi, vol.2, p.195.

**8. THE STORY OF
MOGHAIRAH IBN SHO'BA**

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

THE STORY OF MOGHAIIRA IBN SHO'BA

Moghaira was of the Immigrant Party. Omar made him Governor of Basra and dismissed him after he was accused of adultery. He was the Governor of Kufa when he died. Saif in the following story intended to show that the charge of adultery was unfounded.

Tabari in vol.3, pp.170-171, has recorded from Saif that the reason that Moghaira was accused of adultery was some differences between him and Abubakra,⁽⁹⁾ one of the witnesses against him. Abubakra and Moghaira lived in two rooms opposite each other. One day the wind blew open the window of Abubakra's room, he was closing it when he saw, through the opposite window Moghaira with a strange woman. Abubakra had some visitors and called them to see what was going on between Moghaira and that woman. Abubakra said to his visitors that she was Umma-Jamil, a maid of the officials and civil servants. Abubakra's visitors saw something, but waited until they saw the woman clearly before making up their minds about the scene.

Saif then referring to the proceedings of the case in the court says that Moghaira pleaded to Omar to cross examine these four witnesses who were slaves, and said to them, "What have you seen of me, either I had no privacy or you had peeped in my house without permission. Yet I was with my wife who looks like Umma-Jamil." Two witnesses told the same story, the third different to those two, and the fourth, Ziad, said he had seen something

different altogether. The three witnesses were flogged for bearing false witness.

Omar (the Kalif) said to Moghaira, "By God, if you had been guilty, I would have stoned you to death."

OTHER HISTORIANS

The story told by others apart from Saif as is recorded in *Fotoohol-Boldan* by Balazori page 423; *Kitabul Ahkam* by Mawardi page 280; Yaqoubi vol.2, p.124. Tabari and Ibn Athir amongst the events of the year 17 Hejri was that Moghaira had an association with a woman called Umma-Jamil, the daughter of Afqam Ibn Mehjan Ibn Abi Amr Ibn Sho'ba. She was the wife of Hajaji Ibn Atik of the Thaqif tribe. Now the rest of the story according to *al-Aghani* by Abulfaraj, vol.14, pp.139-142:

Moghaira the Governor of Basra at the time of Omar, used to visit Raqta, a woman of the Thaqif tribe, secretly in her house. Her husband was Hajaji Ibn Atik from the Thaqif tribe. One day Abubakra met Moghaira in the street and asked his destination. Moghaira said that he was going to see someone. Abubakra said, "The Governor has to stay at home and people have to visit him." Abubakra often said to Moghaira when he saw him outside during the day. The historians have said that the woman Moghaira used to visit was Abubakra's neighbor.

One day, Abubakra, his two brothers Naafe and Ziad and another person named Shebl Ibn Ma'bad, met together to talk, suddenly the wind blew and opened the window and the men saw Moghaira in the room opposite with a woman. Abubakra asked his visitors to confirm this. Abubakra waited until Moghaira left the woman's house and told him, "You cannot be our Governor anymore, we saw you with a woman."⁽¹⁰⁾ At midday Abubakra wanted to prevent Moghaira from leading the prayer but the people intervened and told Abubakra to write to Omar (the Kalif) about Moghaira. They wrote to Omar who ordered Moghaira and the witnesses to go to Medina. Moghaira prepared for departure, and sent an Arab slave girl with her maid as present to Abu Musa (Omar's representative). At the court Omar asked Abubakra if he

has seen Moghaira making love to the woman and Abubakra gave details. Moghaira said, "You have been spying on me." Abubakra said, "I did not miss that with which God will humiliate you." Omar wanted more details, so Abubakra described what he had seen. When the second witness explained the same as the first, Omar said, "Moghaira half of you is gone." The third witness made the same as the other two, then, Omar said, "Moghaira, three-quarter of you is gone." (Moghaira was desperate and sought help from everybody.)

Moghaira met the Immigrants and the mothers of the believers (the Prophet's wives) and pleaded with them for help, they sympathized with him. Omar ordered the three witnesses to be isolated, until the fourth witness Ziad arrived from Basra.

The leaders of the Immigrants and the Companions of the Prophet gathered in the Mosque when Ziad arrived. Moghaira had already prepared a defense. When Omar saw Ziad coming, he said, "I see a man who will not let a member of the Immigrant party down, as God has decreed." He also said, "I see a boy who will not witness anything but the truth," according to Montakhab, vol.2, p.413. According to Abulfada, vol.1, p.171, Omar said to Ziad, "I see a man who, I expect, will not disgrace any companion of the Prophet of God."

In *al-Aghani* it is written that Othman al-Nahdi said that Omar's face changed color after the first witness and his face was as long as fiddle after the second witness, and his face was ashen after the third witness, and when Omar saw Ziad was coming dressed in white cloth he shouted at him, "What do you know O, eagle's shed." Abu Othman shouted so loudly to immitate Omar that the narrator was extremely frightened.

Moghaira said, "O Ziad, remember God and the Day of Judgment. God, His Prophet, His Book and the Prince of Believers (Omar, the Kalif), have saved my soul. Do not waste it by describing what you have not seen." Ziad said, "I have not seen what they have described. O Prince of Believers, but I have seen a disgraceful scene, and I saw that Moghaira was breathless after associating with the woman." Ziad denied what the other three witnesses described. Omar then said, "God is Great. Arise

Moghaira and flog them." Moghaira gave Abubakra and the other two, eighty lashes each. Hakim in *Mostadrak* and Zahabi, vol.3, p.448 says, "Omar said God is Great, and he greatly rejoiced and flogged the three witnesses, but not Ziad." It is recorded in *Fotoohol-Boldan* that Shebl the third said, "The honest witness gets lashes despite God's order." Abubakra after he was flogged, said again, "I bear witness that Moghaira has committed adultery." Omar ordered him to be punished again for bearing false witness. Ali objected saying to Omar, "If you flog him, I will stone your companion (Moghaira) to death." Ali meant that if Abubakra's second statement was allowed, then the four statements would prove Moghaira's guilt. Hence he must be stoned to death. Omar asked Abubakra to repent. Abubakra asked if he wanted to take the responsibility of false testimony from him so as to purify him, for his next statement, Omar replied in the affirmative. Abubakra said that he did not want to give anymore evidence. When the punishment was over Moghaira said to the witnesses, "Praise God who has humiliated you." Omar said to Moghaira, "Silence, May God make the place unclean where they saw you."

Abubakra left the place saying, "By God, I cannot forget the scene." The other two witnesses repented so their evidence was accepted later. Abubakra was asked to give his testimony for some other incidents and he said, "Ask someone else. Abu Moghaira has ruined my reputation."

It is recorded in *Al-Aghani* and commentary of *Nahj* that Ratqa, the woman in Moghaira's case in Basra used to visit him in Kufa as well. Omar once saw Raqta during a pilgrimage in Mecca. Moghaira was also there. Omar asked Moghaira if he knew the woman. Moghaira said that she was Umma Kulsoom (the wife of Omar). Omar said to Moghaira, "Woe to you, you are fooling me. By God, I am sure Abubakra was right. I am afraid when I see you, a stone falls on me from heaven." Hassan Ibn Thabet has composed the following verses:

Talking of meanness, I have a strong belief,
That real meanness comes from the tribe of Thaqif.
That one-eyed man who gave up Islam and fell,

One morning in to the top of a scarfed damsel.
He thought that he was in the prime of manhood,
Playing with slave girls in courting mood.

Balazori in *Fotoohol-Boldan*, p.343 has recorded that when Omar wanted to make Moghaira the Governor of Kufa, he asked him if he would repeat that which was said about him. Moghaira said, "No." Hamawi in vol.1, p.642; *Mostadrak*, vol.3, p.449; *Wafaiat*, vol.2, p.455 and vol.5, p.406; and Ibn Kathir, vol.7, p.281, have mentioned Moghaira's adultery.

ORIGIN OF SAIF'S STORY

Saif has recorded from Mohammad, Talha, Mohallah and Amr. We have discussed the unreality of the first three in the previous story. Saif has narrated six stories from Amr Ibn Zian or Amr Ibn Rayyan who was a Saif made fictitious character according to *Mizanol- Etedal*.

CONCLUSION

Saif wanted to free Moghaira from the blame of adultery because he was the appointed Governor of the Kalif. He then manipulated the true event of adultery which is recorded by so many other historians. He says Abubakra lived in a room opposite to Moghaira's and he saw through the window Ummal-Jamil under Moghaira then he asked his visitors to witness it. They decided to accuse Moghaira but Moghaira and Omar crossed examined the witnesses and proved that their evidence differed. Saif also says that Omar said to Moghaira, "If your guilt was proved I would stone you to death." Historians other than Saif have recorded the story differently as we have written. To manipulate the story in favour of Moghaira the Governor, Saif has created the narrators and Tabari has recorded from Saif.

9. THE IMPRISONMENT OF ABU MAHJAN

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

THE IMPRISONMENT OF ABU MAHJAN

Abu Mahjan son of Habib Ibn Amr Ibn Omair, was from the Thaqif tribe. He was a poet and a brave man. He embraced Islam when his tribe accepted Islam. He was a drunkard and Omar flogged him seven or nine times for drunkness. According to *al-Aghani*, vol.21, p.142 few people were found drunk and were arrested. Omar said to them, "You drank wine and you know God and His Prophet have forbidden it." They said that God had not forbidden it, and it is written in the Koran that believers who are pious and do good works cannot be guilty of eating or drinking anything. Omar asked his companions of their opinion. They could not come to any decision. He sent someone to Ali Ibn Abi Talib to ask for his comments. Ali said that according to the defendants, interpretation to the Koran, then neither is blood, dead beast nor pork is forbidden. Omar asked Ali what he should do with them? Ali said that if they say wine is not forbidden, they must be killed. But if they say that wine is forbidden and they have drunk it, they must be flogged. The defendants agreed that wine is forbidden, so they were flogged.

When Abu Mahjan was beaten he composed the following verses:

In this uncertain world man cannot fight,
Crying over split milk will not put things right.
I have patiently borne the loss of brothers of mine,

But even for a day I cannot bear to lose the wine.

By banning the wine, the prince of believers has made us depressed.

We gather and cry in the room where the grape is pressed.

When Abu Mahjan said that even for a day he could not bear to give up wine, Omar said, "You have revealed your secret. I will punish you more because you are so eager to drink wine." Ali said that one must not be punished for something one has not committed, and recited the following passage of the Koran: "They (poets) admit to something they have not done." Omar recited the rest of the verse, "Except those who believe and do good works." Ali said to Omar, "Do you think they are believers, yet the Prophet of God has said that while one drinks he is not a believer."

According to *al-Esaba*, once Omar thought Abu Mahjan was drunk and demanded to be allowed to smell his breath. Abu Mahjan said, "Spying is forbidden" and Omar left him. Tabari in vol.4, p.152 among the events of the year 14 Hejri says that Omar punished some of his companions, his son and Abu Mahjan because they had drunk wine. Ibn Kathir in vol.7, p.48 says, "Abu Mahjan Thaqafi was lashed seven times for drinking." It is written in *Aqdolfarid* that among the upper class people who are punished for drinking was Abu Mahjan, a real drunkard. According to *al-Esaba* and *al-Aghani*, Abu Mahjan loved a lady called Shamous. He tried unsuccessfully to see her. A neighbor of that lady had a builder in his house, Abu Mahjan found employment with the builder then saw the lady from the top of a wall. Then he composed the following verses:

I looked at Shamous though God had forbidden,
Looking at a lady who wanted to be hidden.
Like a farmer who comes to town for a holiday,
After selling his produce, he was cheerful and gay.

Shamous's husband complained to Omar. Omar sent Abu Mahjan to exile in Hazouzi,⁽¹¹⁾ under the care of Jahra al-Nasri and another man. Omar told the guards not to allow Abu Mahjan

to take his sword with him. Abu Mahjan hid his sword in a bag of flour, and on the shore before he boarded the ship he bought a sheep and made a feast for his guards. Before the meal, Abu Mahjan pretended that he was taking flour to make bread. He drew his sword from the bag, Jahra saw it and ran to his camel, mounted it and went to Caliph Omar to tell his story.

According to *al-Esaba* and *Estiab* after the exile Abu Mahjan went to the Persian frontier under the custody of Sa'd Ibn Waqqas. It was the Battle of Qadesyya, Mohammad the son of Sa'd said that his father put Abu Mahjan in chains because he was drunk. Sa'd was not well that day and Khalid Ibn Orfota commanded the army, and Sa'd was standing on a hill to watch the battlefield. Abu Mahjan who was fettered composed the following verse:

What a sorrow to be locked in chains,
And see men use their spears again and again.

He then asked Salmi, the wife of commander Sa'd, to free him and promised if he was spared, to come back and be chained again, and if he was killed they would be rid of him. Salmi took the chains off Abu Mahjan's hands and feet. He then jumped on the back of Balqa the horse of Sa'd with a spear in his hand. He attacked the enemy. Soldiers thought that he was an angel. Sa'd saw the attacks by a horseman and said, "The jumps are similar to the jumps of my horse (Balqa) and the attack by spear is similar to the attack of Abu Mahjan, except that Abu Mahjan is locked up." When the enemy was defeated, Abu Mahjan came back. They again put the chains on his hands and feet. Sa'd's wife told Sa'd the story of Abu Mahjan. Then Sa'd said, "By God I will not punish the man for drinking while he brought victory to Muslims." He then ordered Abu Mahjan to be freed. Abu Mahjan said, "I used to take the punishment as a penance, now that you do not punish me I will drink no more."

SAIF'S NARRATION

Tabari in vol.3, p.43, says that Sa'd imprisoned those men who drank wine and caused trouble. Sa'd insulted them by saying, "If we were not in the battlefield, I would teach you a lesson that others

might learn from it." Abu Mahjan was one of them whose hands and feet were chained. Tabari in vol.3, pp.55-57, says that after Sa'd's wife set Abu Mahjan free and he fought the enemy he came back to the prison, and they chained him. Sa'd's wife asked Abu Mahjan why he was in prison? He said, "I used to drink wine before I embraced Islam. Now I compose verses admiring wine. Sa'd does not like it so he imprisons me." Salmi told her husband Sa'd what Abu Mahjan had said, so Sa'd freed him from prison, and said to him, "I will not punish you for just talking about a crime." Abu Mahjan swore that he would not say things that were not good.

Abulfaraj in *al-Aghani*, vol.2, has recorded this story narrated by Saif from Tabari.

Ibn Hajar in *al-Isaba*, vol.4, p.175 says that Ibn Fat'houn had criticized Abu Amr who had written in *Estiab* (as mentioned before) that Abu Mahjan was always drunk. It was enough to say that he was punished for drinking. It would be better to say that which Saif has recorded. Ibn Hajar then continues saying, "Saif is weak (not reliable) but what we have written is stronger and well-known." Ibn Fat'houn denies that Sa'd neglected to punish any drunkard, and he changed what Sa'd said, "I will not punish Abu Mahjan for drinking," to "Abu Mahjan will not drink anymore to be punished." Masoudi in vol.2, pp.422-424 *Morouj al-Zahab*, has quoted what Saif has narrated without mentioning Saif's name. But we know Masoudi has recorded from Tabari as he greatly praised Tabari at the beginning of his book.

ORIGIN OF SAIF'S STORY

Saif has recorded this story from Mohammad, Talha, Ziad and Ibn Mihraq. The first two are the same fictitious men we mentioned in preceding stories. Saif has narrated 53 times in Tabari from Ziad who is unknown to biographers as is Ibn Mihraq.

CONCLUSION

Saif wanted to free Sa'd the Companion and Governor of the Kalif from neglecting the religious punishment of a drunkard. He then invented the conversation between Abu Mahjan the drunkard

and Sa'd's wife who freed him from prison. Saif says that Sa'd's wife asked Abu Mahjan why Sa'd put him in prison. Abu Mahjan replied because he talked nonsense, and not because he has drunk wine. Yet Mohammad, son of Sa'd, has recorded that Abu Mahjan told his mother, when she freed him that if he was killed in the battle they would get rid of him. Apparently, the wife of the commander Sa'd, knew Abu Mahjan's past record, and of course, the punishments of her husband inflicted on Abu Mahjan for his drunkenness. But Saif said that Sa'd freed Abu Mahjan saying he would not punish him for something he had not done but only talked of it. Then Abu Mahjan says, "I will not speak nonsense anymore." Ibn Fat'houn also favoring the Kalif preferred the story of Abu Mahjan told by Saif. Masoudi the trustworthy learned historian following Tabari has recorded what Saif has narrated. "Man may make mistakes." Yet, Saif and those who recorded from him are not able to hide the truth.

10. SAIF'S DAYS

COW'S DAY

ARMATH

AQWAS

EMAS

JARATHIM

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

SAIF'S DAYS

Arabs call a day of an event such as: The Day of Jamal, The Day of Seffin, and The Day of Hodaybia, for one day or more than one day according to the number of days that an event lasted. Therefore, The Day of Jamal, means the event of the Battle of Jamal. Saif has invented some events which he has recorded as "The Day of So and So", such the "Day of the Cows", The Day of Armath, The Day of Jarathim.

A - THE DAY OF THE COWS

Tabari in vol.3, pp.12-14, has recorded from Saif that Sa'd, when fighting the Persians, reached a place called Ozaibol Hejanat, near the River Forat (Euphrates). He sent Asem Ibn Amr to buy sheep or cows in Maysan a town near the river. Asem did not find any because the people had hidden their cattle. But he met a man near the wood and asked him about sheep or cows. The man swore that he did not know where to get them, although he was a shepherd. Suddenly a cow mooed, "By God, he lies, we are here." Then Asem entered the wood, saw the cows and brought them to the camp. Sa'd prepared the feast and shared among the troops. Hajjaj later learnt of that event and sent for someone who was present at the time and at the place.

Nazir Ibn Abdshams and Zaher said to Hajjaj that they were present when the event took place. Hajjaj at first did not believe them. They said that they would not have believed either if they

had not seen it. Then Hajjaj was convinced that they were telling the truth and asked them what the people then said? They said that the people took it as a sign from God, meaning the pleasure of God and victory over the enemy. Hajjaj then said, "This kind of event only happens for the righteous people." Saif then says, "This was The Day of the Cows". The only other historian other than Saif who refers to this occasion is Balazori who in *Fotoohol-Boldan*, p.314 states that, when Sa'd's army wanted provisions he sent an expedition by the river to loot, other supplies came from Kalif Omar who sent them sheep and cows from Medina.

ORIGINS OF SAIF'S STORY

Saif has recorded the story from Abdullah Ibn Muslim al-Okli and Karb Ibn Abi Karb al-Okli whose names are not in any biography books.

CONCLUSION

Saif has invented the story of the Cows confirming it by Hajjaj's investigation, and inventing the name calling it: The Day of the Cows. Saif did not want to lose the opportunity of inventing 'Days' similar to real events.

B - THE DAYS OF ARMATH, AQWAS AND EMAS

There was a pitched battle in Qadesyya between Muslims and Persians for three days. Saif called the first day, The Day of Armath, the second, The Day of Aqwas, the third, The Day of Emas. He has invented heroes of his own tribe Tamim, such as two brothers Qa'qa and Asem. Tabari has recorded Saif's stories and the historians Ibn Athir and Ibn Kathir quoted from Tabari. Hamawi has also quoted Tabari's text to explain the words Armath, Aqwas and Emas Ibn Abdoun in his poem, "*Ibn Badroon*" in his commentary of these poems and Qalwashandi in his book *The Days of Islam*, has used Saif's invention of the above three days. In my book '*Hundred and Fifty Imaginary Sahabis*' (Companions of the Prophet), I have given more details of those three days under the names of Asem and Qa'qa.

ORIGIN OF SAIF'S STORY

Saif has recorded these Days from Muhammad, Talha, Ziad, Ibn Mehraq narrating from a man of the Tribe Tay and Ghosn narrating from a man of the Tribe Kanana. We said previously that Mohammad, Talha, Mehraq and Ziad were Saif's fictitious narrators. Saif has recorded thirteen stories from Ghosn of whom we could not find a trace in the books of biography, and we do not know who is the un-named man from the Kanana Tribe.

C - THE DAY OF JARATHIM

Tabari has recorded fifteen stories from Saif regarding the crossing of River Tigris by Sa'd. This is the story recorded by Saif in brief:

After the Battle of Qadesyia, the Muslim army intended to capture Madaen (Persian capital). Sa'd the commander delivered a sermon at the camp near the River Tigris (Dajla) and warned Muslims of the enemy's attack from the river. He told them that he had decided to cross the river. He asked, "Who is ready to command the attack?" Asem Ibn Amr said that he would attack first. Asem with sixty men swam the river, and fought the enemy and captured the other side of the river. Then the whole Muslim army crossed the river. The river was very rough, yet the soldiers were talking to one another as though they were marching on the land. Whenever a horse was tired, the river-bed rose up under its feet, so the horse stood on it to regain his breath. There is nothing more strange than this on the Day of the Battle of Madaen. The Day of Water which called the Day of Jarathim, meaning the Day of the Small Hill. It was called Jarathim because no one was tired, and because a small hill rose up under its feet from the river-bed in order that he could have a rest. Saif narrated from another source that a soldier said, "We swam in the river and the deepest water was up to the horse's belly whenever a horseman stopped for a rest.

In other places Saif says that all crossed the river except a man called Gharqdeh (meaning drowned) who fell off his horse. The narrator says that it seems that he saw his horse shaking water off his mane and the man floating. Qa'qa pulled him to the shore and saved him. After he was saved Qa'qa's mother said to Qa'qa, "No

sister has given birth to a hero like you."

Abu Naeem has mentioned some parts of the above history in his book *The Signs of the Apostleship*, and counted them as evidence of the prophethood of the Prophet of Islam.

THE ORIGIN OF SAIF'S STORY

Saif has recorded from Mohammad, Talha, Mohallab, Nazr Ibn Rofail and an unknown man. Some of these narrators we have mentioned before. Tabari has recorded sixty-seven stories of Saif from Mohallab, Ibn Oghbeh Asadi, and twenty-four stories of Saif from Ibn Rofail. No trace of these narrators can be found in any biography books. Saif's stories by un-named men are obvious that are unreal.

The Battle of Madaen according to others apart from Saif. Hamawi in vol.4, p.33, *Mo'jamol-Boldan* says, "The Persian farmers helped the Muslim army by showing them the Persian weak points, giving them presents and provisions. Khalid Ibn Arfata attacked Persians unsuccessfully. Later Khalid Sabat conquered Madaen. The Muslim army was guided to shallow parts of the river, so they crossed from there."

In *Fotoohol-Boldan* p.323 says, "Persian army shot arrows at the Muslims, but no one was killed except a soldier from the Tay Tribe called Salil Ibn Yazid Ibn Malik Sanbesya."

CONCLUSION

Saif made Asem from his own tribe, though fictitious, the hero of the story. He also said, "Any horse that was tired, a hill appeared under its feet." But a man fell off his horse, and the river-bed did not rise up under his feet, because Qa'qa the brother of Asem was in the vicinity to save him. The soldiers crossed the river by a miracle, according to Saif. But according to others a guide showed them a fording place, a shallow strip or a strip of land.

The biggest damage done by Saif to the history of Islam is his invention of Sahabis (companions of the Prophet). He has mentioned their names in fictitious and real events, distorted in one way or another. The historians have recorded the names of Saif's invented Sahabis and stories in their books, and Muslims have taken it seriously, and believed that these fictitious characters

were actually the companions of the Prophet. Ibn Abdolberr in his book *al-Estiab*, has written the names of these men and says, "These are the companions of the Prophet some have met the Prophet, others have written to him or have sent their tax to him. Any person whose name is written in any event concerning the Prophet is listed. Here even those whose names and family trees have not been known and no one knew them except through their distant relatives." Saif has invented many men and has changed the names or attributes of some well-known people, in order to distort the facts, the teachings of the Prophet, and deceive the researchers and scholars in their efforts to record the real events.

After many years of hard work and through research in almost all the history books which have recorded the events in the early days of Islam, I have been able to come up with fictitious stories and names invented by Saif, the most damaging of all, being the invention of Sahabis. The names of one hundred and fifty of fictitious names of Sahabis (Companions of the Prophet) invented by Saif are listed in the book '*Hundred and Fifty Invented Sahabis*'.

**11. CONSULTATION AND ALLEGIANCE
TO OTHMAN**

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

CONSULTATION AND ALLEGIANCE TO OTHMAN

It is recorded in Tabari vol.3, p.292 among the events of the year 23 Hejri quoted from Saif that Omar said, "I am sure that the most popular men amongst the Muslims are these two (Ali and Othman) - The Prophet of God used to dictate to them that which Gabriel revealed from God to him." On pages 266 and 305, about the events of the year 24 Hejri it reads, "On the third day of Moharram Othman won the votes of the consultants in the afternoon. While the Call for Prayer went on, Othman came out of the conference room and led the prayer." Tabari records from Saif also on page 305 that when the consultant members voted in favour of Othman, he came out of the conference room looking most sad and climbed the pulpit of the Prophet, and delivered a sermon. After praising God and paying homage to the Prophet he said, "O people, you are in a house which has a very weak foundation, passing the remainder of your lifetime. Before death befalls you, do good work, because death comes suddenly in daytime or at night. Let not satan deceive you, do not take life for granted. Take heed from those who passed away before you. Do not pass your time in vain. Try your best. You will not be forgotten (in the sight of God). Where are your fathers and brothers who cultivated the land before you, and left it? Your aim must be your salvation. God has given an example for this present life and said, 'Give them an example about this life, it is like rain that the green herbs flourish as a result of rain.'" He then recited to the end of the verse. Then the people came forward to shake his hand as his supporters.

THE STORY OF CONSULTATION BY OTHERS APART FROM SAIF

(Omar the Second Kalif nominated six persons to consult and elect the Third Kalif amongst themselves.)

Ibn Hesham in his book *Alsyra* vol.4, pp.334-337 has recorded from Abdulrahman Ibn Oaf that during the pilgrimage at Mina, a man said to Omar that someone told him, "If Omar dies he would vote for such and such person as Kalif, also the election of Abubakr was hasty and a mistake although successful." Omar replied angrily, "I will see about this matter tonight, and warn those who want to usurp the successorship of the Prophet, God willing." Abdulrahman advised Omar to postpone his decision until they returned to Medina because there were all sorts of people at the pilgrimage, but the dignitaries and scholars lived in Medina. Omar agreed and when they arrived at Medina on the first Friday, Omar delivered a sermon and said, "I understood that someone said that if Omar dies he will vote for such and such a person as Kalif. Do not let the saying 'Abubakr's election was hasty and a mistake, but successful' deceive you. Yet it was so, but God protected us. Remember there is no one as popular among you as Abubakr. Anyone who shakes the hand of allegiance with someone else without first consulting the Muslims, shows his allegiance to be of no value, and both persons must be killed."

A part of the above story and Omar's opinion have been mentioned previously where we described, "The people sought refuge at Fatemah's house." Ibn Abil-Hadid, vol.2, p.123 recorded from Jahez that Ammar Ibn Yassir said that after Omar he will vote Ali. This caused Omar to address the people of Medina saying, "Some people say Talha Ibn Obaidullah is the candidate. It makes no difference who the candidate is, but what the matter is that the Prophet did not order his people to elect the Kalif, and the first Kalif too, came to power through a hasty ill-considered decision." In one word the election of a Kalif was not customary in Islam. Only Omar decided to select six persons who elected the third Kalif amongst themselves.

Omar's decision was planned prior to his being stabbed, as a result of which he died. We shall see later if Omar had someone in his mind as his successor or not.

CONSULTATION AND OMAR

It is written in *al-Ansabul Ashraf* by Balazori, pp.15-16 and *Tabaqat* by Ibn Sa'd vol.3, p.243, that Omar delivered a sermon on Friday, and after praising God and making homage to the Prophet said: "I have dreamed about a cockerel pecking me. I think my death is drawing near. People ask me to nominate a successor. God will not neglect His religion, or the Kalif and the purpose of His sending the Prophet. After I die, the Kalif will be chosen by six consulting members. The Prophet was pleased with them before he passed away. I know some people will blame me for taking this decision. They will be those whom I persuaded to embrace Islam. Those who object are the enemy of God."

It is written in *Eqdolfarid* vol.3, p.73, that when Omar was stabbed, people asked him to nominate a successor. He said, "Someone better than me did not nominate one and another one better than me did nominate one (he meant the Prophet and Abubakr). Had Abu Obaidah not died, I would have nominate him for he was a man to be trusted as the Prophet said. Also if Salem the freed slave of Abu Hozafa was alive I would nominate him because he loved God so much that he never thought of committing a sin, even without fear from God." Omar was asked to nominate his son. He said that it is enough that one of Khattab is responsible to God. He wished if he could be free in the presence of God, breaking even with goods and bads. Then he said that he wanted to nominate someone to guide them along the right path and he pointed at Ali, but he said that he had better not, because he did not want to take the responsibility in this life, and the next. Balazori has recorded in *Ansabol Ashraf* vol.5, p.16, that Amr Ibn Maimoun said that he actually saw Omar being stabbed and heard Omar saying, "Fetch me Ali, Othman, Talhah, Zubair, Abdulrahman Ibn Oaf and Sa'd Ibn Abi Waqqas." He said to Ali, "People may realize that you are a cousin of the Prophet and his son-in-law, and you are a knowledgeable in Islam. Should you rule these people have fear of God." He said to Othman, "People may realize that you are the son-in-law of the Prophet, and you are an old man. Should you rule these people fear God and do not let (your relatives) the Moait family master the people." Then he called Sohaib, and said to him that he should lead the prayer for three days and let these (six) persons be locked in a conference

room for consultation. If they unanimously elect a Kalif, anyone who did not support him must be beheaded. When they (the six and Sohaib) left, Omar said, "If they let the bald (he meant Ali who had no hair on the front of his head) rule, he would guide the people properly." His son (Ibn Omar) said to him, "Then nominate him." He replied that he did not want to take the responsibility.

In *Riazolnazera* vol.2, p.72, after the above saying of Omar about Ali, it is written that Omar said, "If people let the one with the long forehead (he meant Ali) lead them on the right path, he would do so even by the sword." He was asked, "Why do you not nominate him." He said, "The one who was better than I, did not nominate (his successor)." Balazori has recorded in *Ansabol Ashraf* vol.5, p.17, that Waqedi has said that when Omar was speaking of a successor, the people suggested Othman, Zubair, Talha, Sa'd or Abdulrahman. He said that Othman would give high position to his relatives. Zubair was a believer when at peace, and unbeliever when angry. Talha was an extremist, Sa'd is good to lead the army but could not even rule a village, and Abdulrahman might only just manage his house. Ibn Maimoon said that Omar left his successor to be elected from amongst six persons, and asked that his son Abdullah Ibn Omar be with the six, but should not be elected. Balazori has recorded in *Absabol Ashraf* that Abi Mekhnaf said that when Omar was stabbed, he ordered Sohaib Ibn Abdullah Jod'an to call the leaders from Muhajirs and Ansars. When they came, Omar said, "I have left your affairs in the hands of six people who were pioneers in Islam, and the Prophet was pleased with them when he passed away. They will elect one amongst themselves to be your leader (Kalif)." Then he named these six people. He ordered Abi Talha Ziad Ibn Sahl Khazraji to have fifty soldiers ready to press the matter to support the new Kalif. He ordered that the election should be finished in three days. He told Sohaib to lead the prayers until the Kalif was elected. Talha, one of the six nominees was not in Medina, Omar said that they should not wait for him after three days, and that whoever was elected was to be the Kalif, and anyone who rejected him was to be beheaded. Then Omar sent someone to inform Talha. But when Talha came to Medina, Kalif Omar was dead, and Othman was elected as the new Kalif. Talha remained in his house in protest. Othman went to him, Talha said, "Would you give up the Kalifate should I not agree." Othman replied in the affirmative,

then Talha also shook Othman's hand as Kalif.

It is written in *Eqdolfarid* p.20 that Talha said to Othman that he was prepared to shake his hand in the mosque or in public. Abdullah Ibn Saad Abisarh has said that before Talha gave his pledge, people were worried in case he disagreed. Othman always respected Talha until he was besieged in his house before he was murdered. Then Talha showed more opposition to Othman than anybody else. Balazori has written in *Ansabol Ashraf* p.18 that Omar said, "The minority should obey the majority, and anyone who opposes you, behead him." It is also written on p. 19 that Omar ordered the consultant members to confer for three days, and if two people voted in favour of someone, and two others voted in favour of someone else, then the vote must be taken again. If four people were on the side of one person, and only one against, then the four were in the right. If three and three, the three agreeing with Abdulrahman would be in the right, because what he chooses for Muslims is safer. Balazori in *Ansabol Ashraf* vol.5, p.15, has written that Omar said, "Some people say Abubakr's election was a hasty error, God saved us the harm of it, and Omar did not come to power by voting, but I have decided that my successor will be chosen by discussion. If four are on one side, and one on the other side, side with the four. If there was three against three, agree with the three that has Abdulrahman among them. If Abdulrahman (shook his two hands) together follow him." Mottaqi also has recorded in *Kanzol-Ommal* vol.3, p.160 that Omar said, "Should Abdulrahman shake his two hands together you will then take him as Kalif." Mottaqi has also recorded from Aslam that Omar said, "Should Abdulrahman name any of them as Kalif you will have to obey him, and anybody who refrains from allegiance must be beheaded." The above stories explain that Omar left the affairs of Muslims in the hands of Abdulrahman, and the discussion of the six whom he nominated to elect a Kalif was only as security measure to ensure that his heir came to the throne. Ali was aware of Omar's plan as is recorded in *Ansabol Ashraf*, vol.5, p.19, that Ali heard Omar recommending Abdulrahman's approval for the election of Kalif. He said to his uncle Abbas, "By God, we have lost the election." Abbas asked him, "How did you know?" Ali said, "Sa'd is in favour of Abdulrahman because they are cousins. Abdulrahman is Othman's son-in-law, and his friend. These three are on one side, even if Zubair and Talha do vote for me they will

win, and we shall loose because Abdulrahman is among them." Almost the same conversation is recorded in *Eqdulfarid*, vol.13, p.74.

Balazori has recorded in *Ansabol Ashraf*, vol.5, p.20, from Abi Mekhnaf that Ali was concerned in case Sa'd, Abdulrahman and Othman agreed together. Therefore he took Hasan and Husain with him to Sa'd and said to him, "O Aba Is'haq, I did not come to ask you to vote for me instead of Abdulrahman. But if Abdulrahman asked you to take Othman's side please do not, because I am a nearer relative to you than Othman." Ali mentioned this to Sa'd and reminded him of his relation, Hasan and Husain's relation and Arna the Prophet's mother's relation with Sa'd. Sa'd said to Ali, "You are given what you asked for." When Abdulrahman asked Sa'd for consultation, Sa'd said, "I vote in your favour, but not in Othman's favour, because Ali deserves this position more than Othman." Abu Talha (the chief guard) came to the conference room to urge them to reach a decision and said to the consulting members, "You show avidity for discussion, but you delay the discussion. It seems that each of you is yearning to be the Kalif." Abu Talha seeing the situation shed tears and said, "I expected them not to have the desire for the position, and I was afraid that none of them would accept the responsibility of being the Kalif, and each would try to pass it to another." Omar appointed his son as a member of the consultation without having a vote, but his son did not join the conference as recorded in *Ansabol Ashraf*, vol.5, p.21.

Abi Mekhnaf said that Omar was buried on Sunday and Sohaib led the funeral prayer, and Abu Talha led the daily congregational prayer. The consultants did not start their work that evening, and the following morning they supervised the treasury at the request of Abu Talha, the chief guard. Abdulrahman realized that the consultants were whispering to one another to discourage candidates then he said, "Sa'd and I withdrew our claims as candidates provided I choose the Kalif, because the people were waiting for the result and they wanted to return to their home towns. All the candidates agreed except Ali who said, "I will think about it." Abu Talha met them and Abdulrahman told him what he proposed, and of Ali's disagreement. Abu Talha said to Ali, "You trust Abdulrahman as well as other Muslims. He is not himself a candidate because he does not like the responsibility.

why do you not agree with him?" Then Ali asked Abdulrahman to swear that he would be impartial and would give the welfare of Muslims priority to his own fancy desires, Abdulrahman gave his word. Then Abdulrahman said to Ali, "Do not be in doubt." This happened either in the treasury house or in the house of Meswar Ibn Makhrama. By request of Abdulrahman all members gave their word that anybody he chooses would be accepted. Abdulrahman took Ali's hand and said, "Swear by God that should I choose you as Kalif, you would not favour Bani Abdulmottaleb, and act according to the Prophet's instruction thoroughly." Ali said, "Who can agree to do exactly as the Prophet did? I can only agree to do my best." Then Abdulrahman took Othman's hand and said, "Swear by God that should I choose you as Kalif, you would not favour Bani Umayya and follow the Prophet, Abubakr and Omar." Othman swore to act accordingly, and gave his word. Ali said to Othman, "You got what you wanted." Then Abdulrahman said the kind of thing to Ali. Ali said, "I promise to follow the Prophet's instructions and to do that which I think is right according to the Islamic Laws." Meanwhile, Othman kept saying, "I give my word, as the Prophets gave their words to God, to act according to the instructions of the Prophet, Abubakr and Omar."

Then Abdulrahman shook the hand of Othman and announced him as Kalif. All members of the consultation shook Othman's hand, to show their acceptance of him as Kalif, except Ali who remained sitting after the others had stood to acknowledge Othman. Abdulrahman said to Ali, "Agree or else I will behead you." None of the members carried a sword except Abdulrahman. It was said that Ali left the conference room angrily. Other members went after him to agree or else they would fight him. Then Ali returned and shook the hand of allegiance with Othman. Balazori has recorded in *Ansabol Ashraf*, vol.5, p.24 from Waqedi that after Othman came out of the conference room being Kalif, he went into the pulpit. He praised God, and paid homage to the Prophet, and said, "O people, the first mount is hard. We have plenty of time ahead. If I am spared I will prepare a sermon for you. I was not a speaker before, but God will teach me how to deliver a speech."

It is written in *Eqdulfarid*, vol.2, p.140, that Othman was one of those people who found it difficult to deliver speeches. It is also written in *Albaian-wat-Tabieen* that Othman made some mistakes

in the pulpit when he said "O people, Abubakr and Omar used to prepare their speeches in advance." Abi Mekhnaf says that Othman in the pulpit said, "I have not prepared a speech and have never delivered one. By the will of God, I shall return soon and speak to you." It is also narrated that Othman went into the pulpit and said, "We are not familiar with addressing people, if we are spared, God willing, you will hear a good speech. I have to tell you now that by God's decree, Obaidullah son of Omar has killed Hormozan. Hormozan was a Muslim but he had no heir, I the leader and the Kalif will forgive the murderer. Do you forgive him?" All answered in the affirmative, except Ali who suggested capital punishment for the murderer and pointed to Obaidullah, saying, "O you hypocrite, if I got hold of you I would kill you in retaliation for killing Hormozan." Tabari in his book vol.3, pp.292-302, has made one story from all the above narratives, and has condensed some parts of it so much that the events are not properly described. He has recorded the speech of Othman from Saif only. We have written here a little about the 'Consultation' to show the difference between Saif and others in recording the events. We shall explain more about the discussion of consulting members in the conference room later. Saif has not manipulated the above event, but he has invented hundreds of narratives to defend the then rulers, and influential men. Tabari has shown a special desire to record from Saif. Should anybody read the events of the years 11--37 Hejri from Tabari's book, he would realize how much the events have been invented and/or converted.

**12. QUMMAZBAN SON OF HORMOZAN
ACCORDING TO SAIF**

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

QUMMAZBAN SON OF HORMOZAN ACCORDING TO SAIF

Abi Mansur had heard Qummazban saying, "The Persians living in Medina used to visit one another - once my father met Firouz carrying a dagger with a blade at each end. My father asked Firouz, 'Why do you want this dagger?' Firouz said, 'I shall cut.' After Omar was wounded, someone said that he had seen Hormozan giving that dagger to Firouz. Obaidullah (son of Omar) then went and killed Hormozan (my father). When Othman became Kalif, he told me to take my revenge on Obaidullah and kill him. Everybody wanted Obaidullah killed except a few who asked me to forgive him, I asked them if I had the right to kill him (Obaidullah), they answered in the affirmative. Then I asked them, 'Can you stop me executing the murderer of my father?' They answered in the negative and swore at Obaidullah. Yet I forgave Obaidullah, all to please God and those people. Then the people picked me up and took me to my house carrying me on their shoulders." (The end of Qummazban's saying).

Saif in a second narrative has recorded that Abdulrahman Ibn Abubakr said, "Last night I saw Abu Lolo (Firouz) talking to Jofaina and Hormozan. When they saw me they scattered hurriedly. A double bladed dagger was dropped by them. It was the weapon used in stabbing Omar. Only a few people were allowed to remain in the Mosque after the stabbing.

"One of them a man from the Tamimi tribe, ran after Abu Lolo, caught him, killed him, and brought the dagger back with him. It

was the described dagger. Obaidullah son of Omar waited until his father died, then he killed Hormozan and Jofaina who was a Christian teacher. Sohaib (provisional regent), the Governor of Medina sent Amr Aas to arrest Obaidullah. Amr Aas tried several times until he recovered the dagger and arrested Obaidullah."

STORY TOLD BY OTHERS A PART FROM SAIF

Tabari has recorded from Meswar Ibn Makhrama that after Obaidullah (son of Omar) killed Hormozan, Jafaina and Abu Lolo's daughter, he said, "By God, I shall kill those who are responsible for the murder of my father." Sa'd took the sword from Obaidullah and imprisoned him in his house until Othman came out of his house and told some of Ansars and Muhajirs about their opinion of Obaidullah as the murderer of innocent people. Ali said that he must be killed. Some Muhajirs said, "Omar was murdered yesterday, should his son be killed today?" Amr Aas said to Othman, "You are lucky that blood was shed before you were Kalif."

We have previously mentioned that Balazori in the story of consultation has said that Othman the Kalif at his first appearance in public said, "By decree of God, Obaidullah has killed Hormozan. I forgive Obaidullah on behalf of all Muslims because, Hormozan has no heir." Then Othman asked for the Muslims' approval. All agreed except Ali who said, "This hypocrite must be killed, because he has murdered innocent Muslims." He then pointed to Obaidullah and said, "I will kill you in revenge for Hormozan." Othman said, "I will pay Hormozan's blood money." Ziad Ibn Labid Bayazi composed the following verses regarding the murder of Hormozan:

"Obaidullah, it was evil of you to kill Hormozan,
An innocent Muslim, without good reason.
Othman protected you, and saved your blood,
But no one will protect you from the vengeance of God."

Obaidullah complained to Othman and he ordered Ziad to stop. Then Ziad composed the following verse against Othman.

"Aba Amr when Obaidullah drew his sword,
He was going to commit an offense, By God.

To forgive a criminal and to commit a crime,
Are two horses reaching the end at the same time.
You have no right to forgive the murderer,
And if you do, I am sure you err."

CONCLUSION

Saif says that Hormozan had a son, Qommazban. He also records a narrative from that son. Other historians say that because Hormozan had no heir, Kalif Othman forgave Obaidullah on behalf of Muslims in spite of his retaliation for Hormozan's blood. Saif also says a man from the Tamimi killed Abu Lolo to prove honour for one of his unknown fellow tribesmen.

13. CITIES INVENTED BY SAIF
COMPARISON

CITIES INVENTED BY SAIF

Saif has invented some cities such as Dolouth, Tawous, Alejrana Wa Na'manalariaq, Alqordouda, Nhar-att, Thanyya Thanyyatol Rakab, Qodais, Wayakhord, Alwalaja and Alhawafi, which are named by Hamawi in the *Mojamul-Boldan*, by Tabari and others.

Yaqut Hamawi was very keen to record rare and peculiar stories in his book *Mojamul-Boldan*. He has written many of Saif's stories in his book when describing strange things about a place or a town. Apparently Hamawi possessed a manuscript of Saif's book as it can be noticed when he refers to Jobar, Ja'rana, Shaerja and Sahid in his geography book *Mojamul-Boldan*. The manuscript was handwritten by Abi Bakr Mohammad Ibn Ahmad Ibn Abdulbaqi Albaghdadi Hafez (d. 489 Hejri)⁽¹²⁾. He was called Ibn Khazeba and has written some comments in the margins as well, and had narrated from Abibakr Alkhatic. In the margins there were comments by Abubakr Ibn Saif. He was either Abubakr Ahmad Ibn Bakr Ibn Saif Jessaini, whose biography is written by Hamawi and Sam'ani, under the name Jessaini, or Abubakr Ahmad Ibn Abdullah Ibn Saif Ibn Saeed Sajestani from whom Ibn Asaker has recorded all Saif's stories, and Ibn Nadim has written his name in his book *Alfehrest*, p.119 under the name Obaidullah Sajestani. Hamawi has written some of Saif's stories in his book in the same manner as Tabari, but there is one difference between them. Tabari has recorded events such that a few events make a whole story. He also usually gives the sources of his information. But Hamawi sometimes recorded a part of an event because he liked

the style of the poetry or prose in which it was written. He does not even mention Saif's name in most of them. We can find some of Saif's stories in Hamawi which are not written in Tabari and vice versa. Each of these two historians have chosen those of Saif's inventions which suit his own purpose. Hamawi has recorded pieces from Saif under the names of towns as follows:

1. DOLOUTH:

A man from the tribe Abdulqais called Sohara says, "At the Battle of Hormozan, which took place at Ahwas, a town in between Dalouth and Dojail, I met Harem Ibn Hayan and took a bunch of dates from him.....etc."

Tabari has recorded in vol.1, p.2537, the year 13 Hejri the above story as far as "A bunch of dates". While Hamawi proceeds in his recording beyond Tabari. Therefore Hamawi could have not recorded from Tabari and he must have had excess to Saif's manuscript.

2. TAWOUS:

Hamawi says that it is a place in the province of Fars (in Persia). Saif has said that Ala Ibn Hazrami despatched a troop by sea to Tawous without Omar's approval. Hamawi has recorded this story which has also been recorded by Tabari from Saif in vol.1, pp.2545-2551, year 17 Hejri, but Hamawi has also recorded a poem composed by Khalid Ibn Monzer which Tabari has ignored.

3. JE'RANA AND NA'MAN

They are two places in Iraq according to Saif, as has been recorded by Hamawi. Hamawi has mentioned Saif's name in ten or more places. But there are many towns about which he has written in his book without mentioning Saif's name. The reader of the latter case would think that Hamawi has expressed his own opinion, an example is Qordouda.

4. QORDOUDA

When Tolaiha the false prophet arrived in Someira, he received

a message from Thamama Ibn Oas Ibn Lam Altai saying, "I have about five hundred men, if you want any help. We are at Qordouda and Ansor by the sands."

Hamawi has taken the above story from Tabari.⁽¹³⁾ Ibn Hajar has also used information taken from Tabari while writing the biography of Thamama. There is no trace of Qordouda and Thamama anywhere except in Saif's stories.

5. RIVER OTT

Khalid Ibn Walid sent one of his generals called Ott Ibn Abi-Oh, who was from the tribe Bani Sa'd, to Dowraqestan. The general camped by the river side and later the river was called River Ott after that general. Again the reader may think that Hamawi had written that of his own accord, yet he borrowed the story from Tabari. Ibn Hajar also recorded that same story which describing the word Ott (from Tabari).⁽¹⁴⁾

6. ERMATH AGHWATH AND AMAS

These names described by Hamawi are borrowed from Tabari as we have explained previously at the Battle of Qadesyya.

7. ALTHENI, THANYA TALREKAB, AL QODAIS, AL MAQR, WAYAKHORD WALAJA AND ALHAWAFI

Are some of the names Hamawi has borrowed from Tabari, vol.1, pp.2026, 2648, 2230-33, 43, 65, 88, 94, 2326-38, 2037-38 and 2618-25 and also 2169 respectively without mentioning their inventor's name Saif. Hamawi has written of other places and towns in his book *Mojamul-Boldan*. He has obtained them from Saif's work, and we are unable to find in any other geography or history books, viz:

1. *Sefat Jaziratul-Arab*, by Abi Mohammad Alhassan Ibn Ahmad Ibn Yaqub Ibn Yusof Ibn Dawoud, known as Ibn Hack (d. 334 H.- 945/6 A.D.)

2. *Fotoohol-Boldan*, by Balazori.

3. *Mukhtasarul-Boldan*, by Abibakr Ahmed Ibn Mohammad Hamdani known as Ibn Fahiq lived 3rd century Hejri.

4. *Atharol-Baqua Anel Qorounel Khaliah*, by Aburaihan Mohammad Ibn Ahmad al-Birouni Kharazmi (d. 440 H.)

5. *Mojam Masto'jem*, by Abi Obaid Abdullah Ibn Abul-Aziz Ibn Mas'ab Albakri Alwazir (d. 478 H.)

6. *Taqwimul-Boldan*, by Ismail Saheb Hama (d. 432 H.)

Two contemporary geographers have not trusted Hamawi and have not mentioned those places in their books.

1. Lesyrenj, his book: *Cities of East Khalifate*.

2. Omar Reza Kehala, his book: *Geography of Arabian Peninsula*.

**14. SAIF AND THE DATES OF
THE EVENTS
COMPARISON**

SAIF AND THE DATES OF THE EVENTS

Saif has not only invented stories, but he has also changed the dates of true events.

1. Tabari vol.2, pp.553-56 regarding the Battle of Obolla,⁽¹⁵⁾ has recorded from Saif that Abubakr sent Khalid to Iraq. Pagans had camped between the water supply, and the Khaulid's army. God sent rain clouds to help the Muslims. The Muslims fought and won the Battle of Obolla. Khalid sent the fifth of the booty (as tax) and an elephant to Medina. Simple women in Medina asked, "Is the elephant God's creature or manmade?" Then Tabari says, "The Battle of Obolla differs greatly as it is recorded by authentic historians, it occurred in Omar's time, in the year 14 Hejri and the commander was Otba Ibn Ghazwan and not Khalid.

Saif has misdated the event as well as misrepresenting the commander and the Kalif.

2. Tabari in vol.2, p.89 has written Omar sent Otba Ibn Ghazwan to Basra in the year 14 Hejri and Saif has recorded the year 16 Hejri. Ibn Kathir has noted this difference in vol.7, pp.47-48 of his book.

3. The event of Yarmook, it is written in vol.7, p.61 by Ibn Kathir that Yarmook event happened in the year 15 Hejri according to Laith Ibn Sa'd, Ibn Lahba'a, Abima'shar, Walid Ibn Muslim, Yazid Ibn Obaida, Khalifa Ibn Khayat, Ibn Kalbi, Mohammad Ibn Aez, Ibn Asaker and our learned Zahabi, but Saif and Tabari say that it happened in the year 13 Hejri. Ibn Kathir again mentioned this event in his reference to the year 13 Hejri. Ibn Asaker vol.1, p.159 says, "Saif has said that the event took place in the year 13

Hejri before the conquest of Damascus but no one has agreed with him."

4. The event of Fehl. It is written in vol.7, p.25 Ibn Kathir, "The event of Fehl took place before the conquest of Damascus according to most historians. But Abujafar Ibn Jazir (Tabari) following Saif says that it happened after the conquest of Damascus." Balazori has written in *Fotoohol-Boldan*, p.137, "It is said that the event of Fehl of Jordan took place two days before the month of Zilqada ended, that is, five months after Omar became Kalif."

5. Departure of Hercules from Syria. Tabari has written in his book vol.3, p.99: "Hercules left Syria for Constantinople in the year 15 Hejri according to Ibn Is'haq. But according to Saif it was in the year 16 Hejri." Ibn Kathir has mentioned this difference in his book vol.7, p.53. Balazori has agreed in *Fotoohol-Boldan* p.162 with Abu Is'haq.

6. The conquest of Orshelim: Tabari vol.3, p.103 has recorded from Saif, "The treaty between Omar and the Palestinians was in the year 15 Hejri." Ibn Kathir vol.7, p.57 has written that the conquest of Palestine took place in the year 16 Hejri according to all historians except Saif. Balazori in pp.165-66, says that this happened in the year 16-17 Hejri.

7. The conquest of Algire: Tabari has written in vol.3, p.155: "In the year 17 Hejri, Algire was conquered according to Saif." But Ibn Is'haq says that it was the year 19 Hejri. Ibn Kathir in vol.7, p.76 and Hamawi in *Mojamul-Boldan* have mentioned this difference. Balazori in pp.204-205 has agreed with Ibn Is'haq's dated 19 Hejri.

8. Plague of Amawas: Tabari has written in vol.3, pp.161-163 "Ibn Is'haq says that it was in the year 18 and Saif says that it was in the year 17 Hejri." Ibn Kathir has written the narratives regarding this plague in his book, vol.7, pp.77-79 and has mentioned Saif's error and in p.78 says, "Mohammad Ibn Is'haq and Abuma'shar and some others say that it happened in the year 18." Balazori has written in *Fotoohol-Boldan* p.165 that the plague of Amawas was in the year 18 Hejri.

9. The event between Persians and Muslims: Tabari has written that according to Saif it took place in the year 15, but it was the year 16 according to Ibn Is'haq and Waqedi. Ibn Kathir has mentioned this difference in vol.7, p.60 of his book.

10. The Battle of Korasan: Tabari in vol.3, p.244 and Ibn Kathir in vol.7, p.126 have recorded from Saif that it took place in the year 18 Hejri, but others say that it was in the year 22 Hejri.

11. The Battle of Tabarestan: Waqedi, Abuma'shar and Madaeni have recorded that Sa'd Ibn Aas fought in Tabarestan in the year 30 Hejri. But Saif says that Sowaid Ibn Moqarran made the Treaties of Tabarestan in Omar's time (long before the year 30 Hejri).

CONCLUSION

CONCLUSION

For many years, I have done a thorough research in the History of Islam, Hadith and Instructions of the Prophet Muhammad (SAW). In 1949 I came across some dubious Muslim stories in Islamic History Books. I was puzzled that in many instances, truth has been ignored and/or omitted. Instead fictions and fictitious characters have appeared in the history books, and in particular in the early years of Islam, that is, the era of the first four Kalifs and the Omayyad Dynasty (especially Moawia).

I have traced these fictions and fictitious characters in most of the available publications, especially the most famous ones, which have usually been the major source of information to other historians and Western historians specializing in Islamic History.

After careful study, I was convinced, beyond a shadow of any doubt that some of them were forged for special purposes. The origin of these fictions and fictitious characters is Saif Ibn Omar al-Tamimi, the author of *al-Fotooh al-Kabir Wal-Reddah* and *al-Jamal wal Maseer Ayesha wa Ali*. Saif differs from genuine authorities not only in material but also in Sanad by using narration of non-existing people. Saif had invented these stories and non-existing characters in order to please those who wished to cover up the truth and present the events of history quite contrary to what they actually were.

Some historians found Saif's stories corresponding to their own tastes, simply because Saif created in his stories humanitarian characters, heroes and exceptionally nice and rational persons out

of the then rulers, governors and army commanders. He has also created mysterious cases, quite unlike the rules of mother nature in order to make them sound like miracles, like sands turning into water, sea turning into sands and cows talking to men to show their hidden place for the Muslim army, etc.

Furthermore, the rulers, governors, commanders and influential people in the early years of Islam, had involved themselves in matters which were not suitable. Saif's stories had covered up those faults with legible excuses, and hence has prevented the criticism towards them.

For example we see the following in Saif's writings:

1. Saif has recorded that Ali Ibn Abi Taleb, gave his allegiance to Abubakr on the very same day that others had given their allegiance!! While, Ali refused to give his approval and allegiance until and after his wife (the Prophet's daughter, Fatemah) died.

2. Saif has recorded that Sa'd Ibn Obadah, unwillingly gave his allegiance!! While he refused to give his allegiance, and as a result of this, he was murdered at his deported place, Howran.

3. Saif has recorded that all those people from various tribes, who were ordered to be killed, and their wives were taken prisoners of war were Mortad (that is, had accepted Islam and later refused it!). While, the truth is that they refused to give their allegiance to Abubakr.

4. Saif has recorded the Prophet's saying, while informing of a woman riding on a camel and nearing Howab as being Umma Zomal!! We know now that she was Ayesha, Umm al-Mo'menin (Abubakr's daughter and the wife of the Prophet).

5. Saif has recorded that Moghaira Ibn Sho'abeh (the Governor in Omar's time) was in his house, when he was seen having an intercourse with a woman, those who had seen him could not see the woman and she could have been his wife!! We have noted, that recordings by others contradict this fully. Moghaira Ibn Sho'abeh was in Umm Jamil's house and was having intercourse with this woman, when he was seen.

6. Saif has recorded that Abu Mahjan Thaqafi was imprisoned in Omar's time, due to a poem he had recited which favoured wine!! The truth is that he was literally drunk all the time.

Perhaps some of the Western historians had also found what they had been looking for in Saif's invented stories, that is, mass

murders and savage behaviors by the army and soldiers of Islam. We have noted in Saif's stories that Khalid Ibn Walid was busy for three days and nights beheading the prisoners of war; in addition, we noted that Khalid beheaded even the innocent people, all this because Khalid had sworn that 'he will make a river from their blood'!! Unquestionably non-sense.

Western historians have read in Saif's stories that the number of people killed in most of the wars in early days of Islam was well over one hundred thousand, indicating their inhuman and savage behavior to eradicate mankind like Helaku and Mongole.

They have noted in Saif's recordings that most Muslims out of the perimeters of Mecca and Medina were Mortad after the Prophet Muhammad (SAW) and they had to be converted again by force and through the sword, indicating that Islam progressed and expanded by force!!

And finally, the Western historians had learned through Saif's recordings that a Jew named Abdullah Ibn Saba, had so much influence in the immediate followers of the Prophet, diverting their minds from the main teachings of Islam and causing an uprising, leading them to kill the Kalif. All these happened as a result of an effort of a mysterious Jew!! etc.

Perhaps, Western historians liked Saif's stories so much that they based their analytical work on Saif's recordings and did not bother to dig into true recordings by others and they made no mention of the more reliable recordings.

After a thorough research in Saif's recordings in *al-Fotooh Wal-Reddah* and *al-Jamal wa Maseer Ayesha wa Ali*, we arrive to this very fact, that Saif's recordings have influenced greatly many other writers, including some notable writers such as Tabari, Ibn Athir, Ibn Kathir and Ibn Khaldoun. Furthermore, while comparing Saif's recordings with that of other recordings, we arrive to this conclusion that some learned men of Hadith were quite right to say that: "Saif was a lair and a fiction writer."

As far as Saif being a zindiq (hypocrite), which some learned men of Hadith and scholars have accused him of, is concerned, we will discuss this matter in the book of 'One Hundred and Fifty Sahabis Mokhtalagh' (150 non-existing Sahabis). In the third book, we will try to discuss and analyse Saif's book *al-Jamal...* Saif wrote the book with the aim of explaining the causes of the uprising in the Kalif Othman's time, defending the rulers of

Omayyad Dynasty such as Moawia and Abdullah Ibn Abi Sarh, and explaining the reasons which the Muslims in various countries were angry and disgusted with Omayyad rulers, etc. We will try to analyse these Hadiths, the sources and the narrators in the third book.

SAYYED MURTADHA ASKARI

THE END OF TRANSLATION

If it was not that "Despair equals infidelity to God," I would have had no hope of finishing this translation. The reader can see from non-consistency and unevenness that this is not the work of one man. After I read the Persian edition of the book I suggested to a friend whose fiance was an English girl that they might translate the book into English. But they soon married, and changed their minds. Thereafter, I decided to do it myself realizing the work is too much for me, 'Empty the sea by bucket'. Time! English-

My translation has been corrected by different people and this answers the unevenness of it. Anyway, I did my best to write the references correctly, but I did not bother much about spelling of the names, because they change the pronunciation and spelling following their case in Arabic (the original text) and the aim of the book is not literature, but to prove that Saif has distorted the history of Islam in favour of the then rulers, Kalifs and Governors who wanted to convince people that they were in the right, the followers of Ali were in the wrong. Moreover, I have attempted to convey the idea of the original author to the reader that not all sentences written in the so-called authentic Islamic history books are right, but there are fictitious characters playing the roles of heroes who have been accepted as being persons for fourteen centuries such as ABDULLAH IBN SABA.

J. MUQADDAS

*Rugby,
28th April, 1974.*

A NOTE BY THE EDITOR

I am honoured to have had the pleasure to review, edit, and compare the English translation of *Truth Behind Fiction, Abdullah Ibn Saba* (a study in the early history of Islam), with the Persian translation.

Special thanks is due to Mr. Mohammad Alavi, who kindly read a few chapters, and compared them with the original Arabic text.

Some sections were altered with minor changes and some others were either revised or completely retranslated.

It is our sincere hope, that this study will induce and encourage some Western scholars, to do a more thorough research in other matters and periods, finding out the truth behind myth which have prevailed for many centuries.

HOSSEIN SAHEB

FOOTNOTES

1. Before Ahmed Amin, Rashid Reza has written the story in his book, al-Sunna wal Shia.
2. They were known as Followers of the Prophet (Sahabis).
3. This story is false and made up by Abdullah Ibn Saba, Abuzar never preached against the wealthy people, his talks were aimed at Moawia and his dynasty, who had captured peoples' wealth by force and Abdullah Ibn Saba tried to cover up the matter by making up these tales.
4. It is unfortunate that Ahmed Amin's book, Fajrol Islam and the Islamic Political History by Hassan E. Hassan are the only books about Shia thought at Western universities.
5. The tribes of Abubakr and Omar.
6. Ibn Kathir (vol.6, p.212).
7. Salati in Kasais (vol.2, p.137) and Ibn Abd Ber in the al- Estaeb.
8. al-Kamel of Ibn Athir - Events of the year 44 Hejri; al- Estiab vol.1, pp.548-555; al-Isabah, vol.1, p.563.
9. Abubakra: his name is Nafe son of Masruh Habashi and it is said that his father was called Harith Ibn Kelda Ibn Amr Ibn Alaj Ibn Abi Salma Ibn Abd al-Uzza Ibn Qais.

10. The story of Moghaira's adultery is told by Ibn Jarir, Ibn Athir and Abul Fida in the Events of 17 Hejri.
11. Hazouzi: Name of a mountain in an island where people used to be exiled at that time.
12. Tarikhol Kamel vol.10, p.178; Shazarat-o-Zahab, Events of 489 Hejri; Lesanol Mizan vol.6, pp.57, 479; and Tazkoratol Hafez al-Zahabi, p.1224.
13. Tabari vol.1, p.1892; Ertedad Ghetpan, year 11 Hejri.
14. Tabari vol.1, p.2052; news following Hayreh.
15. Obolla is a name of a city near the River Tigris and Basra. Basra came to be a city at the time of Omar while Obolla an older city was an army headquarter by order of Kasra, from Mojamul Boldan.

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**No.5, Takhti Sq., Shahid Beheshti Ave.,
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