

**it
removes
the
misconception
about**

**CALIPHS'
CALIPHATE**

Shah Walyullah Muhaddith Dehlavi

**An Analytical Study By
M.A.A. Sattar**

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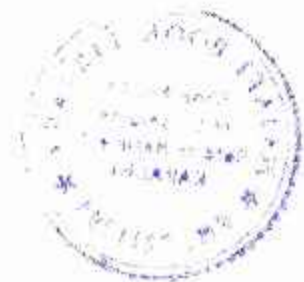
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Ali used to keep in memory knowledge got from the Holy Prophet.

Caliph Umar saught Allah's protection from such an eventuality when Ali was not there.

No one except Ali has said, "Ask me whatever you like".

Ali said, "Ask me whatever you like from the Book of Allah. I know the verses whether they were revealed at night or day or on plain or hill".

Ali possessed nine parts of knowledge and in tenth part all people shared with him.

Ali was very eloquent, and among the great companions was singular in this respect.

In mysticism Ali was an unfathomable ocean.

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Ali was the Chief of the Truthfuls, Leader of the Bravest and Lion of Allah.

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Author's partisan spirit proved from the following narrations.

Death of the Prophet.

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Author is determined to conceal every distinction of Ali.

Prophet was thinking of Ali even in his last moments and was speaking in undertone secret matter to him.

"If he possessed one merit out of three that Ali has, I would have preferred it to the whole flock of cattle" (Umar).

Ibne Abbas said that Ali had four qualities.

Prophet said, "Allah made you go out and Allah talked to Ali", Prophet made Ali only share in what he asked in prayer.

Although these qualities were exclusively meant for Ali the author misleads by saying that probably these qualities exist in all gentlemen. The Prophet predicted that Ummah would not agree on Ali and he envinced sorrow over it.

The Prophet told Ali that there is a better garden in Paradise.

The Prophet predicted that Ali would be made ruler and would be killed.

Anti-Ali group did not like Prophethood and Caliphate to be in the same family.

Ali was not worried about his anti group's hatred, jealousy, or animosity against him but was worried about his religion.

The Prophet hugged Ali and wept bitterly and said, "Some people have malice against you; they will demonstrate it after my death",

Judgement of Ali: Caliph Umar said, "If Ali had not been there Umar would have been destroyed",

The Prophet said Ali is the best adjudicator among you.

The Prophet prayed and Allah sent back the sun for Ali for offering his obligatory prayers.

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Surely this was victory of truth and defeat of untruth.

Preface

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

The issue of caliphate is generally recognized to be the chief cause of rift between the Shi'ah and the Sunni Schools of Islam. Caliphate may be described as the succession to Muhammad, the Prophet of Islam (peace on him and his progeny), so that the holder of this office, called the caliph, is the head of the Muslim polity, after him. The cardinal difference of outlook on the issue between the Shi'ah and the Sunni hinges on the method of appointment of the caliph, as held valid by either group.

As history has it, soon after the Holy Prophet's sad demise in 11 A.H., before his obsequies were over, some persons, quite obviously more anxious about the appointment of a caliph than the performance of the funeral rites of the Prophet, assembled at a place called Saqifah Bani Sai'dah, and Abu Bakr bin Abi Quhafa was suddenly declared caliph.

Caliph Abu Bakr ruled for about two years (11A.H. — 13 A.H.), and at the time of his death he got a will written on his behalf wherein he nominated Umar bin Khattab as the caliph to succeed him. Caliph Umar ruled for about eleven years (13 A.H. — 23 A.H.) but did not nominate anyone as caliph after him. Nevertheless when the time of his death approached he constituted a select committee (Majlis-i Shura) consisting of six persons, of whom every one was purportedly considered by him to be eligible for caliphate, but he left the selection of the individual to hold

this important office to the mutual deliberations of the members of the committee. Thus, Uthman bin Affān became caliph on the verdict of this committee. In due course after a reign of more than a decade (24 A.H. — 35 A.H.), Uthman was murdered and so he could neither nominate anyone to succeed him nor could he appoint a consultative committee to select a caliph after him.

The people of Medina and many others who were then in the city thronged on Ali ibn Abi Talib to accept the responsibility of becoming the head of the Muslim polity, and under pressure of the swarming public he accepted caliphate in order to save the Islamic State from falling victim to dire anarchy.

At that time Mu'awiyah, a member of Bani Umayyah, was the Governor of Syria. He was first appointed to this position by Caliph Umar. He remained at his post undisturbed during his reign as well as during the reign of Caliph Uthman.

The Umayyads had ever been hostile to Bani Hashim, the family of the Prophet and Ali ibn Abi Talib.

Mu'awiyah was aspiring to be the caliph himself and was on the look-out for a suitable opportunity to achieve that aim.

Therefore when Ali was accepted as the temporal head of the Muslim polity Mu'awiyah declined to swear allegiance to him and started all sorts of machinations to wrest the caliphate from him. He fought two regular battles namely, the Battle of Jamal (the Camel) and the Battle of Siffin. The Battle of the Camel was ostensibly engineered by Talha, Zubayr and Ayesha, the Mother of the Faithful. The fact is that Ayesha, for reasons of her own, did not relish the appointment of Ali as caliph, and this battle had the full moral backing of Mu'awiyah and other influential members of Bani Umayyah. The Battle of Siffin was fought directly between Mu'awiyah and Ali. After sometime, however, Ali was martyred (40 A.H.) and his son Hasan bin Ali, who became the caliph by Ali's nomination, was, through clever contrivances, led into concluding a treaty of peace with Mu'awiyah, allowing him

to assume the authority as caliph. Thus Mu'awiyah assumed caliphate through revolt, force, strategy and political manoeuvring.

Now, the Sunnis recognize everyone who assumed power as the head of the Muslim polity after the Holy Prophet as caliph, and justify their stand by recognizing the mode of his acquiring that position as a valid way of appointment to the office of caliphate. Thus they hold all the following ways of appointment of caliph valid:

- (1) By a gathering of the people, as the appointment of Abu Bakr, the first caliph, at the Saqifah Bani Sai'dah, which is sometimes claimed to be an election by the people and sometimes the result of ijma' i.e. consensus of the people.
- (2) By nomination of the dying caliph, as was done by Abu Bakr in favour of Umar, the second caliph.
- (3) By the verdict of a consultative committee appointed by the dying caliph as was done at the time of appointment of Uthman, the third caliph.
- (4) By grabbing power by force through revolt against the caliph in power and political manoeuvring and strategy covering all sorts of actions, whether lawful or unlawful, as was done by Mu'awiyah in wresting the caliphate from Ali.

The Shi'ah, on the contrary, hold that the appointment of caliph as the successor of the Holy Prophet for the preservation and continuity of the mission of Islam is a Divine prerogative like the appointment of a Prophet, and that the Holy Prophet had, under command of Allah, announced on various occasions that Ali was his immediate caliph. Books of Qur'anic exegesis, traditions of the Holy Prophet and of Islamic history and biographies of Holy Prophet etc. are replete with vivid accounts of the high merits of Ali and other members of Ahlal Bayt (the progeny of the Holy Prophet) and provide irrefutable evidence in support of their entitlement to be the legitimate and real successors of the Holy Prophet. There are also clear and unequivocal pronouncements of the Holy Prophet declaring Ali as his immediate caliph, guide and leader after him, to exercise the same authority over the people

as was exercised by him (the Holy Prophet) as, for example, in the sermon of Ghadir-i Khum.

The trend and focus of writing of the two groups on the issue of caliphate have, therefore, taken distinctly different directions. Our Sunni brethren, in their books, always try to justify the recognition of everyone who factually became a caliph. The Shi'ah, instead, rely on the verdict of the Holy Qur'an, and the traditions of the Holy Prophet in respect of Ali's caliphate. They, therefore, hold that Ali should have been the immediate caliph after the Holy Prophet and that those who deprived him of his right were not lawfully entitled to caliphate.

Since it was not possible to deny the clear pronouncements of the Prophet of Islam declaring Ali as the immediate caliph after him or the countless sayings of the Holy Prophet detailing the high merits and distinctions of Ali, the Sunnis in their attempt to controvert the arguments of the Shi'ah started the regular movement of concocting traditions to blur and discredit Ali's image. Nevertheless, the fact remains that Ali's merits and distinctions, as proved by the Holy Qur'an, by pronouncements of the Holy Prophet and by his own performances and achievements, are so numerous, glaring, and undeniable that despite all attempts to blur his image, he resplendently surpasses all after the Holy Prophet.

The book "Izālatul Khifā 'an Khilafatil Khulafā", by Shah Walyullah Muhaddith Dehlavi (1703 A.D. — 1763 A.D.) the famous Sunni scholar, is a compilation which was written to justify the caliphate of the first three caliphs. The towering position of Shah Walyullah among the Sunni scholars may be realized from the following note of the publisher of the Urdu translation of the book.

- (1) In his single self he was an exegete, a traditionist, a theologian, a metaphysicist and a leader in Islamic mysticism.
- (2) Nawwab Siddiq Hasan Khan, the Ruler of Bhopal, (Bhopal was then a well-known princely State in the Indian sub-continent) who was himself a great scholar writes about the author:

"If he had been born in the former days he would have been regarded as the leader of the leaders and the crown of research scholars".

About the purpose for which the book was written, Shah Walyullah says on page 25 of the book:

"Nowadays the misguidance of Shi'aism has come out openly and hearts have become affected by their misconceptions. Consequently, most people have started doubting in the proof (lawfulness) of the caliphate of the wise caliphs. Therefore the light of Divine Succour has inspired such knowledge in the heart of this feeble servant with clarity and detail that he realized with certainty and obviousness that the caliphate of these elders is among the foundations of religion and so long as its belief is not straightened and corrected, no issue of religion would be firm or straight".

So the purpose of the book is to remove the so-called misconception created by the Shi'ah and to bring out the merits and the supposed high positions of the caliphs.

In this book, an attempt has been made to examine the salient features made out in the book "Izālatul Khifā 'an Khilafatil Khulafā" towards the above mentioned objective. The procedure adopted in this book generally is that first selected points are extracted from the book Izālatul Khifā and thereafter comments have been made on them. The whole material has been arranged in four chapters as detailed below:

Chapter 1 – The Qualifications for caliphate.

Chapter 2 – Alleged traditions in favour of the three caliphs.

Chapter 3 – The deeds and performances of the three caliphs.

Chapter 4 – The merits and distinctions of Ahlal Bayt.

With regard to Shah Walyullah's views on the qualifications and modes of appointment of the caliphs it has been shown with extreme clarity and reasoned arguments that they cannot stand any test of arguments and reasoning and that the author has made an attempt to let the people accept every one as lawful caliph whether he got to that position by manipulation, strategy, force or any other fair or foul means.

The so-called traditions, put forward in support or in proof of the lawfulness of the caliphate of the three caliphs, have been dealt with in Chapter II. Generally, it has first been shown that most of these traditions are the creation of later period and that they were not known to the caliphs themselves as they were never referred to by anyone of them in support of their own claims for caliphate. The great Sunni scholar of the Indian sub-continent Moulana Shibli No'mani (1859 A.D. – 1914 A.D.) has been quoted as saying that fabrication of traditions had been a regular feature during the days of Mu'awiyah and the Abbasids. Shibli No'mani says: "The compilation of traditions took place during the period of the Umayyads, who insulted the descendants of Fatimah for 90 years in the Jame' Masjids from Sind up to Asia Minor and Spain, abused Ali from the pulpits on Fridays, and got hundreds of thousands of traditions prepared in praise of Mu'awiyah and others. In the days of the Abbasids praises for every caliph were inserted in the traditions". (Siratun Nabi, vol. 1, page 49, printed at Nami Press, Kānpur, India).

Further, individual traditions taken from the book "Izālatul Khifā 'an Khilafatil Khulafā" have been critically dealt with in detail.

Similarly in Chapter III the alleged merits and performances of the three caliphs mentioned by the author in Izālatul Khifā 'an Khilafatil Khulafā' have been critically analysed, in the light of facts as recorded in histories.

Chapter IV, which deals with the merits and distinctions of Ali and other members of Ahlal Bayt, is most striking, because it not only contains the sublime merits of these Holy personages as acknowledged by their opponents, but also contradicts the alleged merits and performances attributed by the author to the three caliphs elsewhere in his book.

Before concluding it seems appropriate to refer the reader to the following view expressed by Muhammad Sa'id and Sons, Karachi, Pakistan, the Publishers of the Urdu translation of Izālatul Khifā:

"If someone takes the trouble of reading the major

portion of this book he would surely get convinced of the greatness of the caliphs, though he may differ with the object of this book or with the view point of the author".

On the basis of the analysis of the contents of the book and the comments offered thereon we are sure that the unbiased reader would be convinced that the above statement is no better than an illusion and that the forcefully trumpeted greatness of the "caliphs" has no substance at all, and that the real merits and performances for the cause of Islam and for furtherance of its mission were on the side of Ali and Ahlal Bayt, who were openly, unequivocally and repeatedly declared by the Holy Prophet as the equals of the Holy Qur'an, and the source of all guidance for the Muslims. Their only mission was to make the people live a life of piety in this world and earn eternal bliss in the Hereafter. May Allah bless those who follow the Qur'an, the Holy Prophet and his Ahlal Bayt.

The Publishers

About The Book

The book *IZĀLATUL KHIFĀ 'AN KHILAFATIL KHULAFĀ'* written by Shah Walyullah Muhaddith Dehlavi¹ carries importance because it has been accorded a high place in presenting the art of governance in the light of the history of the caliphs and of determining the Sunni conception of caliphate. Scholastic works on caliphate began to be written from the time when the political power of the caliphate had already become weak and the authority over the Muslim territories had in practice gone into the hands of different rulers. The first work in this line is *Ahkāmus Sultāniyah* by Abul Hasan Māwardi whose aim was to bring out explicitly the spiritual responsibilities and power of the caliphate.

Māwardi and his followers wrote on caliphate in the background of the political conditions of the Middle Ages; but this topic was taken up in the days of the author when the political structure that came into existence in the post-caliphate conditions was also coming to an end. Consequently the author laid more emphasis on the religious aspect of the caliphate than its political aspect. As he cast his glance on this aspect of the caliphate he came across the parallel theory of caliphate which is basically spiritual and in which temporal authority takes a secondary position.

It was but natural for this theory of caliphate, which was the same as the Shi'ah belief of Imamate, to expand, because after being detached from authority only such

¹The name of the book has hereafter been referred to as "Izālah" and Shah Walyullah as the "author".

conception of caliphate could attract approval as would keep it independent of power. Shah Walyullah had before him the aim to invalidate this conception. That is why this book of his acquired the tinge of religious disputation. Izālah was published in two huge volumes and its Urdu translation has gained popularity these days. We deem it necessary to present selective counter-replies to this book so that the Divine caliphate may come to light in its true colours.

The way in which the author has referred to his aim in the 'Preface' of the book, induces us to commence this discourse from the 'Preface' itself.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ ۝
(القرآن ۲/۴۲)

“Do not mix up truth with falsehood, nor deliberately hide the truth”.

(al-Qur'an, 2:42)

Chapter 1

The Qualifications For Caliphate

TEXT

1. "This humble person Walyullah wishes to point out that in these days the scourge of Shi'aism has openly set in and the minds of the people have been plagued with its misconceptions, so much so that most individuals in this country have commenced doubting the rightfulness of the caliphate of the three caliphs. So Allah's Succour has bestowed a light of knowledge on my feeble heart whereby I realized that the issue of caliphate of these personages constitutes a foundation-stone of religion and so long as this issue is not properly explained, there would be no stability to anything in the religion". (Izālah, page 25)

2. "Mutual consultation of the companions on the issue of caliphate does not mean that they did not regard it as a Divinely-ordained matter. On the contrary such consultation was for making deductions from Divine commands and for interpretation or recalling their correct import and real meaning". (Izālah, page 26)

SUMMARY

These excerpts bring out two points; namely:

- (i) Allah put in the heart of the author that he should write this book; and
- (ii) That the companions knew that caliphate was a Divinely-ordained matter.

COMMENTS

As for the first point we are constrained to point out that in the religious code of Islam there is no provision for

Allah putting any idea in the heart of any fallible individual for making him act in a particular manner or perform a specific job and therefore it is not lawful for anyone to plead Divine direction or Divine intuition as the basis of one's action, because no one except the infallibles enjoys immunity from the promptings of Satan as would be clear from the following two extracts from the letters of Shaykh Ahmad Sarhandi known as Mujaddid Alf Thani. Says this great religious leader of the Sunnis:

(1) Religious exercises or penances which are not in accordance with the practices of the Holy Prophet are not worthy of credence because such acts are also common among Hindu Jogis and Brahmins and Greek philosophers.
(2) No individual is immune from the promptings of Satan, particularly as such promptings stand proved among the Prophets, so the other religious leaders would be more liable to it. At the top of all, it is observed that Prophets were warned of such promptings and they were made to distinguish between right and wrong. (Extracts from *Talimat-i Ahl-e Sunnat* known as *Yak Sad Maktubât-i Hazrat Mujaddid Alf Thani Sarhandi* published by *Maktaba Siddiqia, Multan*).

These extracts show that no one is immune from the promptings of Satan; rather, according to the belief of Mujaddid Alf Thani even Prophets were not immune from it although in their case Allah used to caution them and made them distinguish between right and wrong. By the way it may also be clarified that the Shi'ah do not subscribe to this view, as according to their belief the Prophets and the Imams of the Prophet's Family are all infallible right from birth till death in all their actions whether in relation to their duties as Prophet or Imam or otherwise, and there is no question of any error, sin or fault in any of their acts whether religious or worldly and that every word and deed of theirs is perfectly just. The Shi'ah also believe that Satan cannot have any sort of success over the Prophets or the Imams. This is called "infallibility". (Vide *al-Qur'an*, 38:83).

Secondly, the issue of caliphate for which there are

several verses in the Holy Qur'an and countless traditions of the Holy Prophet serving as conclusive Divine Ordinances and which, according to the author himself, the caliphs also regarded as Divinely ordained, cannot be left to the mercy and intuition of the author.

How the author has interpreted the verses of the Holy Qur'an and the traditions of the Holy Prophet on this subject in the light of his intuition, or more correctly in the light of his religious fanaticism, would be apparent from our expositions in the following pages on the basis of quotations from the author's own writing.

The pivotal conception which forms the basis of his thinking is that a rightful caliph can be only that person whose authority is effectively enforced and whose sovereignty is not questioned. On this basis he holds that a person whose caliphate does not enjoy stability is not a proper caliph, even though he may be the most superior in merits among his contemporaries. Thus on the basis of his supposed intuition the author creates doubts in the rightfulness of Ali's caliphate because his term as caliph was bedecked with revolts and risings against his authority as the author has held in the extract from page 29 of his book already quoted above. In other words the author holds that among the *Khulafā-i Rāshidin* (the Guided Caliphs) he recognizes only the first three caliphs, excluding Ali, as bonafide caliphs.

A perusal of the entire book *Izālah* shows that the author has throughout kept this basic concept in his view so much so that he has also closed his writing with this very idea as would be seen from the following statement with which the second volume of the book has been closed.

* * * * *

TEXT

"A question arises here: Since Ali was a rightful caliph and obedience to him was obligatory, then how could rising against him be willed by Allah. We would say that the Holy Prophet knew that though Ali was the

rightful caliph yet to support him was beyond all means and it had been preordained that the caliphate would slip away from his hands, that people would not support him and his sovereignty would not be enforceable. Therefore to stir the people for his support was futile, because a rightful caliph is to be supported only when he is likely to come out successful. Since it was known with certainty that supporting him would not be of advantage, there was no good in asking the people to fight on his side and to prepare them for war on his behalf. This view is supported by the event of Harra wherein it was obvious that the people of Medina were the oppressed party while the aggressors were on the wrong side, yet the Holy Prophet had forbidden fighting on the occasion”.

(Izālah vol. 2, page 555)

SUMMARY

The above statement with which the author has closed his book gives a clear picture of his real view-point by saying: “Since Ali was a rightful caliph how could rising against him be willed by Allah”. While answering this question he has held that opposition to Ali by his enemies was quite in accord with the will of Allah and for this he advances the following arguments:

- (1) The Holy Prophet knew that Ali was the rightful caliph but to support him was not possible.
- (2) It had been preordained that he would lose the caliphate.
- (3) People would not collectively agree to support him and his authority would not be enforceable.
- (4) As such, to prepare people in his favour was to aggravate the mischief.
- (5) Support of a rightful caliph could be aimed at only when his success was probable.
- (6) When it was known with certainty that supporting him would not be beneficial there was no good in rousing the people to fight in his favour.
- (7) Its example may be found in the event of Harra. The people of Medina were the oppressed ones, while their

killers were aggressors and yet the Holy Prophet forbade fighting.

COMMENTS

The central point in all the above arguments is the same, that is, Ali's caliphate was preordained by Allah to be a failure and, therefore, it was not necessary, obligatory or proper for the people to support him as against those who rose against him. Let us now examine each of the above arguments separately one by one.

(1) The author says that the Holy Prophet knew that Ali was the rightful caliph. We would say that the Holy Prophet not only knew that Ali was the rightful caliph but it was his clear mandate wherein he had appointed Ali to be his caliph immediately after him and had declared Ali's obedience as obligatory as that of Allah and of himself. The author has himself quoted countless traditions of the Holy Prophet to this effect at various places in his book and they will also be examined at appropriate places.

(2) The author says that it had been preordained by Allah that caliphate should slip away from the hands of Ali. We would say that every event in this world has been preordained but such preordination does not absolve those responsible for the event from their liability for contributing to its occurrence. If this argument of the author is accepted then it will have to be conceded that since it had been preordained that Satan would misguide a large number of members of the human race and that many of them would be factually misguided through his efforts, it was useless to depute the one lakh twenty four thousand Prophets who are believed to have been sent by Allah for the guidance of mankind.

(3) and (4) The author argues that since people were not to rally round Ali and his authority was not to be effective in the world of Islam, it would have only aggravated the mischief if people were called upon to support him. Obviously the responsibility of people not supporting Ali, and of his authority remaining ineffective in the Islamic realm, squarely lies on the social structure that had been

brought into existence during the reign of the previous caliphs and actually existed when Ali became caliph. In fact the wrong policies of the first three caliphs had so degenerated the society that the people were no longer capable of appreciating Ali's sublime character and his policies which were based on true Islamic teachings so that his authority could effectively be enforced. On the other side Mu'awiyah seems to be successful in enforcing his authority by resorting to the foulest means such as deceit, fraud, bribery, poisoning or killing by sword etc. Surely this was the result of the set policies of the first three caliphs. Maulana Shibli No'mani has acknowledged this fact in his book "al-Fāruq" by saying that Caliph Umar did not entrust any office of state to Bani Hashim. As against this he had allowed full freedom to his governor Mu'awiyah in Syria to act as he pleased. Caliph Umar had called him the Khosro of Arabia. Thus during the long period of twenty years or so during the regimes of Umar and Uthman, Mu'awiyah and other members of Bani Umayyah enjoyed full freedom to consolidate their political position using the public treasury which was in their hands and being eventually able to rise against the rightful caliph with confidence of success. In confirmation of this view we give below an extract from Allamah Niaz Fatehpuri's review of the notorious book "Khilāfat-i Mu'awiyah wa Yazid" by Mahmud Ahmad Abbasi.

"In these circumstances an independent person has no other course than to ignore the trend of these narrations and to resort to a logical study of the events and arrive at his own conclusions. This is possible only when the whole political history of the period and the changing mentality of the Arabs is kept fully in view, because the rise of Imam Husayn is connected with Yazid's caliphate, Yazid's caliphate is connected with Mu'awiyah's governorship, Mu'awiyah's governorship is connected with the policies of Caliph Uthman and the policies of Caliph Uthman are again deeply connected with the principles of governance adopted by Caliph Umar and unless and until all these factors are fully borne in mind it is not possible to arrive at

a correct conclusion from logical and historical angles".

These extracts make it clear that the policy of the three caliphs was that the Umayyad dynasty should be enabled to strengthen their position as much as possible against Bani Hashim. That is why Allamah Niaz Fatehpuri regards Yazid's caliphate as the eventual outcome of the policies of Caliph Umar. This leads us to conclude that the responsibility for the hurdles faced by Ali in enforcing his own policies lay on the social structure and not on the rightful caliph.

(5) and (6) As for the author's argument that in the absence of enforcement of Ali's policies and authority it would have only aggravated the mischief if people were called upon to support him and that a rightful caliph should be supported only when he is likely to come out successful, and further that when it was known that supporting him would not be of any advantage it was futile to mobilize the people to fight for him, we find ourselves at a loss for words about this queer way of reasoning. As a matter of fact the basic error lies in the very conception which the author has kept as the pivotal point for writing his whole book. No sane person can agree that "right" should not be supported when it is not likely to achieve success in the world. If the author's reasoning that a person who may be capable of establishing religion and may also be the most superior one among his contemporaries, but fails to enforce his authority, should not be regarded as a rightful person for that office, is taken as correct then the position of many Prophets from among the previous Prophets would have to be reviewed as there were many among them whose authority was not actually enforced. Should then such Prophets be excluded from the class of rightful Prophets on that account? Why go far away. Even in the case of our own Holy Prophet for the first 13 years of his life as Prophet in Mecca his authority remained unenforced. What would be the Holy Prophet's position as a Prophet in those days? The answer is too obvious to be expressed in words.

The author holds the view that a rightful caliph is to

be supported only when there is a likelihood of his success. At another place in the same book, volume 1, page 34, he makes another very interesting reasoning. He says: "If on the death of a caliph, someone assumes power without being elected by the responsible people or being appointed on the will of the previous caliph and then secures the support of the people by persuasion or coercion, he would be taken as the rightful caliph and his obedience would be obligatory on all Muslims provided that his edicts do not violate Islamic injunctions".

The cumulative effect of these two statements is that according to the author it is neither important nor necessary that a rightful caliph bears all the qualifications of being a caliph, is the most superior one among his contemporaries, and has been expressly declared to be the caliph by the Holy Prophet. Again, as clearly made out in the second statement even if a person has not been elected, nor appointed by the will of the previous caliph but assumes caliphate by force or secures acquiescence of the people by persuasion or coercion should be regarded as the rightful caliph, and his obedience would be obligatory.

It is well known that throughout his life Muhammad, the Holy Prophet of Islam, remained busy in exhorting the people to support "truth". The tribulations borne by them on this account are not only in consonance with the teachings of Islam but are also looked highly upon by almost all the religious leaders of the world. In fact support of "truth" and opposition to "untruth" is a fundamental teaching of Islam. How strange that the author leads us away from this basic teaching of Islam and says that if support of truth is likely to aggravate mischief then it is no good asking the people to mobilize themselves for its defence although Islam commands us very clearly to fight for the support of truth (Vide al-Qur'an, 9:119) and for the eradication of mischief so long as the mischief is not totally uprooted. (Vide al-Qur'an, 2:193)

The question now is whether we should follow the command of Allah or accept the advice of the author against His command.

(7) In support of his strange reasoning and perverse logic the author refers to the event of Harra and says that though in this case the people of Medina were the oppressed and their killers were the aggressors, yet the Holy Prophet had forbidden fighting. The event of Harra took place during the caliphate of Yazid long after the demise of the Holy Prophet and therefore to say that the Prophet forbade fighting in this case would mean that he had forewarned it. Here is an account of the event of Harra in *Tarikhul Khulafā* of Jalaluddin Suyuti, Urdu translation, p. 225:

"In 63 A.H. Yazid got the news that the people of Medina were preparing to revolt against him and would not stick to his allegiance, whereupon he sent a big contingent of army declaring full-fledged war against the people of Medina. He also ordered this contingent to fight against the force of Abdullah bin Zubayr in Mecca. So this huge force moved out accordingly and the event of Harra took place at Bab-i Tayyebah (a gate of Medina). From among the people of Medina not a single individual remained safe from the onslaught of this force. Thousands of the companions of the Holy Prophet were beheaded, the town of Medina was ransacked, and the wretched soldiers raped a thousand maidens of the city of the Prophet. *Inna lillabi wa inna ilaibe raje'un*. The Holy Prophet had said that if someone frightens the people of Medina, Allah would frighten him and the curse of Allah, of the angels and of all mankind would be upon him. The reason why the people of Medina broke their allegiance to Yazid was that he had become badly involved in sins. Waqidi, the famous historian, has quoted Abdullah bin Hanzalah, known as Ghasilul Mala'ekah (the one given bath by the angels) as saying: "By Allah we did not break allegiance to Yazid till we had not become sure that it was time that stones should be coming down from the sky because people were marrying their mothers, sisters and daughters and were openly indulged in drinking".

To say that the Holy Prophet had forbidden fighting in such a case where thousands of his companions were killed by the army of Yazid, Medina was ransacked, and a

thousand maidens were raped, is an insolence which the author alone could commit. We have no further comments to offer on it.

* * * * *

TEXT

Caliphate is established in four ways:

- (1) The first method is, selection by people of consequence, i.e. when the scholars, judges, chieftains and well-known individuals pay allegiance. Then allegiance by those people, who can conveniently be available for the purpose, would suffice to establish the caliphate. It is not necessary that the people of consequence in all the areas of the Islamic realm should agree to it because it is impossible. However allegiance by one or two individuals is not enough for the establishment of caliphate, because Caliph Umar declared in his last utterance that if somebody seeks allegiance in future without consulting the Muslims allegiance should not be paid to him for it is feared that either of them (namely, the seeker as well as offerer of allegiance) should be beheaded under the law of Islam. Caliph Abu Bakr's caliphate was established in this way, i.e. by the allegiance of some people of consequence.
- (2) The second method is that the caliph in power, who is himself just, may select, from among the Muslims, an individual, who holds all the qualifications of a caliph and then explains his selection to the people gathered in his audience bidding them to follow him. Then this individual would stand selected out of all those who might have been holding all the qualifications of being a caliph, and it would be binding on the Muslims to accept his authority. Umar was appointed caliph in this manner.
- (3) The third method is appointment of a select committee for the purpose, i.e. the caliph in power may confine the selection of a caliph from among a few individuals who should all be qualified for caliphate and they should decide that the particular individual, whom these few people select as caliph from among themselves, would be the

caliph. Thus after the death of the caliph, these people would deliberate and select an individual from among themselves to be the caliph. If a ruling caliph vests this power of selection in a body or in a particular individual then the selection by that body or individual would be final. Uthman was appointed caliph in this manner, i.e. Umar confined the selection of a caliph from among six persons and nominated Abdur Rahman bin Awf to select one individual from among those six persons after Umar's death. Abdur Rahman bin Awf selected Uthman accordingly.

(4) The fourth method of the establishment of caliphate is by force, i.e. on the death of a caliph someone may, without selection by the people of consequence or by the preceding caliph, acquire caliphate and then make the common people acquiesce in his authority by persuasion or coercion. Then such an individual would be deemed to be a caliph and it would be incumbent upon every individual to obey all his commands provided that they are not against the Islamic Law. (Izālah vol. 1, p. 33)

"If the Muslims agree to the rule of a monarch then to revolt against him would be unlawful even though he may not fulfil the conditions of caliphate except when he is guilty of clear heresy". (Izālah vol. 1, p. 37)

SUMMARY

According to the author, the four ways of establishment of caliphate are:

- (1) Consensus of people of consequence (i.e. *ijma'*)
- (2) Nomination by the preceding caliph (i.e. *Wasyyat*)
- (3) Decision of the select committee (i.e. *Shura*); and
- (4) Dominance by force (i.e. *Istila'*).

COMMENTS

It is clear that all these four ways of establishment have been laid down long after the actual establishment of caliphate in these ways, because there is no clue to anyone of them in the Holy Qur'an or in the traditions of the Holy Prophet. In fact, the manner, in which an individual became a caliph, has subsequently been noted down as a

valid way of establishment of caliphate. The principle, however, is that first the rules are laid down for achieving a particular aim, and then action is taken. After that it is to be observed whether the action is in accordance with those rules. If the action is not in accordance with those predetermined rules it is declared void. As against this, for such an important issue as the appointment of a caliph to deputize the Holy Prophet, four different ways were subsequently laid down only to afford justification for those who had actually assumed that position, although there would hardly be a precedent in the whole world where four different ways might have been laid down for the achievement of a single objective and all the four of them might have been regarded as valid.

The first method adopted by the author is appointment of a caliph by the people of consequence. It is to be seen what is meant by the people of consequence. What is the criterion to determine who is a man of consequence? Were Bani Hashim included among people of consequence? Were Ali and the Holy Prophet's uncle Abbas not the people of consequence? Barring Abu Bakr, Umar and Abu Ubayda Jarrah who participated in the proceedings of appointment of a caliph at Saqifah? Were other Muhajirs not considered men of consequence? Why were they not consulted in the matter? Similarly, was Sa'd bin Ubadah, the chief of Ansar and a notable companion of the Holy Prophet, not a man of consequence? Was he also excluded from the tradition "All my companions are just?" When the reader peruses the account of the performance at Saqifah, all these perplexing questions confront his mind and he would not acknowledge blindly what others say.

We now give below from Tabari's history a full account of the appointment of Abu Bakr as caliph in order to enable the readers to understand what is meant by 'people of consequence', how actually Abu Bakr's caliphate was established and that the concensus of the companions which is so much trumpeted as a mark of Islam's superiority over other nations of the world, was nothing more than the mutual collaboration of three individuals only

namely, Abu Bakr, Umar and Abu Ubaydah Jarrah.

(1) Extract from *Tarikh-i Tabari*, Urdu translation, published by Uthmania University, Hyderabad Deccan, India, volume 1, part III, pp. 588 – 590:

Ibne Abbas narrates as follows:

We came to Medina. The day of Friday came in. At the instance of Abdur Rahman bin Awf, soon after midday I reached the Masjid so as to be able to listen to the speech of the caliph. Sa'id bin Zayd reached there prior to me. I seated myself close to him near the pulpit. Soon after the noon-tide Umar came in for the prayer. When he appeared I said to Sa'id: "Today the caliph would speak out such issues on the pulpit as he had not done before". Sa'id said angrily: "Can there be a new matter about which he has not so far spoken?" In the mean time Umar took his seat on the pulpit. The Mua'zzin recited Azan. Then Umar stood up and after praising Allah he said: "Today I intend to narrate a matter which destiny had reserved for me. He who can correctly memorize it should narrate it wherever he goes but if someone cannot properly assimilate it then I do not allow him to attribute incorrect things to me. Listen, Allah appointed Muhammad as a Prophet with "truth". He revealed to him His Book. In that Book He has ordained the punishment by stoning and revealed a verse about it. The Holy Prophet did resort to stoning and after him we also resorted to stoning. Now I fear that a time would come when people would say that they do not find any verse in the Holy Qur'an about stoning and thus by giving up a sanctioned penalty they would fall into misguidance. We used to say, O' people, do not deny your parentage because such denial constitutes heresy. I have come to know that someone has said that if the caliph dies he would pay allegiance to such and such person. No one should be under the impression that Abu Bakr's allegiance was an abrupt matter without any forethought and that Allah saved us from its ill effects. It was not so. The honour Abu Bakr enjoyed is not achieved by anyone among you. After the demise of the Holy Prophet, news

reached us that Ali, Zubayr and some of their companions had assembled in the house of Fatimah. These people had not come to us at the time of paying allegiance to Abu Bakr. Similarly the Ansar (helpers of Medina) had kept aloof from us. The Muhajirs (immigrants of Makka) were around Abu Bakr. I said to Abu Bakr that we should proceed to the Ansar. We set off for them. On the way we met two good individuals who enquired where we were going. We answered that we were going to our brothers, the Ansar. They advised us to return and to settle the matter among ourselves. But we said that we would not desist from proceeding. In short, we came to the Ansar. They had all assembled at Saqifah Bani Sa'idah and in their centre was seated a man covered with a sheet of cloth. I enquired who he was. The Ansar said that he was Sa'd bin Ubadah. I asked why he was covering himself, and I was informed that he was sick. Then one of them stood up to speak. After praising Allah he said: "We are Ansar. We are the army of Allah. O' the group of Muhajirs, you are the kinsmen of our Holy Prophet, and the whole army of yours is advancing over us". I soon realized that they aimed at snatching away the rulership from us and wanted to set up a government of their own. I had already prepared a speech in my mind for such an occasion so that before Abu Bakr I should speak out, because I respect him and he was more dignified and sober than I was. I tried to speak but Abu Bakr prevented me. I did not deem it proper to turn down his wish. So Abu Bakr stood up and began speaking. After praising Allah he did not leave any of the points, which I had thought over for this occasion. In fact he spoke out all those points which I would have said, and he did so in a better way. He said: "O' group of Ansar, we do acknowledge that you do deserve the distinction that you would claim, but the issue of government is such that the Arabs would not accept the authority of anyone except the Quraysh, because by way of descent and lineage they are the noblest among Arabs. Therefore I like these two persons for this high office more than you all. You should pay allegiance to whomever of them you like". Then Abu

Bakr took hold of my and Abu Ubaydah's hands for token of allegiance. In the whole of Abu Bakr's speech this last part displeased me, because by Allah I did not like that I should come forward for this position and then I should be killed. Besides, I regarded it a sin to become the head of a people among whom Abu Bakr is also there. After Abu Bakr's speech a man from among the Ansar stood up and said: "O' group of Quraysh, I am presenting an amicable settlement of the issue. Let there be a ruler from among you and a ruler from among us". There was a huge uproar on this suggestion. Everyone was out with his own ideas. I dreaded a serious rift in the whole nation, so I asked Abu Bakr to stretch out his hand, so that I might pay allegiance to him. Abu Bakr stretched out his hand and I swore allegiance to him. Thereafter all the Muhajirs and Ansar swore allegiance to him. Then we all thronged over Sa'd. Someone said we had killed Sa'd, whereupon I said Allah might kill Sa'd. By Allah it was such a moment that the issue of Abu Bakr's allegiance was the most important one, for if we had not sworn allegiance to him and had left the matter to the mercy of the Ansar, they would have surely paid allegiance to someone else in our absence and in that case either we had to obey them against our wish or to stage opposition resulting in serious trouble".

(2) Extract from *Tarikh-i Tabari*, vol. 1, part IV, pp. 1-9
Abdullah bin Abdur Rahman bin Abi Umayr Ansari narrates:

After the demise of the Holy Prophet the Ansar assembled at Saqifah and all of them said that they should appoint Sa'd bin Ubadah as the ruler. Sa'd was sick but the Ansar brought him out. When all had assembled Sa'd said to his son or some of his nephews that because of illness he had not the energy to speak so as to be audible to all; therefore he should memorize whatever he speaks and repeat it to all others. So this man was repeating whatever Sa'd spoke to him.

After glorifying Allah Sa'd said "O group of Ansar! In religion you enjoy the foremost position. It is not

possessed by any other tribe of Arabia. For several years the Holy Prophet continued inviting the people to worship Allah, the Merciful, and to give up worshipping idols and the so-called partners of Allah, but his own people did not respond to his call except a few individuals who were so small in number that they could not even defend themselves against the atrocities perpetrated upon them by the opponents. But when Allah willed that He should favour you with honour, dignity and esteem, He bestowed upon you the distinction of accepting belief in Him and in His Prophet so that you may defend the Prophet, and his companions, and may fight his enemies for him and for enhancing the prestige of religion. In actual practice you did accordingly. You proved yourselves vehement against the Prophet's enemies and made him invincible against others; with the result that the whole of Arabia submitted to Allah's Command willingly or unwillingly and people from far and wide followed suit. Through you Allah subjugated the earth for the Holy Prophet and by dint of your swords the Arabs bowed their heads before him. Allah has called back His Prophet to Himself while we are fully satisfied and pleased with you. Now, therefore, you alone should take over the government, because it is only your right and of no one else".

All those present expressed admiration for this speech and said that his view was quite sound and they would not go against it. They said: "We make you the ruler as you are our acknowledged chief and are popular among all the pious Muslims!"

Discussion then started as to whether this proposal would be successful or it would be opposed. Some of them said that the Muhajirs argued that they were the early companions of the Prophet and were his kinsmen and relations and therefore none could dispute their right of rulership. Upon this a group said: "In that case we would propose that there should be one ruler from among us and one from among them and we would not agree to anything less than this". On hearing this Sa'd said that this was the first indication of weakness. Umar got news about this

meeting. He rushed to the Holy Prophet's house and sent for Abu Bakr who was inside. At that time, Ali was busy preparing the Holy Prophet's body for burial. Umar sent word to Abu Bakr to come out to him but Abu Bakr replied that he was busy. Umar again sent word that he was confronted with something very special and that Abu Bakr's presence was very necessary. Abu Bakr came out. Umar said to him: "Do you not know that Ansar have assembled at the Saqifah and are planning to make Sa'd bin Ubadah as the ruler and the least charming proposal that someone has made is that there should be a ruler from among the Ansar and another from among the Muhajirs.

Both of them hastened towards the Ansar. On the way Abu Ubaydah met them. He also accompanied them. They had advanced a little when 'Asim bin Adi and 'Uwaym bin Sa'idah met them. These two advised them to get back as there was no chance for them to succeed in their mission. But they did not agree and joined the Ansar's assembly.

Abdullah bin Abdur Rahman narrates that after praising Allah Abu Bakr said: "Allah sent Muhammad as His Prophet towards the people and made him the guardian of his ummah so that He alone be worshipped, His Oneness should be acknowledged while before that people used to worship different gods and used to claim that those gods would intercede for them before Allah and would earn them benefit although they were carved out of stone or made from wood. Allah says: *"Some people worship, other than Allah things which neither harm nor benefit them. They say, these (idols) are our interceders before Allah"*. (Surah Yunus, 10:18)

"Concerning those whom they consider as their guardians besides Allah, they say, we only worship them so that they may make our positions near Allah". (Surah Zumar, 39:3)

This message of the Prophet offended the Arabs as they were not prepared to give up their ancestral religion. Then Allah gave the early Muhajirs the honour of testifying first of all to the Prophet. They expressed belief in him and were with him through thick and thin and supported

him although their own people falsified them and subjected them to all sorts of tortures. Nevertheless, despite the oppression and collective opposition by the people, they did not feel frightened even though their number was small. Thus they were the first who worshipped Allah and acknowledged belief in Him and His Prophet. They are the comrades of the Holy Prophet and his kinsmen, and after him they are the most deserving for the position of rulership. I think that no one, except an oppressor and transgressor, would dispute with them in this matter. As for you, the Ansar, no one can deny your high position and your early participation in the service of Islam. Allah chose you for the support of His religion and His Prophet and that is why he migrated to your city. Even now most of his wives and companions are living among you. Certainly after the early Muhajirs we do not hold anyone more worthy of esteem than you. It would therefore be proper that we should be the rulers while you should be the viziers and ministers and be consulted in all important matters so that we will not act except with your concurrence”.

In reply to this Khubbab bin Munzir spoke thus: “O’ group of Ansar! Don’t listen to anyone in this matter. Take over the control in your hands. All the people are under your protection. No one dare oppose you and no one would go against your view. You are the people of dignity, wealth, power and prestige. You are experienced, brave and courageous. People have set eyes are on you. Have no difference of view in this matter, otherwise the whole affair would became topsy turvy and the situation would be out of control. You have just heard that they have not accepted even our proposal to have a ruler from among us and another from among them”. Umar then said: “This is not possible as there cannot be two swords in one sheath. By Allah, Arabs would never agree that you should rule over them while their Prophet belonged to a different tribe. The Arabs would only accept the rule of the tribe to whom the Holy Prophet belonged. Therefore the ruler should be from that very tribe. If anyone from among the Arabs would refuse to accept his rulership, then

we would have a clear argument and manifest truth to place before him. Everyone has acknowledged that after him, we, as his successors and tribesmen, deserve it most. Only he who is a sinner or misguided or has fallen in the abyss of destruction would oppose this proposal. None else would do so”.

Khubbab bin Munzir then said: “O Ansar, you take your own decision without listening to what this man and his associates say. They want to grab your share also. If they do not accept our proposal then turn them out of your cities and assume full control of all the affairs in your own hands, because, by Allah you are the most eligible as well as competent ones for rulership. It was your swords which made all these people obey the religion as they were not otherwise going to do so. I take upon myself the entire responsibility for settling this affair because I have full experience of it and am competent for it. By Allah, if you wish I would just now decide the matter by a little pruning”. Umar said: “If you do so Allah will destroy you”. Khubbab said: “Rather you would be killed” Abu Ubaydah said: “O Ansar, you are the people who were the first in supporting and assisting the religion. Now you should not be the first to create dissension and change in it. Do not cause injury to Islam”.

Bashir bin Sa'd said: “O Ansar the honour we got by fighting the unbelievers and serving Islam in early days was meant only for the pleasure of Allah and obedience of His Prophet. We did not want to reap worldly benefit from it. Allah has bestowed upon us all favour and grace. Now listen! No doubt Muhammad was from Quraysh and, therefore, his kinsmen are more eligible and competent for rulership. I swear by Allah that I would never create dissension or dispute with them in this matter. Fear Allah, do not oppose them nor quarrel with them about it”.

Abu Bakr said: “Umar and Abu Ubaydah are present here. Make either of them a ruler. It is up to you to do so”. Then both of them said: “In your presence we would never accept this office, because among the Muhajirs you are the eldest, you were the companion of the Holy

Prophet in the Cave and had represented him in leading the prayers which is the biggest pillar of our religion. Therefore in your presence it does not befit anyone to take precedence in this matter and accept the position of a ruler. Now extend your hand for swearing allegiance". When Umar and Abu Ubaydah were about to swear allegiance to Abu Bakr, Bashir bin Sa'd took the lead and first of all he swore allegiance to Abu Bakr. Khubbab bin Munzir then shouted: "O Bashir bin Sa'd, why did you do this in opposition to your own group. Did you feel jealous of your relative, Sa'd becoming the ruler?" Bashir said in reply: "By Allah, it is not so: I did not like that I should dispute with these people in a matter for which Allah has made them the most deserving in every respect".

Bashir bin Sa'd had sworn allegiance to Abu Bakr and was supporting the Quraysh, while the people of Khazraj wanted to make Sa'd bin Ubadah as their ruler. The people of Aws said to one another when Usayd bin Huzayr a leading spokesman of theirs was also among them: "If once the people of Khazraj assume power, they will dominate over us for ever and would never give us any share in the government. Therefore it is better for us to swear allegiance to Abu Bakr". Hence all of them swore allegiance to Abu Bakr and the plan of Sa'd bin Ubadah and the people of Khazraj to acquire rulership was completely foiled and they lost all courage.

Abu Bakr bin Muhammad Khuza'i narrates as under: "After this all the members of Bani Aslam came there. They were so large in number that they had blocked all the passages and they swore allegiance to Abu Bakr. Umar used to say that when he saw Aslam approaching, then alone he became sure of success".

In the chain of the foregoing narration Abdullah bin Abdur Rahman has narrated: "Now people from all sides started coming and swearing allegiance to Abu Bakr. They were likely to trample Sa'd when someone from Sa'd's group said: 'Leave Sa'd alone, don't trample him'. Umar said: 'Allah would like him to be killed. Behead him' and then he stood towards his head saying: 'I want to trample

him to death'. Sa'd caught hold of Umar's beard. Umar cried: 'Leave it; if a single hair of it is injured! not a tooth will remain safe in your mouth'. Abu Bakr said: 'O Umar, be quiet. Gentle treatment is more advantageous at this moment'. Umar then left Sa'd alone. Sa'd said: 'If I had enough energy to get up I would have filled the streets of Medina with my supporters so that you and your associates would have lost your senses. By Allah I would have then entrusted you to a people who would not have acted upon my words but I would have obeyed them. Anyhow, now take me away from here'. His people then took him to his house. For some days he was not molested. Thereafter he was sent word that since all the people including his own people had sworn allegiance he should also do so. Sa'd said: 'This is not possible. Until I empty my arrow-case, besmear my lance with blood, attack everyone whom I can with my sword and fight on the side of the people of my family and tribe, who may support me, I will not swear allegiance at all. By Allah, even if the jinns also support you along with men, I will not swear allegiance, till I present my case before Allah'.

When Abu Bakr got news about it, Umar said to him that Sa'd should be allowed his way till he swears allegiance, but Bashir bin Sa'd said that since he insists in refusing allegiance he would not swear it till he is killed and some persons from his family and tribe also get killed, because he would not be killed alone. As such, it would be better if he was left alone and since he was all alone, leaving him thus would not harm them. So Abu Bakr and his party accepted Bashir bin Sa'd's suggestion and did not pursue him and since his behaviour in the matter of allegiance had been fully known this reply of his was taken to be just a sincere expression. From then Sa'd did not offer prayers behind Abu Bakr nor attended the congregation with him. In Haj also he did not perform the necessary rites with him. His behaviour remained the same till Abu Bakr's death".

Abdullah bin Abdur Rahman's narration ends here.

Zahhak bin Khalifa narrates: "At the time of appointment of the ruler, Khubbab bin Munzir stood up and taking out his sword said: 'I would just settle the matter. I am a lion, I am in a lion's den and a son of a lion'. Umar leapt over him and struck his hand. The sword fell down from his hand. Umar took it up and then leapt over Sa'd. Other people also leapt over Sa'd. Now all of them came one by one and swore allegiance. Sa'd also swore allegiance. That time presented a scene of the pre-Islamic days and there was great scuffle among them. Abu Bakr remained aloof from it. When people thronged over Sa'd, someone said: 'You have killed Sa'd'. Umar said: 'Allah may kill Sa'd. He is a hypocrite'. A stone chanced to come in front of Umar's sword and got split with his stroke".

(3) Extract from *Tarikh-i Tabari*, volume 1, part III, pp. 584 — 585. Before Abu Bakr's arrival, Umar was saying that the Holy Prophet was not dead and, if anyone said so, he (Umar) would kill him. In the mean time Ansar assembled at Saqifah with the aim of swearing allegiance to Sa'd bin Ubadah. Abu Bakr got this news. Abu Bakr, accompanied by Umar and Abu Ubaydah Jarrah, went to the Ansar and enquired what was going on. Ansar said: "All right, let there be one ruler from us and one from you". Abu Bakr said: "No; but we should be the ruler and you the vizier". Then Abu Bakr added: "Out of Umar and Abu Ubaydah you may select anyone to be the ruler; I am quite happy over it, because once some people came to the Holy Prophet and requested him that someone should be given to them as a trustee, the Holy Prophet said that he would give them a trustee who is really trust-worthy, and he then made Abu Ubaydah his deputy. That is why I like Abu Ubaydah to be your ruler". Thereupon Umar stood up and said: "Who among you would like to lower the position of one whom the Holy Prophet had kept forward". Saying this Umar swore allegiance to Abu Bakr and all others also swore allegiance to him. But at that time the Ansar, or some of them said that they would swear allegiance to Ali only.

Ziad bin Julayb narrates: "From there Umar came to Ali's house. There Talha, Zubayr and a few other Muhajirs were present. Umar said: "Get up, and swear allegiance to Abu Bakr or else I would set fire to this house and burn you all". Zubayr took out his sword and advanced towards Umar, but his foot got entangled in the floor-covering, and he fell down, and the sword fell out of his hand. Then people at once leapt over him and overpowered him".

This is the historian's picture of the first method of appointment of a caliph namely Ijma' or consensus of opinion of the people of consequence, showing how actually Abu Bakr came to occupy that office. In the above accounts we have tried to present certain excerpts from Tabari's history containing detailed description of the proceedings at Saqifah, by a perusal of which the reader can easily conclude that:

(1) Caliph Umar himself admits that allegiance was shown to Abu Bakr without prethought, but Allah saved the Muslims from its evil consequences. In that very speech Umar also warned the people that if such a proceeding was repeated again then though it was correct that Abu Bakr's allegiance as caliph was an unpreconceived affair, yet the swearer of allegiance and he, for whom it is sworn, both should be killed. These words of Umar furnish eloquent commentary on the proceedings of Saqifah. It is strange that an action taken by Umar and his associates in a hurry is regarded as a recognized method of appointment of a caliph and the person assuming that office in this way is regarded as Khalifa-e-Rāshid, but if someone else tries to act in the same manner, then he is liable to be killed. In other words, in such an important matter as succeeding the Holy Prophet, a particular principle is considered valid for Abu Bakr but invalid for others. This means that Umar considered himself most competent to lay down a principle for any matter as he liked and also enjoyed the power to veto it for others.

In this very account while narrating the proceedings of Saqifah, Caliph Umar says that when he and Abu Bakr along with Abu Ubaydah reached Saqifah, they found that

the Ansar were already assembled there and desired to swear allegiance in favour of their chief Sa'd bin Ubadah, as one of them had also announced. Umar says that he instantly understood that they were trying to split away and grab the rulership to themselves. In Caliph Umar's own words: "I had already conceived in my mind a speech for this occasion, but when I wanted to commence my speech, Abu Bakr prevented me. Thereafter Abu Bakr himself stood up and commenced his speech, in which, after referring to the merits of Ansar, he said that the Arabs would not tolerate the rule of anyone except the Quraysh, and therefore he liked either of the two namely Umar or Abu Ubaydah to be chosen as the ruler for them".

The above excerpt from Umar's narration clearly shows that in his view the action of Ansar at Saqifah was tantamount to an attempt at grabbing the rulership and he had also prepared in his mind a speech for this occasion but Abu Bakr did not give him a chance to speak. Nevertheless the speech which Abu Bakr delivered on the occasion was fully in accord with what Umar had conceived. This clearly shows that Abu Bakr, Umar and Abu Ubaydah had proceeded to Saqifah with full mental preparation under a preplanned scheme. The most important argument advanced by Abu Bakr for his caliphate against the Ansar was that the Arabs would not agree to anyone's rulership except that of the Quraysh.

This argument basically militates against the teachings of the Holy Qur'an. In Islam piety is the corner-stone of dignity and not tribe or clan. What the Holy Prophet expressed throughout his life was his staunch hatred against clan, colour and lineage. Islam negates everything that savours of tribalism, because, quite contrary to it, in Islam the criterion for distinction and dignity is piety, ability and morality. In violation of this fundamental teaching of Islam, Abu Bakr's caliphate was founded on the preferability and superiority of the tribe of Quraysh over others. It is strange that when one of the two major groups in Islam regards Ali as the rightful caliph by virtue of clear injunctions of the Holy Prophet, their contention

is rejected on the ground that Prophethood and caliphate cannot be allowed to run in the same family. In other words if Abu Bakr got the caliphate on the ground of being from the tribe of Quraysh, which was the Holy Prophet's tribe, he can become a caliph but if the same principle is applied for establishing Ali's right to caliphate, it is called untenable. The strongest ground for the distinction of Quraysh was that the Holy Prophet was from the same tribe. If this ground is taken as the basic one, then here also, Ali would enjoy the highest priority against all others, because he was not merely from the tribe of Quraysh but also from Bani Hashim which was the Holy Prophet's own family and was the first cousin as well son-in-law of the Holy Prophet.

As for Abu Bakr's argument that Arabs would not agree to anyone's rulership except that of the Quraysh, the question is that the Arabs did not accept the Holy Prophet's Prophethood without ado. As the author himself says, caliphate is in replacement of Prophethood. Therefore just as the Prophethood did not depend on the acceptance of the Arabs, in the same way Ali's caliphate did not depend on their acceptance. In fact it was under the orders of the Prophet and had nothing to do with the people's likings or otherwise.

Further, the representative of the Ansar at Saqifah put forward the suggestion that there should be one ruler from among the Quraysh and one from among the Ansar. In Caliph Umar's own words "there was a huge uproar on this suggestion. Everyone gave vent to his own ideas. I dreaded a serious rift in the whole nation, so I asked Abu Bakr to stretch out his hand for paying allegiance to him, Abu Bakr stretched out his hand and I swore allegiance to him. Thereafter all the Muhajirs and Ansar swore allegiance to him. Then we all thronged over Sa'd. Someone said we had killed Sa'd, whereupon I said: "Allah might kill Sa'd". By Allah, it was such a moment that the issue of Abu Bakr's caliphate was the most important, for, if we had not sworn allegiance to him, and had left the matter to the mercy of the Ansar, they would have surely paid

allegiance to someone else in our absence and in that case either we had to obey them against our will or to stage opposition resulting in serious trouble”.

A quotation about the above incident has already been given from Tabari's history in the previous pages. The exact words used in the uproar and what the various people actually said at that moment have all been described in detail by Tabari in the other volumes of his history. The comments thereon would be offered at the appropriate place. For the present, we are concentrating our attention upon the last portion of the above quoted statement of Caliph Umar, from which it is clear that in his own view the issue of Abu Bakr's caliphate was deemed to be important, because, if it had been given up, the 'Ansar would have paid allegiance to someone else against Umar's heart's desire and in that case, as he puts it, there were only two courses left, — either obedience or dissension. These words of Caliph Umar are certainly worth being written in gold as hereby he has candidly stated the real purpose of Abu Bakr being made the caliph. We cannot but admire this clear statement made by Umar on this issue.

An overall glance at the proceedings of Saqifah makes it abundantly clear that Umar completely pervades the whole affair; nay he and his policies seem to pervade the whole regime of the first three caliphs. In Saqifah, it was only Umar who trampled the great companion of the Holy Prophet Sa'd bin Ubadah and arranged the allegiance in favour of Abu Bakr by contrivance. From among Muhajirs, only three persons, Abu Bakr, Umar and Abu Ubaydah Jarrah were present there. Therefore there was no question of the allegiance for caliphate going in their favour. The Ansar were in overwhelming majority. To thrust the will of three individuals on the overwhelming majority is such a strange contrivance of distorting democratic activity that it remains unparalleled in the history of the world, not to speak of its being in conformity with the Holy Qur'an or Sunnah.

Another extract from *Tarikh-i Tabari* contains these words: "At the Saqifah Bani Sā'idah, all the Ansar or some of them said that they would swear allegiance only to Ali". From this it is clear that the Ansar, who were in overwhelming majority, intended to make Ali the caliph, but Umar did not want that Ali should have that office, and in his view, if the matter had been left to the Ansar, they would have chosen Ali as the caliph and in that case Umar had either to obey him against his wish or to create dissension resulting in rift and disturbance. To obey Ali was out of question for, if Umar could agree to that, he should have waited for Ali, members of Bani Hashim, and other Muhajirs, to assemble at the Saqifah before the matter was finalized. The other course, according to Umar, was to stage opposition which would create serious disturbance which was so dangerous for Islam at that moment that possibly Islam would have been ruined altogether. In other words, Umar would allow disturbance being created and Islam being ruined thereby but could not tolerate Ali to become the caliph. This is one side of the picture, which we have presented before our readers, appearing from Umar's own words and views recorded in history.

Now we present the other side of the same picture. *Tarikh-i Tabari*, volume 1, part III page 593, records:

Awana narrates that when all the people were ready to swear allegiance to Abu Bakr, Abu Sufyan came to all of them and said: "I am sure that all this will create serious trouble involving bloodshed. O sons of Abde Manaf! (i.e. the Holy Prophet's family) What right has Abu Bakr to meddle with your affairs. Where are those humble individuals? Then he said, O' Abul Hasan (Ali), stretch out your hand; I will swear allegiance to you". But Ali did not accept his proposal. Then Abu Sufyan recited some couplets meaning:

"No one can bear oppression except two individuals of the tribe, one of whom is like an ass and the other like the peg of the tent. The peg goes on sinking in the earth when hit on its head, while the ass groans under its heavy load, but no one feels pity on it".

Ali scolded Abu Sufyan and said: "By this proposal you mean to create disturbance; you have ever been causing harm to Islam. We are not in need of your advice"

On one side there is Umar who does not want Ali to be recognized as caliph, although according to the command of the Holy Prophet he was to be the caliph, for he was the most superior one among all the companions of the Holy Prophet by virtue of piety, knowledge, and services to Islam. From the point of view of voting also he carried the support of all the Bani Hashim and their allied tribes from among the Muhajirs and of all the Ansar of Medina, yet Umar did not like him to be the caliph at the risk of creating disturbance and trouble, resulting in the ruin of Islam. On the other side, we see Ali who is fully eligible to become the caliph yet he turns aside the offer of support from such a powerful man as Abu Sufyan only to avoid dissension in the ummah and to save Islam.

The reason why the speech, on which the above comments have been offered, was delivered by Umar in Medina on return from Haj, is that during Haj he had come to know that someone had said that when Caliph Umar died he would swear allegiance to such and such person. According to the Commentary of Sahih Bukhari by Qastalani, this man was Zubayr who had said that if Umar died he would swear allegiance to Ali, because Abu Bakr had been sworn allegiance quite abruptly without preconception. Umar thought it necessary to speak on the matter and so in his speech in Medina he confirmed that Abu Bakr was sworn fidelity as caliph without preconception yet he warned that if someone does the same again then both, the swearer of allegiance and the one, for whom it is sworn, would be killed. All this decisively establishes that the entire drama at Saqifah was staged only to deprive Ali of caliphate to which he was otherwise rightly entitled and that the hero or the villain of this great drama was Umar. As for the words of Umar that "Allah saved the Muslims from its evil consequences" it was really the patience and forbearance of Ali and his great sacrificial decision to let his rightful claim be trampled that saved Islam from

destruction. This obligation of Ali on Islam remains unparalleled in the history of the world. The same spirit was found only in the unique sacrifices of his own sons Hasan and Husayn, who again, each in his own way, saved Islam from decaying.

* * *

Now we would like to offer detailed comments on some of the aspects of the proceedings at Saqifah in the light of the extracts from *Tarikh-i Tabari*, volume 1, part IV, quoted above.

After the demise of the Holy Prophet the Ansar of Medina assembled at Saqifah and said that they would appoint Sa'd bin Ubadah as the ruler. Sa'd recounted the distinctions of Ansar over Muhajirs, their services towards the Holy Prophet, towards the Muhajirs and towards Islam, which they had rendered after the Holy Prophet's migration to Medina. He also said that they were the cause of the consolidation and strength of Islam. He recalled that for thirteen years the Holy Prophet carried on preaching in Makka but no one except a few persons responded to his call. His own kinsmen in Makka became his avowed enemies, so much so that he had to migrate to Medina. It was Ansar who fought the enemies, defending the Holy Prophet, his companions and Islam, as a result of which the enemies were forced either willingly or under force of circumstances to submit to Islam. Thus it was through the Ansar that the Holy Prophet subjugated the world. The record of history says:

"As Umar got the news of this meeting he came to the house of the Holy Prophet and sent for Abu Bakr who was inside. At that time Ali was busy preparing the Holy Prophet's body for burial. Umar sent word to Abu Bakr to come out to him but Abu Bakr replied that he was busy. Umar again sent word that he was confronted with something very special and that Abu Bakr's presence was very necessary. Abu Bakr came out. Umar said to him: "Do you not know that Ansar have assembled at Saqifah and are planning to make Sa'd bin Ubadah the ruler and the least harmful proposal that someone has put forward is that

there should be a ruler from among the Ansar and another from among the Muhajirs". Both of them hastened towards Saqifah. On the way Abu Ubaydah met them. He also accompanied them".

In this background the first question that arises in the reader's mind is to know what sort of democratic action it was that out of all the people assembled in the house of the Holy Prophet Umar called out only Abu Bakr for going to Saqifah. Was there no companion of the Holy Prophet fit enough to be called to join in the deliberation for appointing a caliph. Obviously Ali and other members of Bani Hashim were most concerned persons who suffered the loss in the tragic death of the Holy Prophet and were busy in preparing his body for burial. Would it not have been proper if the proceedings of appointment of a caliph were postponed till the obsequies was over. It would not have taken more than two or three hours so that all the people would have appointed a caliph by mutual consent, although Ali should not have been ignored, because he had expressly been declared as caliph by the Prophet under the command of Allah. In Umar's own words only Allah saved the Muslims from the evil consequences of this precipitate and unpreconceived act of selecting a caliph. But impartial students of history know well that the existing division of Islam into different groups is mainly due to this very hasty and un-preconceived way of appointment of the caliph. If Bani Hashim, the companions of the Holy Prophet and the Ansar, had all been given a chance to participate in the deliberations for appointment of a caliph, and a caliph had been appointed with their concurrence, then at least the essential requirement of concensus would have been fulfilled, and Umar would not have felt the need to warn in his speech that such a performance should not be repeated, and no one should thenceforth be made a caliph in an unpreconceived manner. It is well known that on Umar's death there was no caliph for three consecutive days. Similarly, if, after the demise of the Holy Prophet, no caliph had been appointed for a few hours, nothing wrong would have happened. For three days after Umar's

death Medina did not suffer any calamity. Likewise after the demise of the Holy Prophet it would have suffered no calamity at all, for the obsequies did not take more than two to three hours.

Further, it is found that at this juncture Umar said that he had thought of a speech for the occasion but Abu Bakr did not allow him to speak and instead he himself spoke. Nevertheless, whatever Abu Bakr spoke was just in accord with what Umar himself had thought of. This statement of Umar clearly indicates that all this was done according to a well-planned scheme and with full mental preparation.

In his speech Abu Bakr threw light on the services of early Muhajirs and also praised the services of the Ansar and proposed caliphate for the Muhajirs and minister-ship for the Ansar, whereupon Khubbab bin Munzir said: "O' group of Ansar, do not listen to anyone in this matter. Take over the rein of authority in your hands. All the people are under your protection. No one dare oppose you and no one would go against your view".

Umar replied to this in these words. "By Allah, Arabs would never agree that you should rule over them while their Prophet belonged to a different tribe, and they would not hesitate accepting the rule of the tribe to whom the Holy Prophet belonged". From these words it becomes evident that this campaign of caliph-making was being carried on at Saqifah on the basis of tribal affinities. Despite several years of continuous companionship of the Holy Prophet enjoyed by Abu Bakr and Umar, they had not cast off the ideas of tribal affinity from their minds. They were repeatedly establishing their right to caliphate as against the Ansar on the score of being Qurayshite, although, as we have said before, Islam stood for the removal of tribal affinities and encouraged high human qualities.

A perusal of these historical records shows that as against the tribal superiority of Quraysh, the Ansar considered themselves eligible for caliphate on the basis of their services for the cause of Islam and in the words of Khubbab bin Munzir, they were prepared to settle the issue through

sword. But at this stage the tribal rivalry of the Ansar's tribe of Aws against that of Khazraj came to the help of the Quraysh as their man Bashir bin Sa'd hastily swore allegiance to Abu Bakr even before Umar or Abu Ubaydah could do so, and in this way he supported the Quraysh on account of his jealousy with the tribe of Khazraj to whom Sa'd bin Ubadah belonged. After Bashir the other members of the tribe of Aws preferred to support the tribe of Quraysh rather than their rival tribe, Khazraj, and therefore ignoring Sa'd bin Ubadah, they swore allegiance to Abu Bakr, because the people of Aws feared that, if once the people of Khazraj got the caliphate, they would become superior to them for ever and would never give them any share in government. In other words the tribe of Aws swore allegiance to Abu Bakr lest the people of Khazraj should become superior to them through securing the caliphate. The main aim of the people of Aws was to secure superiority and a share in government. Thus, at this time, these people were aiming at enhancing their position by securing governmental authority and getting a share in the government instead of serving the cause of religion.

In fact, Bashir bin Sa'd also received a reward throughout his life. He always enjoyed high position before the caliph, serving as the special adviser in matters relating to Ansar. During Umar's reign he was the governor and revenue-in-charge of Madāin. After Uthman's murder he carried the blood-stained shirt of Uthman and the severed fingers of his wife Na'ilah to Mu'awiyah's court at Damascus and secured political asylum under him. Mu'awiyah hung this shirt of Uthman and fingers of Na'ilah in the Jame' Masjid of Damascus and in this way he kindled such a serious fire of hatred against Ali as eventually resulted in the well-known Battle of Siffin in which about a lakh Muslims were killed on both the sides while No'man bin Bashir was the only notable Ansari who took part in that battle from Mu'awiyah's side. Even after that, this man continued to enjoy high position in the court of Mu'awiyah. Mu'awiyah had made him Governor of Kufah. He held this office till Mu'awiyah's death when Yazid replaced him by

Ubaydullah bin Ziyad for fighting against Imam Husayn.

The treatment meted out to Sa'd bin Ubadah at Saqifah has been narrated from Tarikh-i Tabari quoted previously. He was the chief of Khazraj tribe. When the Holy Prophet was staying in Baytul Arqam in Makka, Sa'd met him at Aqaba along with seventy men of Medina during Haj season and swore allegiance as Muslims. It was Sa'd who, after his allegiance to the Holy Prophet at Aqaba invited him to Medina and thereafter rendered such valuable services to the Holy Prophet and for his mission that by dint of his sacrifices Islam soon rose as a conspicuous political power in Medina. He was one of the twelve spokesmen of the Ansar. He was their chief and was very generous. He took part in the Battles of Badr, Uhud, Ahzab and all other encounters along with the Holy Prophet. When the Holy Prophet migrated to Medina Sa'd used to send for him everyday a big bowl containing soup of meat, milk, vinegar, olive, or of ghee, but mostly it was of meat. Sa'd's bowl rotated in the houses of the Holy Prophet's wives as it was sent to the Prophet wherever it might be.

Sa'd bin Ubadah was sick at the time of the meeting at Saqifah. In spite of that people trampled him so much that he was about to die. Someone said: "Save Sa'd; don't trample him". Umar then said "Allah may destroy him, do kill him" and he himself stood towards his head saying "I do want to trample you to death".

In short the maltreatment, to which Sa'd was subjected and the meanness shown towards him in spite of his high position and meritorious services referred to above, were too unbecoming of the companions, and present a very bad picture of the society of those days although it is often so highly spoken of. In fact it does not look to be different from the scene of some electioneering campaign of these days. However, Sa'd bin Ubadah did not pay allegiance to Abu Bakr or Umar all his life, nor did he ever offer prayers in the leadership of either of them.

When Umar became the caliph he, one day, met Sa'd on a street in Medina and said: "O Sa'd". He also said.

“O Umar”, Umar said: “You are what you are”. Sa’d said “Yes I am what I am. The government has now come in your hands. By Allah Abu Bakr was more loved than you are. By Allah I have entered the day in a position that I hate being near you”. Umar said: “He who does not like to be near his neighbour should move away from him”. Sa’d then said “I have not forgotten that, and I am about to acquire neighbourhood of those who are better than you are”. Before long in the early days of Umar’s caliphate he shifted to Syria and died in Houran.

As has already been shown in the foregoing pages, Bashir bin Sa’d enjoyed a high position in the court of the caliph and served as special adviser to Abu Bakr as well as Umar in the matters concerning Ansar. The advice that he gave to Abu Bakr in respect of Sa’d bin Ubadah was really a good piece of his statesmanship. If, according to Umar’s view, Sa’d bin Ubadah had been dealt with severely, then not only Sa’d but his whole tribe (Khazraj) and, in their sympathy, the tribe of Aws too would have plunged into regular fighting and the streets of Medina would have been covered with Muslims’ blood. This is because Sa’d was an individual who enjoyed the confidence of all the Ansar, who were of the view that if on account of political machinations, Ali remained deprived of caliphate, then it was their right to have the caliphate and therefore of Sa’d who was their chief. Accordingly, the severe manhandling of Sa’d bin Ubadah at Saqifah, when according to Tabari, a scene like that of pre-Islamic days was created and there was exchange of dialogues from all sides, so much so that people climbed over Sa’d and when someone warned them not to trample down Sa’d, Umar said “May Allah kill Sa’d, do kill him”, all this had such a lasting effect on Sa’d’s feelings that he did not ever offer prayers in the leadership of Abu Bakr, nor participate in the congregational prayers, nor performed Haj with him.

Before closing this review of the proceedings of Saqifah as contained in *Tarikh-i Tabari* we would like to recount here a narration from ‘*Izalah*’ as the last point on the subject:

“So Abu Bakr and Umar proceeded to Saqifah and cut short this dissension with the sword of their words. The narrators have differed in relating the account of this affair. Everyone of them has retained some part of it and left out the other part. We are quoting here all the various narrations so that the essential matter may be established. Umar’s narration which also contains a reply to the point that Abu Bakr’s allegiance as caliph was something abrupt and sudden, runs somewhat like this. The Ansar said: “O people of Quraysh, there would be one ruler from us and one from you”. At that moment Khubbab bin Munzir, (from among Ansar) stood up and said: “I alone am enough for this purpose of yours. Rather, you cannot do without me”. Abu Bakr said: “Wait a bit, don’t be hasty”. Then Umar said: “At that time I wanted to speak but Abu Bakr bade me keep quiet. Then he, after glorifying Allah, said: “O people of Ansar, by Allah, we do not deny your position nor deny your rights or the services you have performed for the cause of Islam. But the point is that, as you also realize, the prestige which the Quraysh enjoy in Arabia is not enjoyed by anyone else. Arabs would not be unanimous in support of the caliphate of anyone except that of Quraysh. I appeal to you, in the name of Allah, not to create dissension and become the cause of something which may cause damage to Islam. I deem it proper that you pay allegiance to either of these two; Abu Ubaydah or Umar, because, both of them are trust-worthy”. Umar said further: “Abu Bakr said everything that I wanted to say on the occasion except that I also wanted to add that if I am killed and brought to life, and again killed and brought to life, and my being killed without any fault of mine, it would be more acceptable to me than to be made a ruler of a people among whom Abu Bakr is also present. After Abu Bakr I spoke and said: “O Ansar and O Muslims! After the Holy Prophet Abu Bakr is the most deserving person for caliphate because he was the Holy Prophet’s companion in the Cave and is “Sābiqul Mubin”, that is, foremost in good deeds. Thereafter I took hold of Abu Bakr’s hand but a man among the Ansar preceded me and

swore allegiance to Abu Bakr. After him I swore allegiance and thereafter other people followed suit. People said, Sa'd bin Ubadah had been killed. I (Umar) said: "Kill him, Allah has killed him". After this we got back and Allah had thus made all the Muslims unanimous on Abu Bakr's allegiance. This is the meaning of Abu Bakr's allegiance being an abrupt affair. However Allah favoured us with its good effects and saved us from its mischief. So if someone secure allegiance in this manner it is not proper to disagree with him nor with him who swears allegiance". This narration is recorded by Bukhari and Ibne Abi Sha'iba. The narration quoted here is that of Ibne Abi Sha'iba.

Izālatul Khaifā, volume II, page 51.

Thereafter Zayd bin Thabit stood up and said: "The Holy Prophet was from among the Muhajirs. Therefore his caliph should also be from among the Muhajirs, while we would serve as his supporters and helpers just as we served the Holy Prophet as his supporters and helpers". (Izālah, volume 2, pp. 49 – 51)

The above is one of the innumerable narrations of the proceedings at Saqifah and on many of them we have already offered copious comments. However, since this narration has been adopted by the author himself, we have included it here in further support of what we have already said.

- (1) This narration is the true picture of what happened at Saqifah.
- (2) It proves that Abu Bakr's allegiance was performed abruptly and suddenly.
- (3) Ansar had claimed: "There should be one ruler from us and one from you".
- (4) Khubbab bin Munzir who was the spokesman from the side of the Ansar was stopped short from speaking.
- (5) In this whole assembly there were only three persons from among Mahajirs, namely, Abu Bakr, Umar and Abu Ubaydah Jarrah.
- (6) There was no representative of Bani Hashim there and the whole proceedings took place when Bani Hashim were busy in preparing the sacred body of the Holy Prophet

for burial.

(7) In support of his eligibility to caliphate Abu Bakr advanced the only argument of being a Quraysh. This establishes that the host of traditions attributed to the Holy Prophet for allegedly establishing the right of Abu Bakr and Umar for caliphate that are now found in the books of traditions were not known to these gentlemen. If they had known them they would have certainly argued on that basis for the establishment of their case for caliphate in the proceedings at Saqifah. On the other hand Ali has time and again, argued for his right of caliphate on the basis of the numerous traditions of the Holy Prophet in his favour. He also called out people in the crowds and assemblies to bear witness to those traditions and people did confirm those traditions. These traditions are accepted by both Sunnis and Shi'ahs. In the same way if there had been even one tradition as a sure proof for Abu Bakr's or Umar's right to caliphate they would have certainly quoted it and asked the people gathered at Saqifah to bear witness to it.

(8) If caliphate could be a right of the Quraysh because of their kinship with the Holy Prophet then Ali was the nearest individual by way of kinship to him. That is why, when, soon after the closure of the scene at Saqifah, Ali was informed of Abu Bakr having being made caliph, Ali enquired on what grounds Abu Bakr was declared caliph. He was told that it was done on the ground of being from an off-shoot of the tribe of Quraysh. Then Ali remarked: "These people stick to the off-shoot but forsake the fruit; if the people of Quraysh are off-shoots, we, the descendants of Muhammad, are the fruits".

(9) The first individual from among Ansar who swore allegiance to Abu Bakr at Saqifah belonged to the tribe of Aws namely No'man bin Bashir bin Sa'd and he did so because he did not relish the idea that the chief of the rival tribe of Khazraj should become the caliph.

(10) Sa'd bin Ubadah was trampled down in these proceedings. Umar himself said "Allah has killed him. He should be killed". Sa'd bin Ubadah was the chief of Khazraj tribe.

Three years before hijra he came to Makka and accepted Islam at the hands of the Holy Prophet. Next year he came to the Holy Prophet in Makka with seventy men and invited him to Medina. It was after his invitation that the Holy Prophet migrated to Medina. The question is as to what merit of companionship is depicted by Umar's words uttered in respect of this great companion of the Holy Prophet namely that "Allah has killed him. He should be killed". If the caliphate established in this manner was an abrupt affair, what proof can be furnished to establish its rightfulness; and if there be such a proof then what does its unlawfulness for others mean?

* * * * *

TEXT

"One of the requirements of caliphate is that from paternal side the caliph should be a Qurayshite, because Abu Bakr had kept Ansar out of caliphate on the basis of the tradition wherein the Holy Prophet was reported to have said: "The caliphs would be from Quraysh".

(Izālah volume 1, page 32).

COMMENTS

This tradition is found in the Sahab-i Sittah (the six famous books of traditions of Sunnis) and in almost all the collections of traditions. Another tradition which exists in almost all books of traditions and which we quote here from Tarikh-i Khulafā of Jalaluddin Suyuti, Urdu translation, page 8, runs as follows: "Abdullah bin Ahmad says that Jabir bin Sumrah narrates from the Holy Prophet: "Islam would remain in power till there have been twelve caliphs; all from Quraysh". This has been narrated by Shaykhain i.e. Abu Bakr and Umar.

These are two out of the many traditions on the basis of which caliphate has been confined to Quraysh. Nevertheless the basis of veracity of this tradition has not been stated by the traditionists and scholars, who have narrated it. But from the common man's point of view the follow-

ing thoughts arise in our minds.

(1) It was the tribe of Quraysh which was the first to oppose the Holy Prophet and to impede the mission of Islam. These people perpetrated the atrocities on helpless Muslims with which the pages of history still remain dyed. It was the Quraysh whose first target of oppression were Ammar's father and mother namely Yasir and Sumayyah who laid their lives in the cause of Islam. These two are thus the first martyrs in the name of Islam. It was their blood which was first shed by Quraysh on account of Islam.

These very Quraysh subjected the Holy Prophet and his entire family to complete social boycott for full three years during which this noble family remained interned in the mountainous valley known in history as the Sha'b-i Abi Talib where they suffered such severe hardships that eventually they had to live on bark and leaves of trees only. It was the Quraysh who made several attempts to end the life of the Holy Prophet but were always unsuccessful because of the protection afforded to him by his uncle, guardian and protector Abu Talib. However when after the death of Abu Talib, the people of Quraysh decided to kill the Holy Prophet; he migrated from his homeland under the command of Allah.

(2) After the Holy Prophet's migration, it was the people of Quraysh who placed all sorts of impediments in his mission for full eight years. All the battles that were forced upon the Holy Prophet in and around Medina were the result of direct or indirect machinations of these very Quraysh. The infidels of Quraysh directly attacked Medina. This event is known as the Battle of Badr in which their ring-leaders Atba, Sha'ibah and Abu Jahl played a conspicuous role against the Muslims and Islam. Thereafter, in all the battles, the most wicked conspirator was Abu Sufyan bin Harb, the chief of the Quraysh. In various confrontations with the Jews and Christians in which the Holy Prophet himself took part, it was this very Abu Sufyan who played the most mischievous role.

In short, it was these very Quraysh who did not

allow the Holy Prophet a day's rest during the first eight years of his life in Medina and continued impeding his sacred mission. In the eighth year of Hijra, however, he conquered Makka and the unbelievers of Quraysh had no alternative except to save their lives by acknowledging the formula of Islam. Accordingly these people are counted among those Muslims who accepted Islam after suffering consecutive defeats. They had no alternative but to accept Islam. The Holy Prophet called them "Muslims by Consolation" and spared them from being killed saying "Go away; you have been spared".

(3) The story of twenty one years' continuous opposition of the Holy Prophet and his sacred mission by the Quraysh is so long that a full separate volume would be needed to cover it. If the Quraysh had become successful in their opposition to Islam and its Founder, Islam would have long before been obliterated from the surface of the globe.

How strange it is that this tribe, which was so staunch an enemy of Islam and its principles, suddenly became so beloved of the Holy Prophet that he confined the question of his succession and caliphate to this very tribe till Doomsday. Should we take it to be the reward of their enmities towards Islam, or was it a result of his (Allah forbid) pro-tribal feelings? Does it not show that the Holy Prophet, Allah forbid, believed in the superiority of the Arabs over non-Arabs and among Arabs that of the tribe of Quraysh? And if that be so how can Islam's claim for equality of all individuals stand?

In this connection we give hereunder an extract from the famous book *al-Fitnatul Kubra* by Dr. Taha Husayn (Egypt).

"In short, the issue of the superiority of Quraysh which abruptly came to the fore-front in this manner was beyond ordinary man's comprehension and conception and was misunderstood. Abu Bakr's aim was that caliphate should remain among the Muhajirs for so long as they were capable of handling it but the people of Quraysh turned its direction towards their own family and for their own good, without caring for an important fundamental of

Islam i.e. equality of all Muslims. After having adopted this course the Quraysh took one further step, which had a far reaching effect on the life of the Muslims. They accorded superiority to Arabs over all those, who did not come of Arab families. Thus it is well known that serious mischiefs resulted from confining the caliphate to the tribe of Quraysh since it was this wrong sense of superiority that was responsible for transferring the power from Bani Umayyah to Bani Abbas". (Urdu translation p. 57)

(4) During the last days of his rule, Caliph Umar often said that if Sālim, the slave of Huzayfah, had been living, he would have made him caliph after him, although Sālim was neither from the tribe of Quraysh nor was he an Arab, as he had come as a child from Astakhar in Iran. If the tradition that caliphs should be from Quraysh is taken as correct, how was it possible for Umar to forget and ignore it so soon so as to wish to make a non-Quraysh and non-Arab person as caliph after him, particularly, because in Saqifah Umar himself was responsible for arguing the case of caliphate in favour of Abu Bakr on the basis of this very tradition. Hence it cannot be gainsaid that Umar himself did not believe in the veracity of this tradition.

The above study would lead the reader to realize that just as the settlement of caliphate in favour of Abu Bakr was an abrupt or unpreconceived affair, similarly, the theory that "caliphs should be from Quraysh had been hastily propounded without any fore-thought, with the sole aim of depriving the Ansar of caliphate. That is why in his statement which we have already quoted above, Dr Taha Husayn holds that "the issue of the superiority of Quraysh which abruptly came to the fore-front in this manner was beyond ordinary man's comprehension and conception". Dr Taha Husayn's words emphasize that the superiority of Quraysh came to fore-front in such a way that Muslims in general had no idea of it. If this had been a correct tradition, the Muslims should have known it beforehand and would have hardly believed that Islam which aimed at establishing of equality among all individuals would in violation of its own fundamental teaching, impose on them

for good an anti-Muslim tribe to rule. Dr Taha Husayn is certainly very correct in saying that such a situation was beyond ordinary man's comprehension.

When we ponder over the tradition "the caliphs would be from Quraysh" the inescapable conclusion that we draw is that the fabricators of it had not mentally grasped the idea of tribal affinity and the Islamic principle of overall equality of all individuals despite twenty three years' continuous teaching by the Holy Prophet. At the time of putting forward this tradition, as an argument to grab the caliphate, they did not seem to have realized that the very argument by which they were claiming superiority for Quraysh over others could be applied for superiority of Bani Hashim among Quraysh and for the descendants of the Holy Prophet among Bani Hashim. However it is also a fact of history that the families of Bani Hashim (the family of the Holy Prophet), Bani Adi (of Umar) and Bani Taym (of Abu Bakr) had been at daggers drawn from pre-Islamic period as also mentioned by the author himself in *Izālah*, volume 1, page 607 in the following words:

TEXT

"In pre-Islamic days enmity existed between Bani Hashim, Bani Adi and Bani Taym".

In the light of these historical facts it becomes as clear as day-light that the proceedings at Saqifah were nothing short of a well-planned contrivance to deprive Bani Hashim of the right of caliphate because of enmity and tribal rivalry that had been in existence from pre-Islamic days.

The author says: "The caliph in power who is himself just, may select from among the Muslims an individual who holds all the qualifications of a caliph and then explains his selection to the people gathered in his audience bidding them to follow him. Then this individual who has been so selected would stand particularized out of all those who might have been holding all the qualifications of being a caliph and it would be binding on the Muslims to accept him as such. Umar was appointed caliph in this manner".

Evidently the author is trying to recognize "nomination" as one of the methods of appointment of a caliph only because Umar had been appointed caliph through nomination by Abu Bakr. Otherwise the author's own leader, namely Umar, had himself rejected the Holy Prophet's desire to appoint a caliph by nomination on the excuse that the Holy Prophet was, Allah forbid, talking senselessly and that the Holy Qur'an was enough for our guidance. It is really strange that when Abu Bakr dictates his will during his serious illness that led to his death and during dictation he went off in a faint and Uthman who was writing down the will writes down of his own accord: "and I appoint Umar as caliph over you after me" to which he agreed on regaining senses, and people also protested to him against doing so, on the ground that he was appointing such a harsh man as Umar as caliph over them. What then would be his reply before Allah for this action? Despite all this the appointment of Umar as caliph by will and nomination of Abu Bakr is now regarded as a valid way of appointment of a caliph. How strange it is that the Holy Prophet's intention to nominate Ali as caliph by will was not allowed to materialize by contending that he was talking senselessly. This travesty of political manoeuvring needs no comment.

Now, against Abu Bakr's nominating Umar as the caliph, we bring to light the clear and unequivocal nominations and announcements of the Holy Prophet made under command of Allah in favour of Ali to be his caliph and successor after him, a perusal of which would convince the reader that against these countless nominations and declarations of the Holy Prophet the nomination of Umar by Abu Bakr is not stronger than a spider's web, it is rather weaker than that.

(1) *Tarikh-i Tabari*, volume 1, part III, pp. 77 – 78.

Ali ibn Abi Talib narrates: "When the verse, *Mubammad! Warn your kinsmen*. (al-Qur'an 26:214) was revealed, the Holy Prophet called me and said: O Ali, Allah has commanded me that I should convey the message to my kinsmen, but I find myself helpless in

the matter because when I call them, they would cause me harm and trouble. I was therefore keeping quiet in the fulfilment of this command but in the mean time Jibra'il came to me and warned me that if I did not carry out the Divine command He would put me to chastisement. So you prepare food of half or three/fourth kilo in quantity and put a roasted leg of a sheep over it. Then also arrange a bowl of milk full to the brim. Thereafter invite, on my behalf, all the members of the family so that I may speak to them and convey them the Divine Message". I did as the Holy Prophet bade me do and then brought the family of Abdul Muttalib, who at that time comprised forty men, before the Holy Prophet. They included, among others, the Holy Prophet's uncle Abu Talib, Hamzah, Abbas and Abu Lahab. When all of them had assembled the Holy Prophet ordered me to bring the food that had been prepared for them and I brought it. The Holy Prophet took out a piece of meat from it and cutting it into pieces, placed them on the corners of the dining-cloth. Then he asked all of them to begin eating in the name of Allah. The whole party ate their fill while I could only see their hands moving. I swear by Him Who holds my life in His control that each one of them could have eaten all the food that I had prepared for all of them. When they had finished the Prophet asked me to give them water to drink. I brought that bowl and all of them drank their fill, although, by Allah, it was just so much that a single one of them would have emptied it. The Holy Prophet then tried to speak to them but before he could start Abu Lahab said to them all: "Look, he has been practising magic for long". Hearing this the whole group got dispersed. The Holy Prophet could speak no word to them and said to me: "Did you see how this man did not even allow me to speak and all the people have left. Tomorrow again prepare the same quantity of food and invite all of them". So next day again I prepared the same quantity of food and milk and invited them all to the Prophet. When they were all assembled the Holy Prophet asked me to bring the food as I had done previous day. I brought the food and the Holy Prophet did

the same as he had done before and with the blessing of his action all of them ate to their satisfaction. Then the Holy Prophet asked me to give them milk to drink. I brought that bowl and all of them got satisfied with it. After that the Holy Prophet said to them: "O' Banu Abdul Muttalib, I do not think any Arab ever brought you a better bliss than I have brought to you. It involves the good of this world as well of religion. Allah has commanded me to invite you to this bliss. Who among you is willing to share this burden of mine so that he may be my brother, vicegerent and successor. On this call all of them remained quiet and no one responded to it, but I spoke although I was the youngest and said: "O' Prophet of Allah I offer myself to share your burden". The Holy Prophet took hold of my neck and announced: "This is my brother, my vicegerent and my caliph. Listen to his word and carry out what he bids". Thereupon the whole party broke in laughter saying to Abu Talib. "Listen, you have been told to obey and carry out the commands of your son".

This event has been described by almost all the historians and traditionists. A few references are noted below. *Tarikh-i Tabari* by Ibn Jarir Tabari, *Tarikh-i Kamil* by Ibne Athir; *Tarikh-i Habibus Siyar* by Ghyasuddin Hirvi; *Hayat-i Muhammad* (1st edition) by Muhammad Husayn Haikal; *al-Bidayah wan Nihayah* by Ibne Kathir; *Kanzul 'Ummal* by Ali Murtaqi Hindi; *Sharh-i Nahjul Balaghah* by Ibn Abil Hadid Mo'tazili; *Riyazun Nuzrah* by Muhibbuddin Tabari; *Siratul Halabyyah* by Ali bin Burhanuddin Halabi Shafi'i; *Musnad* by Imam Ahmad bin Hambal; *Mustadrakus Sahihayn* by Abdullah Hâkim; *Minhajus Sunnah* by Ibne Taimyyah; *Shawahidut Tanzil* by Haskani; *Nasimur Riyaz fi Sharh Shifa-e-Qazi Ayaz* by Shahabuddin Khifaji; *Kifayatut Talib* by Muhammad ibn Yusuf Kanji Shafi'i; *Rauzatus Safa* by Khawand Shah; *Tarikh-i Damishq* by Ibn Asakir Shafi'i; *Nuzulul Abrâr* by Muhammad Mu'tamad Khan Badakhshi; *Salahul Aniyya Rauzatun Nadiyyah* by Muhammad bin Ismail.

Reference to European writers: Gibbon's "Decline and Fall of the Roman Empire"; Oakley's "History of

Saracens"; Carlyle's "Heroes and Hero Worship"; Irving's "Successors of Muhammad"; Ghilman's "History of Saracens" and Davenport's "An Apology for Muhammad and Qur'an".

The above account of this important event records the first public declaration made by the Holy Prophet in compliance with the command of Allah contained in the verse "*Warn your kinsmen.*" etc.

Surely the Holy Prophet knew fully well the aims and objects of his great mission. He also knew that his mission and his Prophethood is to remain effective till the Last Day. It was therefore necessary that in the very first public declaration of his Prophethood the successor who was to carry out his mission after him in this world should be clearly mentioned and it should be clearly pointed out as to who was the most capable person to carry out his mission after him. That is why, in this very selected gathering, in which the Holy Prophet presented his mission, no one, except Ali, could evince the courage to support him. We also note that holding Ali's neck, the Holy Prophet announced: "This is my brother, my vicegerent and my caliph. Listen to his words and obey and carry out what he bids".

These words of the Holy Prophet clearly show that he is making announcement of the individual who was to be his sharer in his mission, his vicegerent and his successor and those present in that gathering also understood him to be making such an announcement. That is, their minds also caught the same sense of the words of the Holy Prophet. That is why on hearing the Holy Prophet's words the whole assembly started laughing and they said to Abu Talib "Listen, you have been ordered to obey and carry out the commands of your son".

The Holy Prophet made this announcement at a time when he was in a state of helplessness with no one to support him in his great task.

The pledge made by Ali at this moment was fulfilled by him in its word and spirit all through his life. There was not a single moment in Ali's life when he might have dis-

obeyed the Holy Prophet or failed to propagate his mission.

On his side the Holy Prophet on numerous occasions described the merits and distinctions of Ali in such a manner and entrusted to him for accomplishment such responsible tasks in the service of Islam, that it becomes abundantly clear that he desired to make it known that Ali was to be his caliph and successor after him. For example:

(1) On the night of migration to Medina he made Ali sleep in his bed.

(2) In all the Islamic battles in which Ali took part he was invariably made the standard-bearer of the army.

(3) The recitation and conveying of certain verses of Surah al-Bara't (the ninth chapter of the Qur'an) was entrusted to him.

In the 9th year of hijra the Holy Prophet sent Abu Bakr to Makka to convey certain verses of Surah al-Bara't (Taubah). He asked him to recite them over to the Quraysh unbelievers during Haj days. Soon thereafter the Holy Prophet deputed Ali to overtake Abu Bakr, take back the verses in question from him and proceed to Makkato recite them over to the unbelievers there. Accordingly Ali complied with the orders of the Holy Prophet. On return to Medina Abu Bakr enquired from the Holy Prophet whether any Divine command had been revealed about him. The Holy Prophet replied: "No, but I was commanded by Allah that either I myself should convey those verses to the unbelievers or someone from among my Ahlal Bayt should do so. In another tradition which has been related by Nisa'i and Tirmizi the Holy Prophet is reported to have said: "No one except Ali can convey a Divine Message on my behalf".

This event has also been described by the author in Izalah and his version is as follows:

"The narrators have erred in saying that the Holy Prophet called back Abu Bakr in this case. The fact is that the Holy Prophet made Abu Bakr unopposed head of the Haj caravan and originally he also gave Surah al-Bara't to him but subsequently Jibrail came and said that Surah al-Bara't should be conveyed by Ali. Tirmizi has related on

the authority of Anas that the Holy Prophet originally sent Abu Bakr with Surah al-Bara't, but later calling him back, said that no one except his Ahl al-Bayt could convey it and so he sent Ali and entrusted Surah al-Bara't to him. Sa'd bin Abi Waqqas narrates that the Holy Prophet sent Abu Bakr to the people of Mecca with Surah al-Bara't and soon after him he sent Ali who took back the Surah from Abu Bakr. This caused a bit of disheartening to Abu Bakr. The Holy Prophet clarified: "O' Abu Bakr, this could be done by me or by someone from my Ahl al-Bayt".

References: Tabaqat by Ibne Sa'd; Musnad by Imam Ahmad bin Hambal; Riyazun Nuzrah by Muhibbuddin Tabari, Mustadrakus Sahihayn by Abdullah Hâkim; Tarikh by Abul Fida; Tarikhul Khamis by Husayn Dayarbakri; Tarikh-i Habibus Siyar by Ghyasuddin Hirvi; Sahih by Bukhari, (Kitabus Salat); Fathul Bari by Ibne Hajar 'Asqalani; Umdatul Qari by Aini; Kanzul 'Ummal by Ali Muttaqi Hindi; Nuzulul Abrar by Mirza Muhammad Mu'tamad Khan Badakhshi; al-Durrul Manthur by Jalaluddin Suyuti; Tarikh Kamil by Ibne Athir; Tarikhul Umam wal Muluk by Ibne Jarir Tabari; Tafrihul Ahabab by Hasan Ali Muhaddith; al-Bidayah wan Nihayah by Ibne Kathir Shâmi; Arjahul Matalib by Ubaydullah Amritsari; Qurratul Ainain by Shah Walyullah; Tarikh by Ibne Khalladun; Manaqib-e Murtazavi by Muhammad Swaleh Kashfi; Tazkira Khawasul Ummah by Sibte Ibne Jauzi; Madarijun Nubuwwah by Shah Abdul Haq; Ma'arijun Nubuwwah by Mulla Moin; Sahih by Tirmizi; Sharh Nahjul Balaghah by Ibne Abil Hadid Mo'tazili; Jame'ul Jawame' by Jalaluddin Suyuti; Tafsir Ma'alimut Tanzil by Baghvi; Tafsir Talkhis by Yusuf bin Hasan al-Kawwâshi; Siratul Halabyyah by Ali bin Burhanuddin Halabi; Yanabi'ul Mawaddah by Shaykh Sulayman Qandozy; Wasilatun Najat by Mulla Muhammad Mubin Farangi Mahalli; Matalibus Su'yul by Shaykh Muhammad bin Talha Shafi'i; Manaqib Khwârazmi by Akhtab Khwârazami.

(5) The Holy Prophet deputed Khalid bin Walid towards Bani Khuzaymah and there he carelessly beheaded the prisoners under captivity. The Holy Prophet then deputed

Ali to make amends for the wrong done to the people. The author records this event on page 499, vol. 2, of *Izālah* in the following words:

"Muhammad bin Ishaq narrates from Hākim bin Hākim and he from Abu Ja'far Muhammad bin Ali that the Holy Prophet sent for Ali and said to him: "O Ali! Proceed to these people, examine their case and do away with pre-Islamic things".

Ali went to them with a lot of property which the property which the Holy Prophet had asked him to take with him. Then he paid their blood-money and also compensated them for the loss of their property, so much so that he paid blood-money for their dogs as well. When he had paid for all the losses of their lives and properties he enquired from everyone of them whether any of their claims for compensation for life or property had remained unsatisfied. They confirmed that no claim had remained unsatisfied. Then he noticed that some property was still left with him so he made over that also to those people as a measure of caution to cover up losses that might have remained uncompensated. Thereafter Ali got back to the Holy Prophet and explained to him what had been done there. The Holy Prophet said that it was all well done. Then the Holy Prophet stood up facing towards Qiblah raising both his hands so high that his arm-pits were visible, and said: "O Allah, I condemn Khalid's deeds" and he repeated these words three times.

Now, hereunder, we give a few out of the hundreds of traditions of the Holy Prophet which serve as his decisive utterances declaring Ali to be his caliph, so that the readers may be able to take their own decision on the issue.

(1) The Holy Prophet said: "Verily Ali is from me and I am from him. He is the guardian of every believer after me".

This tradition has been related by Abu Daud in *Sunan*; Ahmad bin Hambal in *Musnad*; Nisa'i in *Khsāis*; Hākim in *Mustadrak*; Ibne Abdul Barr Makki in *Isti'āb*; Muhammad bin Talha Shafi'i in *Matālibus Su'yul*; Muhammad bin Yusuf Kanji Shafi'i in *Kifayatut Talib*; Muhibbuddin

Tabari in Riyazun Nuzrah; Zahabi in Mizanul A'tidal; Shahabuddin Hamadani in Muwaddatul Qurba; Ibne Hajar 'Asqalani in Fathul Bāri; Ibne Hajar Makki in Sawā'iq-i Mohriqah; Ali Murtaqi Hindi in Kanzul 'Ummal; Mulla Ali Qāri in Mirqat Sharh-i Mishkāt; Abdur Ra'uf Munavi in Kunuzul Haqā'iq, Ibne Kathir in al-Bidayah wan Nihayah; Ibne Athir Jazari in Usudul Ghabah; Ibne Taimyyah in Minhajus Sunnah; Mulla Muhammad Mubin Farangi Mahalli in Wasilatun Najāt; Moulvi Hasanuz Zamān in Qaulul Mustahsan; Mirza Muhammad Mu'tamad Khan in Nuzulul Abrar; Muhammad bin Ali as-Sabban Shafi'i in Isāfur Raghībin; Shah Walyullah Muhaddith Dehlavi in Qurratul Ainain, Shaykh Sulayman Qandozy in Yanabi'ul Mawaddah.

(2) The Holy Prophet said: "O' Ali, you are to me as Harun was to Musa except that there is no Prophet after me". This tradition is accepted by both the groups and no one has ever denied its veracity. The following references are indicated: Sunan by Abu Daud; Tabaqat by Ibne Sa'd; Musnad by Imam Ahmad bin Hambal; Sahih by Bukhari; Sahih by Muslim; Sunan by Ibne Maja; Sahih by Tirmizi; Sahih by Nisa'i also his Khasa'is; Tarikh by Tabari; Mustadrak by Hākim; Isti'ab by Ibne Abdul Barr Makki; Kitabul Manaqib by Ibne Maghazili; Kitabul Firdous by Dailami; Masabihus Sunnah by Baghvi; Manaqib by Akhtab Khwārazami; Jame'ul Usul fi Ahadisur Rasul by Ibne Athir Shibani; Usudul Ghabah by Ibne Athir Jazari; Matalibus Su'yul by Muhammad bin Talha Shafi'i; Tazkira Khawasul Ummah by Sibte Ibne Jauzi; Kifayatul Talib by Muhammad bin Yusuf Kanji; Tahzibut Tahzib by Ibne Hajar 'Asqalani; Riyazun Nuzrah by Muhibbudin Tabari; al-Bidayah wan Nihayah by Ibne Kathir; Minhajus Sunnah by Ibne Taimyyah; Mishkātul Masabih by Muhammad bin Abdullah; Muwaddatul Qurbah by Sayyid Ali Hamadani; Fathul Bari by Ibne Hajar 'Asqalani; Sharh-i Shifa Qazi Ayaz by Khifaji; Fusulul Muhimmah fi Ma'rifatil Ā'immah by Ibne Sabbagh Maliki; al-Durrul Manthur by Jalaluddin Suyuti; Wasilatun Najat by Mulla Muhammad Mubin Farangi Mahalli; Tarikhul Khamis by Husayn Dayarbakri; Rawa'ihul Mustafa by Sadrūddin Hanafi; Sawa'iq-i

Mohriqah by Ibne Hajar Makki; Kanzul 'Ummal by Ali Muttaqi Hindi; Mawahibul Ladunniyah by Qastalani; Nurul Absar by Shibli; Yanabi'ul Mawaddah by Shaykh Sulayman Qandozy; Nuzulul Abrar by Mirza Muhammad Mu'tamad Khan Badakhshi; Asniyul Matalib by Shamsuddin Muhammad; al-Qaulul Mustahsan by Hasan uz-Zaman; Rauzatun Nadiyyah by Muhammad bin Isma'il Salahul Amiri; Ashi'atul Lum'at by Abdul Haq Mohaddith Dehlavi; Sharaful Mu'abbad by Shaykh Yusuf bin Isma'il; Siratul Halabyyah by Ali bin Burhanuddin Halabi Shafi'i.

(3) Ahmad bin Hambal and Abu Bakr Mardawaih relate from Huzayfah bin al-Yaman that when the Holy Prophet established brotherhood among his companions with the peculiarity that those two who had similarity with each other were declared brothers of one another, the Holy Prophet took hold of the hand of Ali and said "This is my brother". Huzayfah adds that the Holy Prophet was the Chief of the Prophets, the leader of the Pious and the Messenger of Allah – the Lord of the worlds, and there was no one similar to him save Ali.

In this connection the author has recorded a long narration about the establishment of brotherhood by the Holy Prophet among the Muhajirs and the Ansar, on pp. 443 – 444 of volume 1, of the book Izalah, from which a relevant extract is reproduced below:

" Ali said: "O' Prophet of Allah, I notice that you are bestowing favours on such and such person while I am being deprived of it. This has disheartened me. If this means punishment, then I seek pardon from you". The Holy Prophet said: "By Allah, this delay was not for any such reason as you are to me as Harun was to Musa. You are my successor". Ali said: "O' Prophet of Allah, what shall I inherit from you?" The Holy Prophet replied: "Whatever the Prophets of the past inherited". Ali enquired: "What did those Prophets inherit?" The Holy Prophet replied: "The Book and the Sunnah" and then added: "O' Ali, in Paradise you will be with me in my palace along with my daughter Fatimah. You are my brother and comrade". Then the Holy Prophet recited the verse!"

..... as brothers reclining on thrones facing one another". (al-Qur'an, 15:47)

Again, on page 491 of volume 2, the author writes:

When the Holy Prophet created brotherhood among the companions, he declared Ali to be his own brother. Tirmizi has related from Ibne Umar that the Holy Prophet established brotherhood among companions. Ali was left out. He approached the Holy Prophet with tearful eyes and remonstrated: "O Prophet of Allah, you have created brotherhood among companions but I have been left out". The Holy Prophet said: "You are my brother in this world as well as in the next".

(4) and (5) Maulana Shibli No'mani writes in his famous book "Siratun Nabi, volume 2, page 131:

Then the Holy Prophet started on his return journey to Medina along with Muhajirs and Ansar. On the way he passed by the place Khum about three miles from Jobfah, where there was a pond. In Arabic, pond is called as Ghadir and therefore this place has been named as Ghadir al-Khum in the common narrations. Here the Holy Prophet assembled all his companions and delivered a sermon. After praise of Allah he said: "O' people, I am also a man and possibly the angel of Allah may come soon and I may have to respond to his call (i.e. death). I leave behind among you two valuable things. One is the Book of Allah wherein is "guidance" and "light" and the other is my Ahl al-Bayt. I remind you of what Allah said about my Ahl al-Bayt". The Holy Prophet repeated the last sentence three times. This narration is quoted here from Sahih Muslim (chapter Distinctions of Ali). Nisa'i, Ahmad bin Hambal, Tirmizi, Tibrani, Tabari, Hākim and others have related some additional sentences in which Ali's distinctions have been described. All these narrations have one common sentence, namely: "Whoever loves me should also love Ali. O' Allah, love him who loves Ali and be inimical to him who is inimical to Ali".

The author writes on pp. 566 – 567 of vol. 2, thus:

"When the Holy Prophet returned from the farewell Haj he delivered a sermon at Ghadir al-Khum. There is a

pond called Ghadir al-Khum. That sermon contained distinctive merits of Ali and Ahlal Bayt.

Hâkim, Abu Umar and others have related from Zayd bin Arqam who said: "When the Holy Prophet returned from the farewell Haj, he stayed at Ghadir al-Khum and ordered a pulpit to be raised. When it was ready the Holy Prophet climbed it and said: 'It is as though I have been called and I have responded to the call. I am leaving amidst you two valuable things. Either of them is superior to the other. These are, the Book of Allah and my progeny. So be careful about the treatment you accord to either of them after me. These two would not separate from each other till they join me at the Cistern of Kaurthar (Paradise). Then the Holy Prophet said: "Allah is my Master and I am the master of every believer". Then he caught hold of Ali and said: 'Of whomsoever I am the master, Ali, too, is his master. O Allah, Love him who loves Ali and be inimical to him who is inimical to Ali'".

Both the above traditions namely Hadithus Thaqlayn and Hadithul Ghadir are accepted as true by both the schools of thought (Sunni and Shi'ah). Scholars of every school in Islam have related them in their books with proved continuity of narration (tawatur). For the last fourteen hundred years traditionists of every century have been including them in their books. Agha Sultan Mirza Dehlavi has in his famous book al-Balaghul Mubin related Hadithus Thaqlayn from 185 prominent Sunni scholars quoting from their books the names of the narrators. For Hadithul Ghadir he has quoted references of books of eminent scholars. Out of these we give below only a few references.

For Hadithus Thaqlayn: Sahih by Muslim; Sahih by Tirmizi, Musnad by Imam Ahmad bin Hambal; Yanabiul Mawaddah by Shaykh Sulayman Qandozy Hanafi; Lisanul Arab by Allamah Ibne Manzur Ansari; Mo'jam Kabir by Tibrani; Fara'idus Simtain by Hamveni; Khasais by Imam Nisa'i; Mustadrakus Sahihayn by Abdullah Hâkim; Kitabul Manaqib by Akhtab Khwârazmi; al-Durrul Manthur by Jalaluddin Suyuti; Miftahun Naja by Mirza Muhammad

Mu'tamad Khan Badakhshi; Ahya'ul Mayyit by Jalaluddin Suyuti; Nawadirul Usul by Hākim Tirmizi; Kifayatut Talib by Muhammad bin Yusuf Kanji Shafi'i; Tazkira Khawasul Ummah by Sibte Ibne Jauzi; Sawaiq-i Mohriqah by Ibne Hajar Makki; Tahzibul Lughāt by Azhari; Jawahirul 'Iqdain by Samhudi; 'Iqdul Farid by Ibn Abd-i Rabbih; Kanzul 'Ummal by Ali Muttaqi Hindi.

For Hadithul Ghadir: Tarikh by Ibn Kathir; Sawaiq-i Mohriqah by Ibne Hajar Makki; Musnad by Imam Ahmad bin Hambal; Nihayatul Lughāt by Ibne Athir; Manaqib Ali ibn Abi Talib by Mughazili Shafi'i; Kanzul 'Ummal by Ali Muttaqi Hindi; Sunan by Ibne Maja; Khasa is by Nisa'i; Sahih by Tirmizi; Miftahun Najāt by Mirza Muhammad Mu'tamad Khan Badakhshi; Kitābul Imamah vas Siyasaḥ by Ibne Qutayba Dinyuri; Ansābul Ashrāf by Balazari; Jame'us Saghir by Jalaluddin Suyuti; Riyazun Nuzrah by Muhibbuddin Tabari; Mirqat Sharh-i Mishkāt by Mulla Ali Qari; Minhajus Sunnah by Ibne Taimyyah; Faḥḥul Bari by Ibne Hajar 'Asqalani; Manaqib by Akhtab Khwārazmi Hanafi; Fusulul Muhimmah by Ibne Sabbagh Maliki; al-Isti'ab by Ibne Abdul Barr Makki; Sirrul 'Ālamin by Imam Ghizali; Usudul Ghabah by Ibne Athir Jazari; Mishkāt by Khatib Tabrizi; Yanabi'ul Mawaddah by Shaykh Sulayman Qandozy Hanafi; Faḥḥul Bāri Sharh-i Sahih Bukhari by Ibne Hajar 'Asqalani; Fusulul Muhimmah by Ibne Sabbagh Maliki; Madarijun Nubuwwah by Abdul Haq Mohaddith Dehlavi.

In the above pages we have shown a glimpse of the Holy Prophet's special treatment with Ali and his entrusting to Ali all important responsibilities in respect of Islam. We have given only five clear-cut traditions of the Prophet together with the relevant historical background, out of the countless sayings of the Holy Prophet in praise of Ali which have been related with such continuity of narration that it is not possible to deny their veracity. For example: The Holy Prophet said: "Ali is from me and I am from him. He is the guardian of every believer after me". This tradition is so meaningful that its analysis and the commentary of each portion of it would need a whole volume to

cover. The Holy Prophet's saying "Ali is from me" means that Ali was not only his first cousin who was brought up in his arms, but had reached that high stage in obeying Allah and His Prophet that the Holy Prophet removed the conception of separation between himself and Ali by declaring "Ali is from me". The second sentence of this tradition clearly points to the fact that the success of the mission for which he had been deputed by Allah was due to Ali's efforts and performances. Ali did not only defend Islam against the attacks of the enemies but he patiently allowed himself to be deprived of his rightful claims only to save Muslims from a civil war which would have proved the death-knell of Islam. Ali attached no importance to caliphate as a means of power and pelf or for his personal benefits, comforts or ease of life, because he always had his eye on the continuance of Islam as a religion. By his behaviour, therefore, Ali amply proved that the Holy Prophet was fully justified in saying that he was from Ali.

Further, the last sentence of this tradition, "he is the guardian of every believer after me" unequivocally establishes that after the Holy Prophet, Ali was the guardian of the believers in the sense that he had supreme authority over them like the Holy Prophet himself; and he was not merely his friend or helper. If the word guardian is taken to connote only a friend or helper then there is no significance in the words "after me", because in that case the words "after me" would give the impression that Ali was not friend and helper of the believers during the life time of the Holy Prophet, which is absurd.

It is also note-worthy that this tradition is supported by the verse of the Holy Qur'an: "*Verily, your guardian is none except Allah and His Prophet and those who believe, establish prayers and pay zakat while they are in the state of ruku'.*" (al-Qur'an 5:55)

The background of the revelation of this verse is that one day someone came to the Masjid of the Holy Prophet in Medina and begged for alms, but no one gave him anything. Ali was then busy offering prayers. While he was bowing down in ruku' he held out his hand with a ring as a

gesture to the beggar to remove the ring, and the beggar took it. This event has been related by Tha'labi through Abuzar with his own chain of narrators. Besides, other traditionists have also related it. For example: Jalaluddin Suyuti in Durr al-Manthur, Abu Bakr Rāzi in Ahkamul Qur'an, Nizamuddin Naishapuri in Gharā'ibul Qur'an; Wāhidi in Asbabun Nuzul and Fakhruddin Rāzi in Tafsirul Kabir. In this verse Allah has used the same word "*waly*" (guardian) for three different beings that is, (1) Allah Himself, (2) His Prophet; and (3) those who establish prayers and pay zakat while in the state of ruku'. From this it is established that Allah and His Prophet are the guardians of the believers and those who offer prayers and pay zakat while bowing in ruku' are the guardians of the believers. The history of Islam is not aware of any person, except Ali, who gave alms while performing ruku' during prayers.

The Holy Prophet said: "O Ali, you are to me as Harun was to Musa except that there would be no Prophet after me". In this tradition the Holy Prophet has equated Ali's position with himself to that of Harun's to Prophet Musa. He has also made an exception. That is, whereas Harun and Musa were both Prophets, yet since the Holy Prophet is the seal and last of all the Prophets and there would be no Prophet after him, he has used the phrase "there would be no Prophet after me" and has in this way shown that barring Prophethood, Ali enjoyed the same position with the Holy Prophet as Harun enjoyed with Musa. In this connection the prayer which Prophet Musa addressed to Allah in respect of Harun is recorded in the Holy Qur'an as follows:

"Go to the Pharoah; he has become a rebel". Musa said, "Lord, grant me courage, make my task easy and my tongue fluent so that they may understand me. Appoint a deputy for me from among my own people. Let it be my brother Harun to support me. Let him be my associate in this mission" (al-Qur'an, 20: 24 – 32).

These verses give a complete picture showing that when Allah commanded Prophet Musa to proceed towards

the Pharaoh for inviting him to "truth" Musa prayed to Allah to grant him for the accomplishment of his mission an assistant, a sharer of the great burden and also named Harun for the purpose. This was the first step to be taken by Musa in discharging his duties as a Prophet when he asked for Harun for the purpose. It is to be noted that this was the first occasion when Prophet Musa was to commence his mission as a Prophet and he is reported by the Holy Qur'an to have entreated Allah to send Harun along with him as an aider and sharer of the great responsibility of Prophethood. In the same way when the Holy Prophet was commanded to publicly commence his duties as a Prophet as directed in the verse: "*Warn your kinsmen*" he, holding Ali by the hand, announced: "This is my brother, my vicegerent and my successor among you; so listen to him and obey him". Detailed comments on the significance of this verse have already been given in the foregoing pages. Now we only want to point out that the exact import of the Holy Prophet's tradition about Ali's position being the same as that of Harun to Prophet Musa becomes abundantly clear in the light of Musa's prayer and the Holy Prophet's announcement made in Da'wat-e Zul 'Ashirah (the Feast of Kinsmen).

The Holy Prophet created brotherhood among his companions twice – once in Makka before migration and the other in Medina among the Muhajirs and Ansar and on both the occasions he made Ali his brother saying: "O' Ali, you are my brother in this world as well as in the next". This event has also been dealt with in the previous pages in the light of the author's own narrations and need not be discussed again.

It may significantly be added here that in certain traditions the Holy Prophet is shown to have said about some other companions, "If I wished to make a friend from among you I would have made such and such person as my friend"; or "If I wished to take someone as a comrade I would have taken such and such person". But none of these alleged traditions show that the Holy Prophet actually made or declared anyone from among the compa-

nions as a friend or comrade. All that is alleged is a wish to do, but there is no report of having carried out that wish. On the contrary the Holy Prophet is reported to have categorically declared "O' Ali! You are my brother both in this world and the next". The distinctive merit of Ali in comparison with the other companions is thus quite evident.

* * * * *

TEXT

Here is another statement of the author in which he says:

"One of the requirements of the special caliphate is that the caliph should be superior to everyone in the entire nation of his times both in wisdom and knowledge. This is necessary in the special caliphate because, as we have already shown in connection with the first issue, when the apparent caliphate and real caliphate would converge in one person then it would have a position of its own. Here it may also be pointed out that to exercise authority over the higher classes is proper only for one who is superior to them as well. Therefore caliphate of an inferior person would not be justified. It follows that since companions are superior to the rest of the nation, authority over them can be exercised only by one who is superior to them all and entrustment of caliphate to an inferior person would be a deviation from justice, while deviation is always condemned rather than praised. The real caliph should be the most superior person among the whole nation because the over-all objective of the real caliphate is the consolidation of religion which is not possible without having the most superior person as caliph". (Izālah, vol. 1, page 55)

SUMMARY

The above statement leads to the following conclusions:

(1) The caliph should be one who is superior to others in wisdom and knowledge.

(2) Since companions were superior to the rest of the nation, the exercise of authority over it would only befit a person who is most superior among the Muslims.

(3) The caliph should be superior to the rest of the nation because the objective of caliphate is consolidation of religion which is not possible except by appointing the most superior person as caliph.

COMMENTS

The event of Mu'ākhāt (brotherhood) judged in the light of the above issues, would clearly show that the Holy Prophet, from among all his companions, chose Ali as his brother and declared that he would inherit from him the Book and the Sunnah like the Prophets of the past. In this way the Holy Prophet made it clear beyond any doubt that Ali was the most superior person among all the companions and the whole ummah. Had there been no other tradition of the Holy Prophet in praise of Ali this tradition alone would have been enough to vouch for his nomination as the caliph, because consolidation of religion can be accomplished only by one whom the Founder of the religion declared to be the successor. The tradition of "brotherhood" has been related by the Sunni ulema with perfect continuity. Out of those countless books we give those countless books we give below names of a few for purpose of reference. The Hadith of Mu'ākhat (brotherhood of Ali to the Prophet) has been narrated by ten companions of the Prophet, vide Yanabi'ul Mawaddah by Qandozi al-Hanafi p. 57 printed — Istanbul, and p. 64 printed — Haydariyah; Sirat by Ibne Hisham; Tarikh by Ibne Khalladun; Fathul Bari by Ibne Hajar 'Asqalani; Isti'ab by Ibne Abdul Barr Makki; Tazkira Khawasul Ummah by Sibte ibne Jauzi; Qurratul Ainain by Shah Walyullah, Kanzul 'Ummal by Ali Muttaqi Hindi; Sawa'iq Mohriqah by Ibne Hajar Makki; al-Bidayah wan Nihayah by Ibne Kathir, Sahih by Tirmizi; Mustadrakus Sahihayn by Abu Abdullah Hākim.

The traditions of Thaḳalayn and Ghadir are also accepted by both the Sunni and Shi'ah schools and no one

among the Sunni has denied their veracity. We have already quoted one narration of these traditions as recorded by the author in *Izālah* volume 1, pp. 503 – 504.

The author also records another narration of these traditions on pp. 566 – 567 of volume 1, of the same book.

Either of these two traditions mean decisive nomination of Ali for caliphate. References for authenticity of these traditions have already been mentioned above. These traditions were pronounced by the Holy Prophet under command of Allah during the last days of his life, when he was on his return from his farewell Haj at Ghadirul Khum, where there was nothing except a few acacia trees. This shows that these traditions were intended not merely to recount the merits of Ahlal Bayt but also to point out those, who were to serve as guides for the Muslims after him. It is, however, noticed that, wherever the traditions prove the rightfulness of Ali's caliphate, attempts have been made to misconstrue their meaning in such a way that the very purpose of the Holy Prophet gets lost. We say so on the basis of the narrations of these two traditions as adopted by the author. An analysis of the author's version of the traditions would make the point clear. The author records the event of the Holy Prophet pronouncing these traditions thus: "After praising Allah, he tendered some pieces of admonition. Thereafter he said: "O' people, I am also a man and time is not far away when Allah's herald may come and I may respond to Him. So I am leaving behind among you two authorities (Thaqalayn). One of them is the Book of Allah containing guidance and light. Follow it and adhere to it". Then he uttered some further words inviting the people to follow the Book of Allah and to act according to its commands. Then he continued: "The other thing is my Ahlal Bayt. I remind you to fear Allah in the matter of my Ahlal Bayt". By using this method of breaking up the tradition into two portions, one about the Book of Allah and the other about the Ahlal Bayt of Prophet of Allah, the author tries to create the impression that the Book of Allah and the Ahlal Bayt are separate from each other and that the Holy Prophet has

commanded to adhere to the Book of Allah only, while about the Ahlal Bayt he only reminded the Muslims of fear of Allah. The Holy Prophet's intention is, however, not so. The words of the tradition "so long as you follow them you will not be misled", clearly show that adherence to Qur'an only is not enough, but for proper guidance adherence to Ahlal Bayt is also necessary along with the Holy Qur'an. The words "You will not be misled" also show that both the Holy Qur'an and the Holy Family are the guides of the Muslims after the Holy Prophet till the Day of Judgment and it is not appropriate to differentiate between them. This is also confirmed by the last sentence of the tradition which says, "These two will not separate from each other until they join me at the Cistern of Kauthar".

After this the author writes that Zayd bin Arqam was asked whether the wives of the Holy Prophet were included among Ahlal Bayt and he replied that they were included; but Ahlal Bayt particularly mean those on whom charity is forbidden. The author and other people of his school of thought consider it necessary that whenever there is a mention of Ahlal Bayt they would bring in the wives of the Holy Prophet as well.

We find that Ayatut Tat-hir (al-Qur'an 33:33, the verse of purification) wherein the word Ahlal Bayt has been used by Allah, was revealed in respect of the Holy Five namely Prophet, Muhammad, Ali al-Murtaza, Fatimatuz Zahra, Hasan al-Mujtaba and Husayn ash-Shahid (peace be on them). The author also says in Izalah volume 2, page 505, "It is related with perfect continuity that when the verse *"O' People of the House, Allah intends but to keep off (every kind of) uncleanness from you and purify you with a thorough purification"* (al-Qur'an, 33:33) was revealed the Holy Prophet sent for these five persons and declared that they were his Ahlal Bayt.

In Jame' Baine Sahahus Sittah the following tradition is narrated from Razin bin Mu'awiyah: Ummul Mu'minin Umme Salamah says: The verse of purification was revealed in my house. I was sitting near the door of the house; so

I said to the Prophet of Allah, "Am I not among the Ahlal Bayt". The Holy Prophet replied: "Your end is good but you are among the wives of the Prophet". At that time there was none else in the house save the Holy Prophet, Ali, Fatimah, Hasan and Husayn. The Holy Prophet took them all under his cloak and said: "O' Allah, these are my Ahlal Bayt. Ward off uncleanness from them and purify them with a thorough purification".

From these two traditions it becomes clear that Ahlal Bayt mean only the Holy Five, not the wives of the Holy Prophet.

After this the author records the event of Ghadirul Khum and writes: "Then he (Holy Prophet) said: "Do you know that I am dearer to every believer than his own life" and said so three times, and when the people replied "Yes, of course" he declared: "Of whomsoever I am the maula, Ali, too, is his maula". It is significant that here the author has translated the word "maula" as friend instead of master without realizing that the Holy Prophet would hardly be expected to take all the trouble of halting at Ghadirul Khum merely to make such an ordinary declaration. Those who want to conceal reality while interpreting the word "maula" should not forget that Ali is maula in the same sense in which the Holy Prophet is maula. In the sentence "Of whomsoever I am maula, Ali, too, is his maula" the word maula does not admit of any difference in the meaning of the word maula when used for the Holy Prophet and when used for Ali. Certainly no Muslim to whatever school of thought he may belong would regard the Holy Prophet to be merely his friend. Rather he should regard the Holy Prophet to have full authority over himself and regard him to be the master of his life and property on behalf of Allah. In fact, according to the Holy Qur'an he cannot be a true believer (mo'min) unless he takes the Holy Prophet to be the arbiter in his affairs. Thus it follows that Ali, too, should be deemed to have full authority over the life and property of the Muslims exactly in the same manner in which the Holy Prophet has it.

Shah Ali Hasan Jaisi, a great Sunni Sufi, has defined

the meaning of the word maula as implied in the declaration, very clear in his couplet in Persian:

"Why should you be perplexed about the meaning of maula. Ali is maula in the very sense in which the Holy Prophet is maula".

* * * * *

TEXT

"The third method of appointment of a caliph is by constituting a consultative committee. The caliph may confine the selection of a caliph among a group of all those possessing the qualifications of caliphate and may direct that whomever the members of the consultative committee select from among those people, would be the caliph. Thus on the death of the caliph the members of the consultative committee should hold deliberations and select a man as caliph from that group. If the previous caliph empowers some individual or a particular group, then the selection should be made by that very individual or group. Uthman's caliphate was settled in this manner, i.e. Caliph Umar confined the issue of caliphate among six persons and on the death of Umar, out of these six persons Abdur Rahman bin Awf was nominated to appoint a caliph from among these six persons, and he appointed Uthman for the office".

COMMENTS

These six persons had been selected by Umar as members of the consultative committee. We present here Umar's own view about them from *Izalah* vol. 2, p. 125.

"Ibne Abbas relates: "One day I (Ibne Abbas) was going with Caliph Umar when he sighed so deeply that it seemed as if his ribs were broken. I said to him: "Subhan Allah, O' Caliph this sigh has come out of your chest on account of some serious event". He said: "O' Ibne Abbas, what big event! I feel grieved and do not know what I am to do with the Muslims". I said: "How is that? By the Grace of Allah you can entrust this office to some trust-

worthy person". He said: "I think you would say that your man, Ali, is more competent for this office". I said: "Yes, by Allah, I would say exactly so; because of his being fore-most, of his knowledge, of his kinship and of his being the son-in-law of the Holy Prophet". He said: "No doubt Ali is just as you have said but the thing is that he often talks lightly". I said: "Then Uthman". He said "By Allah if I appoint him he would impose Bani Mo'it (i.e. Bani Umayyah) over the people and they would disobey Allah in the matter of people's rights and then the Arabs would kill him". I said: "Then Talha bin Ubaydullah". He said: "He is a proud man. Allah forbid that I may entrust the Muslims in the care of such a man". I said: "Zubayr bin al-Awām". The caliph said: "He would begin slapping people on trifling matters". I said: "Sa'd bin Abi Waqqas". He said: "He is not fit for the office as he is fit only for being the chief of the army". I said: "Abdur Rahman bin Awf". He said: "He is very able but cannot discharge the functions of this office because of physical weakness".

In this connection we present for the reader's perusal the following extract from Maulana Shibli No'mani's book *al-Fāruq*, pp. 123 – 124:

At this juncture the most important task for the sake of Islam was to select a caliph. Time and again the companions used to ask Caliph Umar to settle this issue. Umar had thought over the question of caliphate for long and he often pondered over it. More often than not people saw him in such a condition that he was sitting anxious, meditating over something and on enquiry it was found that he was perplexed over the matter of caliphate. Despite pondering over it for long he could not select anyone, and very often he would sigh that no one fit to bear this burden was available. Among all the companions there were six persons worthy of being considered for selection, namely Ali, Uthman, Zubayr, Talha, Sa'd bin Abi Waqqas and Abdur Rahman bin Awf. Umar found some drawback or other in everyone of them.

Here is another extract from the footnote of p. 124 of the book *al-Fāruq*: "Out of reverence we have not

related the fault-finding which Caliph Umar did in respect of the notables, but his fault-finding about Ali which is recorded in histories that Ali did not have a ready wit seems to be a mere imagination. Ali's wit was not like that of others. He had as much of it as a man of cultivated mind can have".

The record of this event in *Izālah* volume 2, page 393 is quite in detail. Here it is, as related by Ibne Abbas: "Once I was sitting with Caliph Umar when he sighed so deeply that I thought he had some wound in his ribs. I said: "O Amirul Mo'minin, is this deep sigh due to some serious grief?" He replied: "Yes, O Ibne Abbas! The question of the caliph after me is worrying me". Then he added: "Perhaps you consider your man (Ali) to be fit for it". I said: "In view of his nobility of lineage, fore-most position in Islam, kinship with the Holy Prophet and vast knowledge what can prevent him from being eligible to it?" He said, "You are right; but he has a light wit". I said: "What do you think about Talha?" He said: "He is too fond of women", I suggested Abdur Rahman. He said: "He is a weak man; if he gets caliphate he would give over the seal to his wife". I said: "Zubayr!" He said: "He is a harsh man. He is selfish and fights with fists in Makka for a handful of wheat". I said: "Sa'd bin Abi Waqqas". He said: "He is a warrior". I said "Uthman". He then sighed thrice and said: "If he becomes the ruler he would impose Bani Abi Mo'it over the the people and then the Arabs would rise against him and would kill him". Then he added: "O Ibne Abbas! For this office the fittest man, is one who is strong and experienced, does not fear the abuse of the abuser in matters of Allah, has harshness without excess, is soft without weakness, is generous without extravagance and is liberal, not miser". Ibne Abbas says "By Allah, all these qualities existed in Umar". After that Umar kept quiet for some time and then turning towards me, said: "Allah is the guardian of this ummah. If He wills He would make the people follow the Book and the Sunnah through your man (Ali). If the Muslims make him their ruler he would put them on the right path"

The narrations quoted by us in connection with the third method of appointment of the caliph lead to the following conclusions:

From the statement of Moulana Shibli No'mani it appears that people often requested Caliph Umar to settle this matter himself. The caliph also had thought over the issue for long and often pondered over it. People saw him sitting anxious, away from all others, and thinking seriously about something. On enquiry it was revealed that he was perplexed over the issue of caliphate. In the two narrations quoted from the author's *Izālah*, volume 2, the commencing words are: Ibn-e Abbas said, "Once I was sitting with Caliph Umar when he sighed caliph after me". From these sentences it is clear that Umar used to ponder over the issue of caliphate for long and was much perplexed over it. He was so anxious about entrusting the caliphate to someone after him that sometimes it seemed that there was some wound in his chest or his ribs had been broken. Shibli No'mani's version shows that time and again the companions used to ask Caliph Umar to settle this issue.

Now when Caliph Umar was so anxious about making a caliph after him that his ribs seemed to be breaking when he sighed over the matter and the companions were also very anxious about it and often requested him to settle the issue in his life time, should not then the Holy Prophet have been anxious to appoint a caliph after him so as to further his mission after his demise. If he, too, was so anxious why did he not appoint a caliph after himself? And, if he was not anxious over the issue, then was this tantamount to (Allah forbid) his slackness or failure in the performance of his duty as a Prophet. As the author writes, caliphate is similar to Prophethood and the caliphate on the lines of Prophethood is just a part of it. If that be so, was it not a part of the duties of the Holy Prophet, to appoint a caliph? The companions are found asking Caliph Umar to make a caliph after him. If Umar is given the right to appoint a caliph after him, why should not the same right be deemed to vest in the Holy Prophet? How strange it is that when Abu Bakr and Umar appoint a caliph the

appointee is acknowledged to be the rightful caliph, but, when the Holy Prophet expressed his intention to write down a will for appointing a caliph, he was stopped from doing so by saying that: The Book of Allah is enough for us". (Sahih Bukhari vol. 7, p. 156, vol. 9, p. 137 Printed Bolaq, Egypt).

If Qur'an alone is enough for our guidance then which verse of it provides that the right of appointment of a caliph was not vested in the Holy Prophet while it was vested in Abu Bakr and Umar.

The second question that arises here is with reference to the consultative committee. It looks very strange indeed that out of the whole ummah, Caliph Umar could find only six persons eligible for caliphate about whom (excepting Ali) his own opinion was as follows:

- (1) Talha was too fond of women.
- (2) Abdur Rahman was a weak person. If he was given the caliphate he would give over the seal to his wife.
- (3) Zubayr was harsh and selfish person who fought with fists in Makka over a handful of wheat.
- (4) Sa'd bin Abi Waqqas was a warrior.
- (5) Uthman would impose Bani Umayyah over the Muslims.

About Ali, Ibne Abbas records Umar's view in these words: "Then turning towards me he said: "Allah is the guardian of this ummah. If He wills He would make the people follow the Book and the Sunnah through your man. If the Muslims make him their ruler he would put them on the right path".

From the above opinion of Caliph Umar about the members of the consultative committee it is evident that five of them were such that, because of defects in their character, Umar himself did not consider them fit for caliphate. As for Ali, Umar could not find any fault in him except that he was of humourous bent, about which Moulana Shibli has held that Ali was humourous but only so much as a man of cultivated mind should be. In any case, even in spite of the quality of humour which Umar regarded as a defect in Ali, although it should be deemed

to be a merit as held by Shibli, Umar clearly says about him that if the Muslims make him their caliph he would put them on the right path. Since Umar had taken for himself the power of veto in the matter of appointment of a caliph and he also considered Ali out of all the members of the consultative committee, the only fit person who could put the Muslims on the right path, was it not his duty, as the ruling caliph, to appoint Ali as the caliph after him! After all, what was the hurdle in his appointing Ali as the caliph, Abu Bakr's precedent was before him, the companions of the Holy Prophet were again and again requesting him to settle this affair, he himself was perplexed over the issue as to whom to appoint the caliph after him, but it remains beyond comprehension under what principle, despite having the necessary power, it was decided to make a perfect man like Ali subservient to five defective persons by according him the right of a single vote against the majority of five.

From the above analysis the only conclusion that we draw is that the constitution of the consultative committee was only a part of the well-planned scheme to keep Ali deprived of the caliphate. The outcome of the policy which Umar had kept in view while selecting the members of the consultative committee was also the same, that is, Ali should remain deprived of the caliphate, because out of the six persons whom Umar had selected for caliphate only Zubayr was in favour of Ali while against this Uthman had the favour of three persons namely; Abdur Rahman bin Awf, Sa'd bin Abi Waqqas and Talha. From this it becomes clear that on the strength of votes no one except Uthman had the chance of becoming the caliph. Certainly the making of the consultative committee in such a way as to give majority of votes to Uthman by an expert statesman like Umar, who had been thinking over the matter for a long period, cannot be deemed to be an abrupt or unpreconceived act.

The terms of reference indicated by Caliph Umar for the members of the consultative committee are also very interesting. In this connection we give hereunder an account

as contained in Tarikh-i Tabari vol. 3, part II, Urdu translation by Arshad Ahmad Arshad, publisher, Nafees Academy, Karachi, pp. 292 – 293:

He (Umar) said to Suhayb: "You may lead the congregational prayers for three days and let Ali, Uthman, Zubayr, Sa'd bin Abi Waqqas and Abdur Rahman bin Awf as well as Talha, if he cares to come, assemble at one place. Also co-opt Abdullah bin Umar but he should not have the right of vote in the matter. Then keep a watch over them. If five of them jointly favour an individual and one of them opposes him then smash the head of the opposer. If four of them are in favour and two oppose him these two should be beheaded. If three persons favour a man and three oppose him then have Abdullah bin Umar as the arbiter, and the person in whose favour he gives the decision should be appointed as caliph. If they do not accept Abdullah bin Umar's decision you should support those who include Abdur Rahman bin Awf on their side and the others should be killed if they deviate from the agreed decision.

Thereafter these people came out. Ali told Bani Hashim: "If I act on your advice you can never acquire caliphate". In the meantime they met Abbas, and Ali told him: "It (the caliphate) has gone away from us". Abbas said: "How do you know that". Ali said: "Uthman has been put along with me and he (the caliph) has directed him to support the majority and if two persons are on one side and two on the other then he should support those who include Abdur Rahman bin Awf. Abdur Rahman is a relative of Uthman and the two would not differ. Either Abdur Rahman bin Awf would appoint Uthman as caliph or Uthman would appoint Abdur Rahman as caliph. Even if the remaining two favour me it would not be of any advantage to me. In fact I expect support from one only".

The above statement shows clearly what factors were agitating Umar's mind in the matter of appointing of a caliph. Not only did he nominate majority of supporters of Uthman in the consultative committee but also managed that if in spite of Uthman's supporters being in the

majority the members of the consultative committee were equally divided, that is, three being in support of Ali and three in support of Uthman, then Abdur Rahman bin Awf would have the casting vote, and in this way he ensured that no one except Uthman should become the caliph.

It was this very apprehension to which Ali referred in his conversation with Abbas soon after Umar had given out these terms of reference of the consultative committee. Abdur Rahman bin Awf was the son-in-law of Uthman. That is why, in the conversation which Ali had with Abbas, he clearly indicated that Abdur Rahman bin Awf would appoint Uthman as caliph or Uthman would appoint Abdur Rahman bin Awf as caliph. This is the consultative committee and its terms of reference from which Umar's intention to deprive Ali of caliphate and to appoint Uthman as caliph becomes quite manifest, although Umar himself had predicted that if Uthman were made the caliph he would impose Bani Umayyah over the Muslims and people would then kill him. This means that Umar could agree that Uthman should become caliph and through him the tribe of Umayyah might attain authority over the Muslims and then people might kill him. Though all this might happen, yet in no case should Ali become the caliph.

Out of the terms of reference of the consultative committee fixed by Caliph Umar two terms are worthy of consideration. First, the making of Abdur Rahman bin Awf as the arbiter by giving him the right of casting vote and the other the killing of the opposer, although about Abdur Rahman, he (Umar) had himself said that he was a weak man, if he was made caliph he would entrust the seal of caliphate to his wife. This shows that in Umar's view it was allowable to entrust the veto power in the matter of appointment of a caliph to a man who had not even the capacity to keep charge of the seal of the caliphate. It is not clear under what command of the Holy Qur'an or the traditions of the Holy Prophet or principle of democracy it was deemed proper to accord so much importance to such a weak man that his opposer should be beheaded. Can a

single instance be quoted from the Holy Qur'an or the traditions of the Holy Prophet to show that in case of opposition of the decision of a man of such a weak mind, such a person as Ali should be killed.

The circumstances in which, killing a person is permissible in the law of Islam are given in detail in the books of jurisprudence. Barring the few offences for which death penalty has been fixed, Islam has not allowed the killing of any individual. Particularly in the matter of appointment of a caliph the law of every nation allows opposition. Such opposition is not an offence. On the contrary in such a case there is full freedom for the exercise of the right to vote.

Ali did not take any revenge upon those who did not pay allegiance to him. Rather he afforded protection to their rights and gave them asylum. *Tarikh-i Tabari* vol. 3, part II, page 33, records the names of the persons who did not pay allegiance to Ali. It says: "Only seven persons refrained from paying him allegiance — Sa'd bin Abi Waqqas, Ibne Umar, Suhayb, Zayd bin Thabit, Muhammad bin Muslimah, Salmah bin Waqsh and Usamah bin Zayd, while so far as we could gather none from among the Ansar refused him allegiance". So these were the seven individuals who did not swear allegiance to Ali but history stands witness to the fact that he did not take any action against anyone of them.

The author writes in *Izālah* volume 1, page 34 that the fourth way of settlement of caliphate is "force" which is explained thus: On the death of a caliph some one may, without being selected by the people of consequence or nominated by the preceding caliph, occupy the office of caliphate and then make the people pay allegiance to him either by persuasion or coercion. In that case such a person would be recognized as caliph and it would be obligatory on everybody to obey all his orders provided that they are not against Islamic law.

This fourth method has two forms. Firstly, if the individual taking over the office of caliphate by force possesses all the qualifications of a caliph and faces the

opponents without committing any unlawful act then such a settlement of caliphate is also regarded as lawful, and it has been recognized as such. The caliphate of Mu'awiyah bin Abu Sufyan after the death of Ali and after the conclusion of peace with Imam Hasan, was established in this way.

The other way is that the individual who is successful by force does not possess the qualifications of being a caliph and he indulges in killing, looting and other unlawful acts in dealing with the opponents of the caliphate. This is not permissible and the doer of such acts is a sinner. Nevertheless those orders of such a caliph which are not against the Islamic code of law must be obeyed, and if his executives recover zakat then the liability of the owners of property for paying zakat would stand discharged and the verdicts of his Qazis (jurists/judges) would also be enforceable. It is also lawful to engage in jihad against the unbelievers under command of such a caliph. Further, since the appointment of such a caliph is justified by expediency he would not be deposed because deposition would involve loss of lives of Muslims and create serious disturbances and mischiefs. Moreover it would not be known with certainty whether or not the outcome of all these troubles would be good. In fact, it is probable that someone worse than him may become caliph after him. Therefore, why should a mischief whose evil is manifest be indulged in for the achievement of an objective whose good is only problematic.

Then the author writes on page 37: "If Muslims once agree to the rule of a ruler then it is unlawful to revolt against him even though the conditions of caliphate may not be found in him except when clear heresy appears from him".

Out of the four methods of appointment of a caliph, laid down by the author, we have already offered our comments on three of them. We have also shown that none of those methods has the sanction of the Holy Qur'an, the Sunnah of the Holy Prophet or any democratic principle. In fact, in whatever manner a caliph happened to come into power, the author has laid it down as a method of appointing the caliph. Accordingly the fourth method has

also been propounded merely to justify the caliphate of the Umayyads after the Guided Caliphs (Khulāfa-e Rāshidin).

If securing consent of the people by persuasion or coercion, i.e. by bribe or sword, can be called caliphate then Pharaoh, Nimrod, Changez Khan, Halaku Khan, Hitler and Mussolini are all fit to be accepted as caliphs. To regard the ways of securing power adopted by Pharaoh, Nimrod, Changez Khan and others of their class as the method of settlement of the caliphate of the Holy Prophet is nothing short of mental bankruptcy.

The author says that "if the individual taking over the office of caliphate by force possesses all the qualifications of a caliph, faces the opponents without committing any unlawful act, then such a settlement is also regarded lawful and it has been recognized. The caliphate of Mu'awiyah was established in this way". Obviously here in these lines the author has tried to justify the caliphate of Mu'awiyah, as if he possessed all the qualifications of being a caliph and he assumed that office through diplomacy and statesmanship without committing any act which was unlawful from Islamic point of view. This view of the author about Mu'awiyah is based on historical dishonesty. Even an ordinary student of history knows very well that a number of innocent persons were killed for paving the way for Mu'awiyah's rule. Among Mu'awiyah's principles of governance the use of sword, poison as well as purse was so common that pages of history are full of their account. The list of Mu'awiyah's political crimes is so long that it is not possible to describe it here. For example, killing of Imam Hasan by poisoning, killing the venerable companion of the Holy Prophet namely Hujr bin Adi and his comrades on the ground that they refused to abuse and curse Ali, killing Malik Ashtar by poisoning, killing the son of the first caliph Abu Bakr namely Muhammad bin Abi Bakr, and burning his corpse after getting it packed within an ass's skin, getting curses and abuses hurled upon Ali from the pulpits in the masjids, and a thousand and one crimes of this category have blackened the pages of history and for the justification of which there is no ground

except the lame excuse of "companionship" or "error of judgment".

As regards the category of those who secure caliphate by force the author says that they may not even have the qualifications of a caliph and may resort to killing and destruction of the opponents and committing other unlawful acts, but although it is not lawful and one who does so is a sinner yet it is obligatory to submit to those commands of such a caliph which are in accord with the laws of Islam. Zakat would have to be paid to his executives and the orders of his judicial officers would also have force of law. Jihad will also have to be fought with him against the unbelievers. But evidently if caliphate is established through killing, destruction and commission of unlawful acts then to recognize it as valid and lawful caliph and to submit to his commands with the only limitation that they should be in accord with the laws of Islam is not only a legal contrivance but also a political subterfuge. Particularly nowadays it is a matter of daily observation that almost every political party places the label of Islam on most of its acts. What a strange logic it is that every action and command of a caliph established on the foundations of killing, destruction and unlawful acts is declared lawful and every order that he passes is regarded as obligatory. The grounds advanced by the author for regarding such a caliphate as lawful are further very surprising. "The caliph should not be deposed", says he, "because in deposing him the lives of the Muslims would be lost and it cannot be said with certainty whether or not the outcome of all these troubles would be good. In fact it is probable that someone worse than this caliph might become caliph in his place. Therefore why should a mischief whose evil is manifest be indulged in for the achievement of an objective whose good is only problematic".

Thus according to the author the caliph, who assumed power through killing, destruction and commission of unlawful acts, should not be deposed, because otherwise the lives of the Muslims would be lost and disturbance and mischief would occur, although the Holy Qur'an bids us to

fight against disturbance and mischief so long as it is not completely wiped out.

As for the author's other argument against deposing a wrongly established caliphate the certainty of outcome which he speaks of remains non-existent right from the event of Saqifah till today and such certainty cannot be found anywhere except in the command of Allah or the sayings of the Holy Prophet. Whatever method of appointment of a caliph other than these is adopted would remain imaginary and uncertain, because whether it is by consensus, or through consultative committee, any action by the fallible persons is sure to bring fallible persons into power.

In this connection the author also says that after the Muslims' agreeing to the rule of a Muslim ruler it would be unlawful to revolt against him even though the qualifications of caliphate are not found in him except when he commits open heresy. Here one cannot but express wonder that on one hand it is considered unlawful to revolt against a Muslim ruler whose authority is accepted by Muslims even though he may not have the qualifications of caliphate and on the other hand all attempts are made to justify the revolt against a validly appointed caliph in whose favour there are also numerous sayings and clear commandments of the Holy Prophet and the revolters are exonerated on the ground of "error of judgment" and in this way they are absolved from the responsibility for shedding the blood of thousands of Muslims, rather they are honoured with the complimentary epithet "*Razi Allahu 'anhum wa razu 'anhu*, which means "May Allah be pleased with them and they be pleased with Him", and yet, they, in this right and wrong are intermingled.

Obviously the author's words, that after the Muslims have agreed to the rule of a Muslim ruler even though he does not possess the qualifications of being a caliph, it would be unlawful to revolt against him, aim at clearing the way for justifying the caliphate of Yazid bin Mu'awiyah. On one side there is Ali who has all the qualifications for being a caliph, for example, his noble lineage, high achieve-

ments, foremost position as a Muslim, high character, knowledge, piety, bravery etc. among personal qualities, supplemented by the numerous traditions of the Holy Prophet in his praise, and yet the author tries to find fault with his caliphate on the allegation that his authority was not practically enforceable. As against him is Mu'awiyah whom the author tries to declare as a lawful caliph although he did not possess the qualifications of a caliph and had secured authority through bribery and fighting against the lawful caliph. Further, the author declares that it is unlawful to revolt against a Muslim ruler even though he does not possess the qualifications of a caliph. Certainly the author alone has the audacity to do so. Thus

revolt against a despotic ruler is declared unlawful and those who revolted against the lawful caliph (e.g. Ali) are afforded protection under the forged tradition "All the companions are just", and are honoured with the phrase "May Allah be pleased with them and they be pleased with Him" and are exonerated by declaring their revolt as an "error of judgment". What a contradictory thinking and fallacious reasoning!

The author has concentrated his efforts on showing that Mu'awiyah had acquired the caliphate by statesmanship without committing any unlawful act and by resisting the opposition against him, but this position is negatived by the narration of Ibne Umar which the author has himself recorded on page 45 of his book *Izālah*. He writes: "On the same ground participation in Islamic battles is one of the qualifications for special caliphate as is clear from the words which Ibne Umar had entertained in his mind and had expressed before Mu'awiyah. Imam Bukhari records the following words of Ibne Umar: "More rightful than you for this position (i.e. the caliphate) is he who fought against you and your father for the sake of Islam".

Quite obviously Ibne Umar refers to Ali. In the same strain is the conversation which Abdur Rahman bin Ghanam Ash'ari had with Abu Hurayrah and Abu Darda on their return from Ali after having conveyed Mu'awiyah's

message to him. Abu Hurayrah and Abu Darda conveyed Mu'awiyah's message to Ali that he (Ali) should renounce the caliphate and leave the appointment of a caliph to the decision of a consultative committee. On their return from Mu'awiyah, they reached Homs where Abdur Rahman bin Ghanam Asha'ri lived and during his conversation with them Abdur Rahman bin Ghanam also said to them: "I wonder how both of you considered it lawful to carry the message and invited Ali to leave the caliphate to the people although you know that the Muhajirs, Ansar, people of Hijaz as well as of Iraq have all accepted him as caliph and sworn allegiance to him, while those who have done so are superior to those who are unhappy with his caliphate, or have not sworn allegiance to him. Further, what has Mu'awiyah got to do with giving opinion in this matter. Mu'awiyah is from among the "spared ones" who are not lawfully entitled to be the caliph. Secondly, Mu'awiyah and his father were the chiefs of the unbelievers in the Battle of Ahzab. How then can they be taken in the committee for deciding the issue of caliphate. How can the special caliphate be entrusted to Mu'awiyah since people from among foremost Muhajirs, and those who had taken part in virtuous battles, and who are also high-ranking companions of the Holy Prophet, are also available". Hearing Abdur Rahman bin Ghanam's talk, Abu Hurayrah and Abu Darda felt regret and both of them offered repentance for their action. Abu Umar has narrated it in *Isti'âb*".

The above narration recorded by the author directly negates what he has written on page 34 of his book and which we have already discussed. Ibne Umar's words that "More rightful than you for this position (i.e. the caliphate) is he who fought against you and your father for the sake of Islam" clearly prove that all the wars in which Ali took part along with the Holy Prophet were for the sake of Islam or in other words they were against the opponents of Islam. It follows that Ali's fighting with Mu'awiyah in the Battle of Siffin was also on the basis of Mu'awiyah's opposition to Islam. In Ibne Umar's view, therefore, an

individual who is himself opposed to Islam and fights with the rightful caliph cannot be entitled to caliphate. The conversation between Abdur Rahman bin Ghanam Ash'ari and Abu Hurayrah and Abu Darda which the author has recorded a little after this also clearly shows that like Ibne Umar, Abdur Rahman bin Ghanam also did not regard Mu'awiyah's caliphate as rightful. Abdur Rahman bin Ghanam's words "I wonder how both of you took it lawful to carry this message" show that in his view even the carrying of the message on behalf of an unlawful caliph was unlawful. In contradiction to this view the author considers that to obey the orders of such a caliph is obligatory, and also to pay zakat to his executives, to enforce the orders of his judicial officers and to fight the unbelievers in his company are all not only lawful but binding.

Abdur Rahman bin Ghanam is not prepared to concede to Mu'awiyah even the right to partake in the consultative committee as he clearly says that "Mu'awiyah and his father were the chiefs of the unbelievers in the Battle of Ahzab. How then can they be taken in the committee for deciding the issue of caliphate". He also says: "How then can the special caliphate be entrusted to him since people from among foremost Muhajirs and those high ranking companions of the Holy Prophet, who had taken part in jihad, are also available". Then after hearing this talk of Abdur Rahman bin Ghanam the expression of regret by Abu Hurayrah and Abu Darda and their offering repentance before him shows that they agreed that their carrying Mu'awiyah's message was a sin. All this leads us to the unpalatable conclusion that the author is trying to declare lawful the caliphate of an unlawful caliph and declare all his orders fit to be obeyed as a religious duty, which both Ibne Umar and Abdur Rahman bin Ghanam regard so unlawful that even the carrying of his message is also held to be a sin.

* * * * *

TEXT

"The third point is that caliphate is an important office. The fact is that all human beings have a natural aptitude to follow the material demands of their hearts and just as the blood runs in the veins, the devil keeps dominating their mind and therefore if a caliph is appointed by the opinion of the people it is probable that he may be a tyrant and may be lazy in discharging his duties as caliph. It is obvious that the existence of such a caliph is more harmful for the nation than the non-existence of the caliph at all. This possibility is certain as it has occurred in most cases. Is it not a fact that almost all the kings, except a few, fell victim to the above mentioned weakness like the present kings? We conclude that the appointment of a person as caliph would not mean any good unless the person so appointed is, either on account of a trust of Allah or because of his individual characteristics, not likely to become a tyrant or lazy in discharging the duties of caliphate nor will the people breathe a sigh of relief at his appointment. Secondly there is a possibility that a person, who becomes the leader of people and their patron outwardly and inwardly on the public consensus, may commit a wrong act and the people, under the impression that his acts are valid, may follow his misdeeds. An old saying reads: "There are many persons with human faces but devilish minds, and one must not follow them". So this goal cannot be achieved unless we gain full confidence about the learning and character of a person through a tradition of the Holy Prophet. Hence the perfect caliphate is only of that person about whom we have achieved full confidence either through a manifest expression in a tradition of the Holy Prophet or through reference contained in the tradition of the Holy Prophet, and the popular caliphate is the caliphate of the person for whom no indication is there in any tradition but people have agreed regarding his character and knowledge relying on their own opinion". (Izalah vol. 1, page 42)

SUMMARY

From the above narration we derive the following conclusions:

1. Caliphate is an important office.
2. It is the nature of man to follow the demands of his heart and Satan dominates a man just like blood which runs into the veins.
3. If a caliph is appointed by public consensus there is a probability that he may turn to be a tyrant and unjust or be lazy or reluctant to discharge his duties as caliph.
4. The existence of such a caliph is more harmful for the nation than even the non-existence of the caliph.
5. This is a historical fact that almost all the kings except a very few fell victim to the above mentioned weakness.
6. Unless, either because of a trust of Allah or by the individual characteristics of caliph, the caliph has developed his personal habits to such an extent that it becomes impossible for him to do wrong or commit injustice, the appointment of a caliph will not be proper.
7. A person who becomes the leader of the nation and their patron in material and spiritual affairs may commit a wrong, and other people taking his misdeed as valid and legal may adopt it in their general practice.
8. Unless, regarding the appointment of a particular person as caliph, there is an authentic tradition of the Holy Prophet or there are such clues in the tradition which could impart full confidence regarding the knowledge and capability of a particular person, the appointment of a caliph would not be proper.
9. We could place full confidence in the appointment of a person on the basis of a clear verdict of the Holy Prophet about him.

COMMENTS

The above quoted version from the author and the conclusions which we have drawn from its analysis contain food for thought and provide good matter worth consideration. From this narration it is fully established that for

the office of caliphate the fittest person is he whose heart and mind are immune against devilish thoughts and for whom it is never possible to become tyrant or to do any unjust deed, or he who, because of a trust of Allah, is possessed of such habits that he cannot commit any unjust act and cannot commit a wrong, which the people consider legal and valid, and which may become a general practice, or he who is only fit for the office of caliphate in whom we can repose full confidence on the basis of a clear verdict of the Holy Prophet or on the basis of clues in any tradition of the Holy Prophet about that person.

The author has given four ways of appointing a caliph and we have in the preceding pages given our complete comments in respect of all those four ways; but the narration cited above regarding the appointment of a caliph nullifies each and all the four ways mentioned before, as the above narration does not comprise any of the principles or procedure mentioned in respect of these four ways.

The view of the author that to follow the demands of heart is in the very nature of man and that the Devil keeps dommating man just as the blood runs in the veins of a man, establishes the fact that for the office of caliphate the fittest man is he, who cannot yield to the devil and as such only an infallible person is fit for appointment as caliph.

Besides the facts of history, even according to the belief of the Sunnis it is proved that none of the first three caliphs ever claimed to be infallible; rather they made confession and endorsed the fact that they were fallible and possessed all weaknesses of human nature. To prove this we may here quote a narration which appears in *Izālah*, vol. 1, page 59, and vol. 2, page 271, wherein a personal confession of Caliph Abu Bakr is narated as follows: "It is related by Shabi that when Abu Bakr was asked what person is meant by Kalalah he said in reply "I tell you according to my own knowledge and I am not sure that I am right, so if I am right and my answer is correct, then take it as from Allah, and if I am wrong, then

take it from me and from the devil; in my opinion Kalalah is a person who has no father and no son”.

There is a more manifest confession of this weakness by Abu Bakr in his first address given by him before the public after ascending the throne as caliph and we quote it from *Tarikh-i Tabari* vol. 1, page 9, part IV, Urdu translation by Maulvi Muhammad Ibrahim, M.A., of Uthmania University Hyderabad Deccan. In his first public address he said: “O people I am only a Muslim just like one of you, and I cannot say nor I know that you expect me to perform all things as easily as the Holy Prophet would do. Please note that Allah selected Muhammad for the whole universe and therefore kept him aloof from all evils but I am only a follower and not a pioneer. If I follow the correct path then do follow me, and if I am misled or get astray, then correct me and bring me back to the right path. The Holy Prophet has expired and nobody has got any claim against him. Please note that the devil misleads me, so in case I fall a victim to his trap, then you should cut yourself off from me and in that case I will have no claim over you”.

From both the above narrations it is clear that Abu Bakr admits that the devil misleads him and as such whenever he does an act which is against the dictates of Islamic law then that act is to be held as an act done under domination of the devil and he also declares that the nation is not bound to follow him in respect of such act. Now, in view of the historical fact that Abu Bakr was a fallible person as is also confirmed by his own confession that devil could dominate him, hence, it is left to the reader to test and judge the validity of his caliphate by applying the principles laid down by the author who has held, “If a caliph is appointed by the concensus of the people then there is a possibility that the caliph may turn a tyrant and be lazy in performing the duties of his office as caliph and it is obvious that the existence of such a caliph is more harmful for the nation than its non-existence”.

So far as the harm of such a caliphate is concerned we may here quote a remark passed by Caliph Umar in respect

of the caliphate of Abu Bakr. While addressing the public from the pulpit, Umar said: "The office of caliphate was given to Abu Bakr in haste, and without consideration and without giving it much thought, but Allah saved the people from its evils". The author writes in *Izalah* vol. 1, p. 142. Imam Bukhari, regarding the sudden appointment of Abu Bakr as caliph, narrates, on the authority of Ibn Abbas, the following version of Umar in connection with the discussion of the question of allegiance to Abu Bakr. In his own regime Umar once addressed the people saying: "I have heard that some of you say: "By Allah if Umar dies I will pay allegiance to such and such a person. O' people none of you should remain under misunderstanding and say that the caliphate of Abu Bakr occurred suddenly and became perfect afterwards. Note that it is a fact but Allah saved us all from the evil and harmful consequences of such a caliphate".

It could only be called a wishful thinking of Umar that Allah saved the nation from the evil consequences of a caliphate which came into existence suddenly without grave consideration; while it is a historical fact that its harm and evil results became apparent just only after 20 years its sanctity was lost and it took the form of kingship, and it is only because of that inconsiderate caliphate which was founded without serious thinking that the Muslim nation is split up into a number of sects and is facing upheavals and turmoils in every field of social and political life.

According to the principles and conditions for caliphate adopted by the author, caliphate should have been offered to a person who could not be dominated by the devil and could have never followed him and who would never do unjust acts and who could have never committed any wrong in his physical and spiritual knowledge, and whose acts could have served as pattern for the nation to be followed, and in whose knowledge the people could have confidence on the basis of a tradition of the Holy Prophet regarding his knowledge. Among the companions of the Holy Prophet such a personality was that of

Ali alone and this assertion is based on the following grounds:

1. There are a number of verses of the Holy Qur'an and many traditions of the Holy Prophet, which speak volumes for the qualities of Ali, and which are held by the author as necessary conditions for the office of caliphate.
2. The proof of his being infallible is incorporated in the verse of purification. (al-Qur'an, 33:33)
3. About Ali's "knowledge" the well known tradition of the Holy Prophet: "I am the city of knowledge and Ali is its gate", is self-evident.
4. About Ali's judicial judgments the remarks of the Holy Prophet in the words: "The best judge among you is Ali" are self-explanatory.

Ali's capacity to solve the difficult problems and to impart help and assistance in solving the difficulties of others is borne out by the following acts and sayings of the second caliph.

1. Caliph Umar used to seek the help of Ali in solving all his difficult problems, and for that purpose he used to consult him time and again.
2. Caliph Umar declared or rather confessed his own inability to solve the difficult problems or to meet the difficult situations by saying "If Ali had not been there, Umar would have been ruined".
3. More often than not Umar would pray to Allah: "O' Allah! I seek your pardon for a time when I face a difficulty and Ali is not there to solve it for me".

Thus a number of verses and a host of traditions speaking highly of Ali plus his own stainless character grant him a distinctive position among all the companions of the Holy Prophet and establish his superiority over all of them. Ignoring a personality like Ali and appointing a person as caliph, who had no such calibre and knowledge is such an unjust act that humanity can never forgive it. Woe be to the hasty decision based on the ulterior political motives displayed at Saqifah which sealed the doom of the Muslims for ever.

In corroboration of the above, two more extracts are

given below from Izālah, vol. 1.

Page 55: "Besides other essential conditions for a perfect caliphate it is also necessary that the caliph should be superior to all in wisdom and character. This is necessary as we have already stated in the preceding pages that when the apparent caliphate will stand side by side with the real caliphate it will have its own position and here this should be noted that in order to rule over the chiefs of the nation the caliphate, except that of the most superior among the chiefs, will not be justifiable because the caliphate of a common man will not be acceptable for all. As such for the companions of the Holy Prophet who are the chiefs of the nation only the caliphate of that companion, who could be superior to all the companions will be acceptable, and the appointment of a less superior person over those who are more superior would mean defeating the object of caliphate and this appointment would not command any appreciation.

Secondly the appointment of the most superior person as caliph is also necessary because the object of the appointment of a caliph is to satisfy all the demands of religion, and this goal cannot be achieved without the appointment of the most superior person as caliph".

Pages 55 and 56: "Again in the case of a perfect and real caliphate, the caliph should be the most superior person, because the caliphate is akin to Prophethood, as has been declared in a tradition that caliphate is on the pattern of Prophethood and as has been said in another tradition that for sometime there would exist the Prophethood coupled with blessings and just like Prophethood the caliphate would also comprise the sovereignty of the world and religion both in its exterior or interior phases. So the same arguments which necessitate that a Prophet should be the most superior person of the whole nation also holds good in the case of a caliph i.e., on the same grounds a caliph should be the most superior one among whole nation.

Again, it is necessary to make the most superior person as caliph because to appoint a person as caliph, who

is not superior to all, is an act of misappropriation as is manifest by a tradition narrated by Ibn Abbas, who relates that the Holy Prophet said: "If in the presence of a superior person who is also loved by Allah somebody selects an inferior and less capable person to rule over the people, he commits breach of trust against Allah, His Prophet and the believers". Caliph Abu Bakr has also narrated that the Holy Prophet said: "May the curse of Allah be upon a person who is appointed as governor of Muslims and he grants some office to a person only as a favour (without any justification) Allah would never pardon him, nor would accept any ransom or recompense from him but will throw him down into Hell". Both the above quoted traditions have been narrated by Hākim. This establishes that when even the less important offices cannot be given to a less superior person in the face of a more superior one, then how such an important office as that of the perfect caliphate could be offered to a person who is not in any way superior to others? And if it is done, will it bring disastrous evils in its trail?

From the above narrated traditions the following conclusions are drawn:

1. A caliph should be most wise and most noble in character.
2. The rule over the chiefs of the nation is not justifiable except by the best of the chiefs.
3. The companions of the Holy Prophet are the chiefs of the nation and over them the rule of that companion who is the most superior of all the companions would be justifiable.
4. The appointment as caliph of a person who is less superior would be like preferring permissible act over obligatory act, which is not free from flaw.
5. To appoint the most superior person as caliph is necessary because the object of caliphate is to satisfy all the demands of religion and to grant it full-fledged status and this cannot be achieved unless the caliph is a person who is superior to all others in all respects.

6. The real caliphate is akin to Prophethood.

7. The argument that a Prophet should be the most superior person, who stands above all weaknesses because of his relationship with Allah, equally applies in the case of the appointment of a caliph, and hence a caliph should also be the best of all the persons of the nation.

8. Ibne Abbas narrates that whoever appoints a less capable person as an officer, commits misappropriation and breach of the trust of Allah and of the Holy Prophet and of the faithful; and according to the narration of Caliph Abu Bakr, Allah's curse is upon one, who appoints a person by way of favour or concession, and that his act will not be pardoned by Allah nor any ransom or compensation would be acceptable from him, and he shall be thrown into Hell.

9. When such is the case of the appointment to inferior offices what could be the evil of the appointment to the high office of the caliphate of a person, who is not the most superior one among the people!

In the opinion of the author a caliph should be the most superior person among the nation of his time in respect of wisdom (knowledge and understanding) and character, and an ordinary person cannot be a caliph to rule over the chiefs, and since the companions of the Holy Prophet are the chiefs of the nation, a companion who is superior to all the companions is the only fit person to hold the office of caliphate.

Now, in the light of the above verdict of the author, we challenge the Muslims to prove that Caliph Abu Bakr or Caliph Umar ever claimed during their respective regimes that they were the most superior persons among the whole nation, while quite adverse to this, they have admitted on various, occasions their inability and incapacity to solve the problems of giving correct legal decisions or correct interpretations of the law of Islam (Shari'ah) and have with a clear heart confessed their weakness, which establishes that they were conscious of their weak points and never took themselves as superior to all. Again, according to the author, the caliph must be the most superior person,

because the caliphate is akin to Prophethood and its object cannot be achieved unless the caliph is the most superior person. Just as it is necessary that a Prophet should be superior to all others among the nation, and as Allah selects a Prophet, the Prophet stands above all defects, a caliph should also be a person who is superior to all other persons among his nation. This argument of the author is so solid and conclusive that it solves the problem of the appointment of a caliph very smoothly.

Since Allah selects a person to be His Prophet we cannot presume any defect or weakness in any Prophet. It is noteworthy that Allah is All-knowledge, and knows the hidden and the apparent both. He is the Creator of the whole universe and He is the Creator of the man and the nature of the man. He also knows who could be the fittest man to deserve the appointment as His Prophet and as such the selection of Allah cannot be questioned and presumption of any defect or weakness in the Prophet is inconceivable. It is a great misfortune of the Muslim nation that for the office of caliphate which is akin to the Prophethood of Allah, the right of Allah and of the Holy Prophet, has not been admitted and thus usurping the right of Allah and the Holy Prophet the function of selection of a caliph was appropriated by certain Muslims to themselves despite their inherent human weaknesses.

The author narrates the tradition through Ibne Abbas and Caliph Abu Bakr that a person who appoints a less superior person in the face of a superior one, commits treachery against Allah, His Prophet and the believers. (Izâlah, p. 627, vol. 1).

In conclusion the author holds that when in the appointment of even inferior offices the evil of appointing a less capable and less superior one over the superior ones is of such gravity, then the evils of caliphate of a person of low calibre, who is appointed in face of persons with higher calibre and knowledge would be still more serious. The author has entertained fear of some grave evil as a consequence of such an appointment of caliph. We can only appreciate his fear and make no comments except

that perhaps on the occasion of the selection of caliph Abu Bakr at Saqifah, Abu Bakr could not recollect the above noted tradition which he himself narrated afterwards, otherwise he would have never agreed to become a caliph and hold the grave responsibility on his weak shoulders.

* * * * *

TEXT

Whenever Allah sends a Prophet as a reformer of humanity and to teach people how to become virtuous and how to keep aloof from sins, Allah keeps an arrangement for the accomplishment of this job hidden from the eyes in the lifetime of the Prophet, and again when there is such a case that a Prophet is required to leave this world before completing his job as a Prophet, the Prophet during his lifetime trains a person to work for him as his successor, and purifies him by his training in such a way as to make him capable of receiving the commands of Allah, and then the Prophet advises his successor to complete the job and also prays to Allah for his success. This is just the same as the following case:

If a man's financial position is quite secure and performance of Haj is obligatory for him, but physically he is too weak to perform the Haj, then it is necessary for him to get the Haj performed by somebody on his behalf. In that case the full reward of the Haj would be awarded to the person on whose behalf the Haj is performed. The appointment of such caliphs had been a convention of the former Prophets, just as Prophet Musa appointed Yusha as his caliph and Prophet Isa appointed his own disciples as his caliphs. (Izālah, vol. 1, p. 107).

So the chief caliphate is a continuation of the period of Prophethood. In all the various ranks of Divine Vicegerency (Walayat) this chief caliphate resembles Prophethood in most of the outstanding qualities of the Prophets. (Izālah, vol. 1, p. 123).

SUMMARY

From the above narration, the following conclusions are drawn:

1. Allah sends the Prophets for reforming humanity and to teach the people how to become virtuous and how to keep themselves aloof from sins, and this teaching is the object of sending the Prophets.
2. Before the completion of this object Allah calls back the Prophets.
3. So the Prophets have to train somebody to complete their job as their representatives (from among the nation).
4. The Prophet gives full training to his representative to make him so refined as to be able to receive the commandments of Allah.
5. The Prophet advises him, rather makes a will to him, to complete the job.
6. Such arrangements have been the convention of previous Prophets.
7. Prophet Musa made Yusha his successor and representative, and Prophet Isa made his own disciples as his representatives.
8. This chief caliphate resembles Prophethood more than all other kinds of Divine Vicegerency (Walayat).

COMMENTS

The author says that Allah sends the Prophets for teaching people to become virtuous and to keep themselves aloof from vices and before that object is completed Allah calls back the Prophets and the object of sending them remains incomplete. The author is correct to say that the object of sending the Prophets is to reform the humanity and to teach the people to be virtuous and to refrain from committing vices, but the proposition that Allah calls back the Prophets before their job is complete may be correct in the case of foregoing Prophets, but cannot be taken as correct in the case of our Holy Prophet. The question arises whether our Holy Prophet also left this world without completing the object of his Prophethood. If this question is replied in the affirmative then the verse of

Qur'an: "*On this day I have completed your religion*" (Surah Ma'idah, 5:2) loses its importance and the declaration by Allah becomes false. Again our Holy Prophet is the last Prophet of Allah and no Prophet has to come after him, while the religion of our Prophet is perfect in all respects and shall live upto the Day of Judgment. As such was it not the duty of our Holy Prophet in view of the object of his Prophethood, that in order to continue his mission, to indicate or introduce those successors of his who are to carry out his mission upto the Day Judgment and to save the nation from getting misled, as the author has already held that every Prophet did appoint his representative and gave him complete training to such an extent that he made him capable of receiving the secret commands of Allah and that the Prophet made a will that he would carry out his mission on his behalf.

In the light of this argument of the author, if we look into the history of Islam, we come to the conclusion that only Ali, and nobody else, can be taken as such a representative of our Holy Prophet, because, on every occasion for an act of responsibility, he represented the Holy Prophet. The Holy Prophet gave him training personally from childhood as is manifest from the statement of Ali, who once stated "I used to follow the Holy Prophet in my boyhood just as a young one of a she-camel follows its mother. The Prophet has fed me with knowledge as a pigeon feeds her young one". A variety of statements of Ali to this very effect appear in the books of history which go to prove that the Holy Prophet, from the very boyhood of Ali began to train him to represent him and to complete the object of his Prophethood and this was the official duty of the Holy Prophet.

We believe that the Holy Prophet had never been slow, slack or neglectful of his duties. Just as the author holds that Prophet Musa selected Yusha as his caliph, and Prophet Isa appointed his own disciples as his caliphs and did not leave it to the nation to appoint a caliph for themselves, by their own consensus, similarly our Holy Prophet too, under the command of Allah, nominated and

constituted Ali as his representative and caliph. As the author also holds that the chief caliphate is the only kind of Divine Vicegerency which resembles Prophethood in its high qualities and the tradition known as Hadith-i Walayat proves that Ali is the vicegerent by the verdict of the Holy Prophet.

* * * * *

TEXT

Caliphate is a legal and technical term and the jurists of Islam have given it different interpretations. Everyone has his own interpretation. For example, Shi'ah Imamah hold that the caliph of the Holy Prophet is Imam and hold that a caliph who is also Imam should be a Hashmi, a Fatimi and should be infallible and undoubtedly nobody can prove that the first three caliphs possessed the above said qualities; but we take the caliphate in the sense of Muslim rulership or sovereignty over the Muslims and hold that for chief caliphate (Khilāfat-i Khāssah) a caliph should be one of the immigrants and one of the foremost converts to Islam, and it is also obvious that except Ali none of the other eleven Imams could fulfil these conditions. So both the sects differ because of the absence of correct interpretation of the term 'caliphate'. This difference of interpretation of caliphate or the difference of the definition of caliphate kept the truth under veil. It should be noted that the word caliphate literally means the representation as successor. So a caliph is one who represents, and acts like, his predecessor. In Shari'ah, caliphate means rulership which is established to defend Islam in representative capacity of the Holy Prophet.

Thus a person who may be faithful and obedient to Allah and also superior to all the nation in his prayers and good manners, but, in respect of all these qualities, he is neither a king nor his commands are enforceable, and he cannot be called a caliph. Similarly the kings who are non-Muslims and the rulers of the pre-Islamic period cannot be called caliphs because their rule was established through

sword and not for the sake of Islam. As such, to defend the religion, to operate jihad (Holy war), or to enforce the Islamic code of law, was none of their objects.

It is an important point to note that the discourse in respect of caliphate of the Imamah is nothing but a debate on the meaning of the word caliphate; rather it is a meaningless hue and cry. In fact it is not even the difference of interpretation of the word, because, according to them Imamate is something else and caliphate is something else while according to Sunnis, Imamate and caliphate are identical terms; they are not separate words with separate meanings. The Sunnis take the caliphate in the sense of rulership and for the caliph lay down the conditions that his authority does not remain illegal, and his orders become enforceable without taking into consideration whether such a ruler is most superior among the nation or not, while the Imamah hold that Imam stands superior to all others in respect of all good qualities, and his obedience is compulsory for all by order of Allah, i.e., in all cases the commands of Imam are to be obeyed like those of Allah. (Izālah, vol. 1, pp. 506 – 507).

SUMMARY

The opinion held by the author about the interpretation of the chief caliphate is interesting. For example the author says:

1. The scholars of Shari'ah have different opinions about the caliphate.
2. The Imamah sect takes the caliphate to mean Imamate; and holds that an Imam should be a Hashimi, a Fatimi and infallible.
3. The Sunnis take the caliphate in the sense of rulership and sovereignty of a Muslim ruler and hold that a caliph should be one of the immigrants and one of the foremost converts to Islam and these last two qualities are found only in Ali and not in their eleven Imams.
4. The word caliphate literally means representation as a successor i.e. if a person is constituted to represent somebody he is the caliph of his predecessor and this

constituted person shall work for him as his deputy or caliph.

5. In Islamic jurisprudence the caliphate is the rulership of a Muslim, who assumes authority for practically defending the religion as a representative of the Holy Prophet.

6. The discussion of Twelver Shi'ah (Shi'ah Imami Ithna Ashari) is only a debate of words and is hue and cry for nothing because according to them, caliphate and Imamate are two different things while according to Sunnis the caliphate and Imamate are one and the same, that is, caliphate is a synonym of Imamate. The Sunnis take the caliphate in the sense of rulership and lay down such conditions for the caliph that his rulership does not remain illegal. And his orders become enforceable even though he may not be the most superior person among the nation in regard to his qualities and character.

7. The Twelver Shi'ah take such a superior person as Imam whose obedience is compulsory for the whole nation like the command of Allah.

COMMENT

The above seven propositions give a complete analysis of the extracts from the author's discussion on the chief caliphate. Now we give our comments on each of the seven points:

1. The different sects have different opinions about the caliphate is quite correct and needs no comments.

2. The Imamiah sect holds that Caliphate is Imamate and that an Imam should be a Hashmi, a Fatimi and infallible is correct but one more condition may be added to the above conditions, that is, there should be a clear verdict either from the Holy Prophet or from any other Imam who is infallible for the appointment of an Imam.

3. The Sunnis hold that the caliphate is rulership and sovereignty of a Muslim ruler over the Muslims and that a caliph should be one of the immigrants, and should be one who is foremost in accepting the faith, and these two conditions are not found in the Shi'ah Imams except Ali. Here it is to be noted that so far as the case of Ali and

Caliph Abu Bakr is concerned though historically it is proved that Ali is the foremost of those who accepted the faith first of all, yet if we hold that Abu Bakr too is one of the foremost in accepting the faith then what could be the explanation for these conditions which were not fulfilled by Caliph Umar and Uthman. Caliph Umar embraced Islam in the 6th era of Be'that i.e., just six years after the proclamation of Islam by the Holy Prophet and to give preference to him over Ali would mean that the condition of being among foremost has been adopted only to disqualify the eleven Imams which has got no justification at all.

The condition that a caliph should be one of Muhajirs does not hold good because the Sunnis hold that the caliphate is the right of the masses of the Muslim nation and as such this condition has only been adopted to disqualify the Ansar, that is, the inhabitants of Medina and has no other explanation.

Moreover, the author says that the caliphate literally means the replacement as a representative i.e., to appoint somebody as a deputy to work for the predecessor. Here the question arises: What was the function of the Prophet-hood of the Holy Prophet; which his representative had to complete so that he might be called a true representative of the Holy Prophet. Regarding the function of the Prophet the Qur'an says that the Prophet recites the verses of the Qur'an to the people (for whom he has been sent) and purifies them and teaches them the Book and Wisdom. So the representative or the successor of the Prophet could only be that man who could perform the above work or who is the heir of the Book and Wisdom. According to Sunnis, religion comprises two things, i.e. the Book of Allah and the Sunnah of the Holy Prophet. If it is so then only that person, who inherited the Book of Allah and the Sunnah of the Holy Prophet is eligible to be the representative and heir of the Holy Prophet, as his heir. This is not our view only but it is supported by a tradition narrated by the author himself.

Narrating a long tradition regarding the establishment of brotherhood, the author writes: "The Holy Prophet

addressing Ali said: "You are my heir". Ali, then, asked: "O' Prophet of Allah what would I inherit from you?" The Holy Prophet said: "The same which the Prophets of the past inherited". Then Ali asked: "What did those Prophets inherit?" The Holy Prophet replied: "The Book and the Sunnah". So by the author's own assertions it is established that religion comprises the Book and the Sunnah and that Ali is the heir of the Book and the Sunnah and by the commands of Allah it is compulsory for every man and woman to follow the Book of Allah and the Sunnah of the Holy Prophet.

So by the reasoning of the author it is proved that the principle of the Shi'ah Imamiah in holding such a superior person as Imam whose obedience becomes compulsory for every member of the nation, through a verdict of Allah, holds good.

5. If for the validity of the Prophethood of a Prophet we lay down a condition that his authority is stable and that his orders are enforceable just as the author has laid down his condition for the caliph of the Holy Prophet, then we shall find that it is against the Practice of Allah and also against the object of Prophethood, because history tells us that in the case of 1,24,000 Prophets of Allah, the order of only a few of them had been enforceable and in spite of this failure they are all regarded as the true Prophets of Allah and the responsibility of the fact that their orders could not achieve enforcement lies only on those members of the nation who did not accept them as true Prophets, and not on the Prophets or on Allah. Similarly the responsibility for nonenforcement of the order of the successors of the Prophet does not lie on them but on those members of the nation who failed to obey them.

6. The conditions for the chief caliphate laid down by the author would mean that the caliphate ended after 30 years. But the fact is that our Holy Prophet is the last Prophet and no Prophet has ever to come after him. As such, the religion of our Prophet has to last up to the Day Judgment, and as the commands of the religion have to

remain in force up to the Day of Judgment, the caliphate should also last for every age, and therefore to put an end to the caliphate after 30 years and to leave the nation at the mercy of tyrants and aristocrats is an act which under no canon of law can be taken as just and legal. It is surprising that the Divine Law has to last up to the Day of Judgment but its executive authority is to last only for thirty years.

* * * * *

TEXT

The author says in Izālah that the rational human mind has been endowed with two capacities, that is, the capacity to act and the capacity to conceive or to think. When a man develops his capacity to work to perfection, then he attains infallibility and becomes infallible and, when he develops his capacity to think and attains perfection, he reaches the position which enables him to receive the commands of Allah (i.e. Wahy) or Divine revelation. When both these capacities are developed and attain perfection in a man from among the masses then a variety of good results ensure this attainment of perfection, and that perfection gives him high position as a guide of the people or a true caliph, or a true Prophet of Allah and he becomes an emblem of the blessings of Allah as the verse of Holy Qur'an says: *"That is the Grace of Allah. He grants it to whomsoever He pleases and Allah is the Lord of great Grace"*. Vide al-Qur'an, 62:4 (Izālah, vol. 2, page 293).

We agree with the view of the author that human mind has been given two capacities, that is, the capacity to work and the capacity to think, and the man's character and the working out of his daily needs of life, depend upon the development and cultivation of these two capacities, and that when his capacity to work is developed up to the stage of perfection, it is termed as infallibility, while the perfection of the capacity of thinking (conception) grants him Divine revelation. It is obvious that the reformation of the character of a man and his capacity to keep

him within limitations in respect of all his activities of life is not possible without the help of Divine revelation, and a person who develops both these qualities to perfection is infallible and a Prophet of Allah. When both these capacities are cultivated to perfection in a man then as asserted by the author, the combination of perfection of these qualities grants him the position of the guide of the people or the position of a caliph or the position of the Prophet of Allah and he becomes the centre and source of the showering of the blessings of Allah. This implies that according to the author the necessary condition for a man to become a guide for the people or to become a true caliph or a true Prophet of Allah, is to get the above quoted capacities cultivated up to the stage of perfection which makes him infallible and enables him to receive the Divine revelation and that without the perfection of these two capacities nobody can deserve to be called a true caliph or Prophet of Allah.

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7. The author has, in both the volumes of his book, given many details of the life, knowledge and other activities of the first three caliphs, but has nowhere said that they enjoyed the position of being infallible or they possessed the capacity to receive Divine revelation, nor did any of these three caliphs ever claim that they were infallible or that they stood on such a high position as to receive the Divine revelation. Contrary to this, we find them making confession of their being fallible and acknowledging their shortcomings. They are found to seek the assistance of Ali to lead them on the right path. This is a fact and even the author has narrated that Caliph Umar had been afraid of an occasion and sought the pardon of Allah, when there could be a difficult problem to be faced by him while Ali would not be there to solve it for him. Against this, there are a number of the verdicts and traditions of the Holy Prophet wherein he declared that Ali is with the Qur'an and Qur'an is with Ali". In Hadith-i-

Thaqalayn the Holy Prophet said: "For your guidance I leave behind two great things — one is the Book of Allah and the other is my Ahlal Bayt, who are my issues and if you hold on to both of these, you shall never get astray, and these two will not separate from each other till both of them reach me on the Cistern of Kauthar (in Paradise)". These two quotations have been given here only as a primary proof for our point of view but as a matter of fact a number of traditions to the same effect have been given by the author himself in his book to which we would refer in the coming chapters.

Besides the fact that there are a number of traditions of the Holy Prophet with clear verdict about the caliphate of the Ahlal Bayt, Ali has been repeatedly claiming his sole right to hold the office of caliphate and he left no stone unturned to place forward his claim and to prove it, and this fact is apparent from the sermons of Ali collected in the book *Nahjul Balaghah*. A few extracts are given below from *Nahjul Balaghah* edited by an erudite Sunni scholar, Shaykh Muhammad Abdoh who was also the great Mufti of Egypt. We give these extracts from its Urdu Translation by a Sunni scholar Ra'is Ahmad Jafery.

"The Ahlal Bayt possess the knowledge of the secrets of the Holy Prophet. They are the guards of the Holy the guards of the Holy Prophet. They are the custodians of the knowledge of the Holy Prophet. They are the repositories of the wisdom of the Holy Prophet and to defend and protect the mission of the Prophet they are strong like mountains. These Ahlal Bayt are those who straightened the back of the religion and faith when it had become curved. They made the religion stable when it was fizzling out". (*Nahjul Balaghah*, page 123)

"Ahlal Bayt are the base, the foundation and the pillar of the religion and faith. Those, who find themselves away from the right path of truth, turn their faces towards these Ahlal Bayt for their guidance, and those, who fall back and get exhausted, come forward and join them. They know well the duties of a caliph of the Holy Prophet and they possess all the qualities required for that. They

are the heirs of the Holy Prophet and they are the subject matter and the object of the will of the Holy Prophet. Now the right has reached its real owner and the truth stands at its true place". (Nahjul Balaghah, page 127)

"O' people! By Allah, the son of Abu Quhafa (Abu Bakr) apparelled himself with the clothes of caliphate though he knew well that I stood for it just as the axis stands for a mill stone, which cannot move without it. The streams of knowledge and the fountains of information issue forth from me like rivers, and no man can soar up to the height of my capacities and status, and no bird can fly so high as to reach the zenith of my lofty height". (Nahjul Balaghah, Khutba-e-Shiqshiqiah — page 131).

"By Allah I am fully aware of the commands of Allah to be preached and I fully know and understand all the Divine liabilities and the wise sayings. We Ahlal Bayt are the "gates of the wisdom of Allah" and we are the "Divine light" through which we see the commands of Allah and get aware of His wishes".

(Nahjul Balaghah, page 853)

"I am such a holder of truth who is to be obeyed and followed in every respect because the Book of Allah is with me and I never separated myself from it since I caught hold of it". (Nahjul Balaghah, page 865)

"Only Allah knows whether there is a son or a daughter in the womb of a mother, and so Allah alone knows whether he is beautiful or ugly, whether he is miser or benevolent, whether he is cruel or noble, and whether he would be a fuel for the hell or would enter the garden of Paradise, and this is what is known as the knowledge of hidden things, which nobody possesses except Allah, and save this knowledge all other knowledge has been imparted by Allah to the Holy Prophet and the Holy Prophet taught me all of it, and prayed to Allah that I may always keep the secrets of Allah in my bosom and keep command over it". (Nahjul Balaghah, page 900)

"In my childhood the Holy Prophet nursed me in his own lap and laid me on his chest. The Holy Prophet made me sleep on his own bed by his own side. The Holy

Prophet would rub his sacred body with mine and made me smell the good smell of his body, and poured into my mouth the food chewed by his own mouth just as a father feeds his own baby. You could never discover anything untrue in my speech nor you could even entertain any doubt for a sin in my character. When the Holy Prophet completed his days of nursing, Allah appointed one of his most distinguished angels who used to accompany the Holy Prophet and would sit by his side and made him see all the daily good and bad things of the world. I used to follow the Holy Prophet just as a young she-camel walks behind its mother. I always kept myself by the side of the Holy Prophet and would never separate myself from him. Every day the Holy Prophet used to teach me something out of his actions and ordered me to do the same. The Holy Prophet used to stay for a month every year in the mountain of Hira and only I could see him and nobody else. At that time Islam had not entered any house except the house of the Holy Prophet i.e. the house of his wife Ummul Mo'minin Khadijah while I was the third of them. I used to witness the light of the Divine revelation and used to smell the good smell of his Prophethood!

Once, when the Holy Prophet was receiving the Divine revelation, I heard the voice of the Devil, and I asked the Holy Prophet whose voice it was. The Holy Prophet said to me: "It is the voice of the Devil, who has now become despondent of his success, because the age of ignorance and the following of the wrong path is nearing its end, and the age of true faith is being revived. Oh Ali! You also witness what I witness, and you also hear what I hear, thus you possess every quality which I possess except that you are not the Prophet, but you are my vicegerent and you are following the true path of virtue". (Nahjul Balaghah, pp. 1330 - 31).

From the above extracts we have established the claim of Ali and that he had attained that stage of the perfection of his rational capacity of conception which enables a man to witness the light of Divine revelation and to receive it, and this is the principle laid down by the

author to make a person eligible to become a true caliph of a Prophet. The words, which Ali used to prove his right to be the caliph, are such as clearly establish that his person cannot be separated from one who could receive the Divine revelation and perform the function of preaching as a representative of the Holy Prophet. The words of the Holy Prophet addressing Ali that: "You hear what I hear and you see what I see except that you are not a Prophet but you are my vicegerent" prove beyond doubt that the Holy Prophet used to take Ali with him to the cave in the mountain of Hira. To see the angel at the time of Divine revelation and to hear the voice of the Devil just as the Holy Prophet himself saw and heard are the distinctive and peculiar characteristic of Ali, and nobody else from among the companions of the Holy Prophet ever claimed to possess these merits. Ali declared this claim from the pulpit while addressing thousands of the audience and never did anyone of the huge audience challenge the claim.

The second principle laid down by the author which serves as a condition for granting eligibility to a person to be a true caliph of the Holy Prophet is the perfection of the capacity to act which makes a person infallible in his character, and except the Twelver Shi'ah no other sect of Islam takes this principle as an essential condition for a caliph.

This principle has been discussed by the author in his book *Izālah* vol. 1, page 506, in the following words:

"Just, for example, the Imamiah consider the caliphate in the sense of Imamate and holds that an Imam should be a Hashimi, a Fatimi and infallible and nobody can prove that the first three caliphs possessed these qualities".

So in conclusion what the author has said can be summed up in his own words as given below:

"Infallibility (ismat) is a necessary condition and an essential quality for a caliph. It is only the Imamiah who take this quality as a necessary condition for their Imams".

The author also says: "There is no doubt that nobody can prove that the first three caliphs possessed this quality".

In this way the author has himself disqualified the first three caliphs for the office of the caliphate.

Chapter 2

Alleged Traditions in Support of the First Three Caliphs

In the preceding pages we quoted extracts from the book of the author in respect of the office of caliphate and the conditions laid down by him for appointment of a caliph. He has also narrated a number of traditions of the Prophet in this behalf. Analysing what the author has said we have given our comments. Now we propose to discuss the nature, interpretation and authenticity of the traditions related by the author regarding the caliphate of the first three caliphs.

So far as the traditions speaking of the virtues and good qualities of the first three caliphs are concerned, we have already remarked that even the caliphs concerned were not in the know of these traditions, otherwise on the occasion of appointment of a caliph at Saqifah and also on other similar occasions they should have made a mention of those traditions to establish their right and eligibility to the office of caliphate. The silence of the caliphs, and their not mentioning these traditions on any occasion, when those traditions could have served their purpose, leads us to believe that they are all concocted stories, which were never uttered by the Holy Prophet. At least their silence makes the authenticity of the traditions doubtful.

How after the death of the Holy Prophet the innovated traditions came into being is an independent subject which created a new type of learning known as *Ilmur-Rijal* (The science to testify veracity of traditions).

For the facility of the reader to understand our view-point regarding the collection and foundations of the traditions we give extracts from the famous book *Siratun*

Nabi, vol. 1, page 49, by Moulana Shibli No'mani (published at Nami Press, Kanpur).

Moulana Shibli writes: "The work of the collection of traditions was undertaken during the rule of Bani Umayyah who, for 90 years, throughout the Islamic world i.e. from Asia Minor up to Spain, adopted a policy of denouncing the descendants of Fatima. In every Friday prayer, curse on Ali was pronounced from the pulpits. Hundreds, rather thousands, of traditions were prepared in praise of Amir Mu'awiyah and other Bani Umayyah. During the rule of Abbasid caliphs a prophecy in respect of each Abbasid caliph was added in the traditions".

The above quotation from Moulana Shibli is self-explanatory and needs no interpretation. It proves that the present collection of the traditions which is in our possession is the fruit of the pens of those individuals, whose political faith was based on the hatred of Ahlal Bayt, and who cursed and denounced Ali from the pulpits of the masjids, and continued this practice of defaming Ahlal Bayt for 90 years, to achieve their political aims. This period of 90 years is a long space which implies that children grew young, the young grew old and the old met their death, hearing and pronouncing this policy of defamation of Ahlal Bayt, and the later generation was imbued with the same ideology. It will be proved in the coming pages that all the traditions speaking high of the virtues of the first three caliphs are those founded during this era. History contains proof of this fact in its pages.

History tells us that Caliph Abu Bakr and Caliph Umar in their regimes did not allow reading or relating of traditions. About Caliph Abu Bakr, Moulana Shibli writes on page 238 of his book *al-Faruq* as follows:

"Zahabi in his book *Tazkaratul Huffaz* says that the first man who observed precaution in respect of traditions is Abu Bakr". The author also relates through Hākīm "Abu Bakr compiled 500 traditions and then threw them in the fire, saying: "I had received them from a person under the impression that he was reliable while as a matter of fact he was not so".

COMMENTS

In this narration it is worth considering that Caliph Abu Bakr is said to be the chief adviser of the Holy Prophet, his friend and associate, who used to follow the Prophet in journey or at home just as the shadow of a man follows him. How then is it that he did not hear any tradition directly from the Holy Prophet. He could have related it with full confidence, and while setting fire to the collection he could be sure that the tradition heard by him directly from the Holy Prophet was a true tradition.

It is certain that the persons who related the traditions to Abu Bakr were companions of the Holy Prophet and were his contemporaries, and when Abu Bakr heard the traditions from them he took them reliable, because had they not been so in the eyes of Abu Bakr at that time he would have never accepted those traditions from them because he (Abu Bakr) could have never collected the traditions from unreliable persons. Now the question arises as to the reason why the narrators of the tradition, who were once reliable, became unreliable after the death of the Holy Prophet, and only under a doubt the whole collection of 500 traditions was burned to ashes.

After Caliph Abu Bakr, the limitations placed by Caliph Umar on the collection and narration of the traditions are recorded by Moulana Shibli in his book *Al-Faruq* on page 237 in the following words:

"Allamah Zahabi, who is the greatest of all the narrators and who is the teacher of such great scholars as Hāfiz Ibn Hajar and Samavi, recording the account of Caliph Umar writes:

"Umar ordered the companions of the Holy Prophet not to narrate more of the traditions of the Holy Prophet lest they should commit a mistake and people being involved in the traditions should become negligent of the Holy Qur'an, and should not read and retain it in their memory". Qurza ibne Ka'b relates: "When Caliph Umar sent us on the expedition of Iraq, he accompanied us for some distance and asked us whether we knew why he was

accompanying us, and we replied that it was only to grant us an honour. To this he replied "Yes it is a fact but I want to tell you that you are going to a section of Muslims, who are always busy in reciting Qur'an, and their voice spreads like the humming of the bees. So I want to order you to let them recite the Qur'an and not confuse them by narrating traditions to them. So do not add anything to the Qur'an and narrate the traditions sparingly, and you will find me on your side". When Qurza reached there, people asked him to relate some traditions, and he said that Caliph Umar had ordered him not to relate the traditions of the Holy Prophet.

Abu Salma says: "We asked Abu Hurayrah whether he used to relate traditions, in the days of Caliph Umar as he does today, he said: "Had I done so, Caliph Umar would have flogged me with twisted thongs". Caliph Umar imprisoned Abdullah ibne Mas'ud, Abu Darda and Abu Mas'ud saying that they had started relating the traditions.

From the above narration of Moulana Shibli it is established that it was a definite and well-arranged policy of Caliph Umar to mitigate the narration of traditions, and this policy was not a new product of his regime, but he had been acting upon it under a well-thought plan since the life time of the Holy Prophet. It came to light for the first time when he stopped the Holy Prophet from getting his will reduced to writing saying that no will was needed as the Book of Allah was enough for guidance. This act of Caliph Umar is to be observed in the light of his later acts during his own regime, for instance Abu Hurayrah was whipped, and the companions of the Holy Prophet like Abdullah ibne Mas'ud, and Abu Darda, were imprisoned only because they narrated the traditions. This act also proves that to test the validity of a tradition Caliph Umar had no standard of knowledge or any other criterion, and so without any examination he would only whip or imprison a man for narrating a tradition even if the narrator was a companion and enjoyed high position before Allah and His Prophet. To be cautious about the narration of a tradition never means that the narration be

totally prohibited. However, the only conclusion that can be drawn is that the object of avoiding the narration of tradition was to keep the people away from the position of the Holy Prophet who was the centre of all truth. Hence, the people were left alone without the link of the Holy Prophet to interpret the Holy Qur'an according to their personal viewpoint.

Keeping in view the well-planned policy of Caliph Umar we find in history that when he received the fatal wound he mentioned the names of a few of the companions and narrated a tradition in respect of each of them saying "Had Abu Ubaydah bin Jarrah been alive I would have nominated him as my successor because the Holy Prophet used to call him "Saifullah" (Divine Sword) and had Ma'az bin Jabal been alive I would have nominated him as my successor because the Holy Prophet had declared that he had knowledge of all the obligations". It is noteworthy that on that occasion Caliph Umar could not recollect even one tradition in respect of Ali and could remember only his (Ali's) humorous nature.

History shows that in spite of an official censor on narrating the traditions during the regime of Caliph Abu Bakr and Caliph Umar a number of traditions which speak of alleged shortcomings of Ali and Ahlul Bayt find full propagation as Moulana Abdus Salam Nadvi writes on page 239 of his famous book *Tarikh-i Fiqh-i Islami*, in connection with Kharijites. "These Kharijites interpret the Holy Qur'an only in its apparent literal sense and accept only those traditions which were narrated by their friends. Hence, in their view only those traditions were reliable which were current during the Caliphate of Abu Bakr and Umar". (Supplement — *al-Balaghul Mubin*, page 11).

From the above quotation two points are established:

1. The Kharijites interpreted Qur'an according to the apparent meaning of the words and this was in full accord with the planned policy of Caliph Umar as we have already pointed out from the quotations of Moulana Shibili's book that Caliph Umar had commanded his governors and other officials to ask the people to recite the Holy Qur'an and to

keep them away from the traditions.

2. The Kharijites accepted only those traditions which were narrated by those persons, whom they loved, and according to them the only reliable traditions were those, which were current during the caliphate of Abu Bakr and Umar.

This implies that Kharijite cult was based only on two points, i.e. the Book of Allah was enough for guidance and the other was hatred for Ahlal Bayt. From the narration given in his book by Moulana Abdus Salam Nadvi, it is proved that the material for both these points had been provided by the historical declaration of Caliph Umar "*Hasbona Kitabullah*" i.e. "The Book of Allah is Enough for Us", and by the traditions which were related during the rule of Abu Bakr and Umar.

From the above discussion it is evident that the object of the aforesaid declaration of Caliph Umar i.e. "The Book of Allah is Enough for Us" and the ban on the narration of traditions, was only to put a full stop on the propagation of the virtues and exalted qualities of Ahlal Bayt and this was the well-planned policy of Caliph Abu Bakr and Caliph Umar. As the days of both these caliphs were very close to the days of the Holy Prophet this policy was worked out with great caution. So by and by the affairs came to such a turn that the attention of the Muslims was turned away from discussing the qualities of Ahlal Bayt and was diverted towards conquering new lands and accumulating wealth received by looting the other neighbouring nations. The second policy of Caliph Umar was not to appoint any member of Bani Hashim to any responsible government post while on the other hand the members of Bani Umayyah who had been the sworn enemies of Islam were not only posted on high responsible offices but were allowed to do whatever they wanted. This is the reason that for full 20 years whatever was done by Mu'awiyah was taken as valid, and he was not asked to explain his misdeeds, rather he was given the title of Khusro of Arabia while a number of officials else than Bani Umayyah received the punishment of whipping, and their

properties were confiscated in the days of Caliph Umar.

Taking advantage of his independent governorship for 20 years during the regime of Caliph Umar and Caliph Uthman, Mu'awiyah got his position so strongly consolidated that he became bold enough to wage a campaign against the rightful caliphate of Ali which resulted in the Battle of Siffin killing 90 thousand Muslims and consequently Amirul Mo'minin was martyred at the hands of a Kharijite.

The death of Ali provided an open field for Mu'awiyah to fulfil his evil designs and now there was no obstacle in his way to fully work out the policy of Caliph Abu Bakr and Caliph Umar, which they had started to uproot the claim of Ahlal Bayt, and he gave a practical phase to that well-planned scheme. The two basic principles of the policy of Caliph Abu Bakr and Caliph Umar were to keep the people away from the central position of the Holy Prophet and Ahlal Bayt and to confine themselves for all religious requirements only to the Holy Qur'an and secondly to encourage people to ignore Ahlal Bayt. So Mu'awiyah made these two principles as the main base of his rule and continued working them out throughout his regime. The fact that this policy was not originated by Mu'awiyah but was a well-planned scheme of Abu Bakr and Umar is established by the following extracts from Allamah Mas'udi's well known history known as Murujuz Zahab. He has quoted a letter from Muhammad bin Abi Bakr to Mu'awiyah and Mu'awiyah's reply to Muhammad bin Abi Bakr. The letter and its reply are as follows:

"This letter is from Muhammad bin Abi Bakr to Mu'awiyah bin Sakhar. Be it known to him that Almighty Allah did not create this universe without any object nor did He need it, as He is above all needs, nor it was because, without the creation of this universe, Allah was to suffer any weakness, but He created all of his creatures so that He may be worshipped. So in this world there are those, who get astray from the right path, and also those who are loyal to the Creator. There are godly people and nobles both. Allah selected our Holy Prophet for His Prophethood

with blessings of Divine revelation and trust. The person who first of all attested the Prophethood and embraced faith is Ali ibne Abi Talib, who, on all occasions of fear and hardship, remained with the Holy Prophet to protect him at the cost of his own life. He (Ali) fought those, who waged war against the Holy Prophet and was at peace with those with whom the Holy Prophet was in treaty. He kept himself fully prepared at all times to sacrifice his life to protect the Holy Prophet on all occasions of fear and danger. In all these qualities he surpassed all others, and nobody stands equal to him in virtuous acts; his character is exemplary. I am observing that you are trying to prove yourself superior to Ali while you are what you are and he is what he is. Because of sincerity of faith he is the most truthful one, and because of his issues he is the best of all, and because of his being the husband of Fatimatuz Zahra, he is the most superior one among the Muslims. His uncle Hamzah, the champion of the Battle of Uhud, received the epithet of the Doyen of the Martyrs, and his father was the only person who helped the Holy Prophet in his days of hardship. O' Mu'awiyah, you and your father both are detestable evils. You and your father both had been a constant cause of injury to the Holy Prophet and his mission, and had always been trying to put out the Divine Light. To achieve this evil object you always attempted to instigate the tribes to rise and mobilize the forces against the Holy Prophet. Your father died doing all these evil acts and now you represent him as his successor. Your witnesses are those, who are the remnants of the unfriendly tribes and are hypocrites. They have taken refuge under your camp. Ali is the just and true witness of Allah and is such a prominent helper of the cause of truth that the Holy Qur'an has mentioned his good acts. Those whom Allah has praised as Muhajirs and Ansar are in the camp of Ali. They believe that to follow Ali is to follow the truth and to disobey him is to go astray. Woe be to you! You want to stand on the level of Ali as his equal whereas Ali is the successor and vicegerent of the Holy Prophet, and the sons of Ali are the sons of the Holy

Prophet. Ali stands superior to all in following the Holy Prophet and being closest to him. Ali is the only person whom the Holy Prophet taught all the knowledge and all of his secrets. You are the enemy of Ali and so had been your father. So do earn this material world as much as you can and let Ibne Ās misguide you as much as he can. But O' Mu'awiyah! Beware that your days are numbered, and your fraud has become loose. Eventually you will come to know who achieves the good fruits of the Hereafter. This is also to be noted by you that you are playing fraud with Allah, who has by this time granted you latitude to try your traps and fraud, and has kept you safe, and of whose pardon and blessings you have deprived yourself. Allah is after you and you are still unconscious and neglectful. My respect to those who follow the truth and accept the true guidance".

In reply to this letter Mu'awiyah sent the following letter to Muhammad bin Abi Bakr.

"This is a letter from Mu'awiyah bin Sakhar addressed to a son, who accuses his own father, that is, to Muhammad bin Abi Bakr. Please note that in your letter you have mentioned the greatness of Allah which Allah deserves, and have also discoursed upon the high qualities with which Allah has granted distinction to the Holy Prophet. Besides this you made mention of those things and acts, which make your father a guilty person liable to punishment. In your letter you have described the good qualities and points of superiority of Ali ibne Abi Talib and have also mentioned his close association with the Holy Prophet and the assistance and support given by him to the Holy Prophet in his days of hardships and danger. You have also mentioned the superiority of Ali being the foremost Muslim, but your opinion about me is based on the logic of the superiority of others and not on your own. I thank my Allah that, diverting from you, He has granted the honour to me. Please note that all of us including your father are well aware of the great distinctive qualities of Ali and of his rightful claims. Please note that when the work of the Holy Prophet was completed and Allah called

him back it was nobody else but your father and Caliph Umar, who, under a mutual agreement, usurped the right of Ali and dismissed his just claim. They opposed the appointment of Ali so that Ali might pay allegiance to them but Ali evaded it and kept himself aloof from them. Because of this abstention of Ali both these caliphs planned such a serious scheme that Ali was forced to pay them allegiance, but even then these caliphs did not associate Ali with their deeds, nor did they give any information regarding their secrets, till both of them died, and left this world, and Uthman became their successor. He, too, followed the policy of his predecessors. Then you and Ali determined to find out the weak points and shortcomings of Caliph Uthman, so much so that even people of far off places got greedy and joined you. Thus, you and Ali declaring the enmity of Caliph Uthman against you, surrounded him and thus your aim and that of Ali was achieved. O' son of Abu Bakr, save yourself and take your span (of life) according to the distance between your fingers. You cannot count yourself equal to one, who balances the mountains with his politeness. So if the subject matter which we are discussing is correct, as you say, then note that your father initiated these acts of injustice, and we all participated in his doings. If your father had not done so in the case of Ali we, too, would not have opposed Ali but would have all obeyed him. So, when we observed your father doing so, we only followed him and acted on the pattern left by him. Now, if you want to accuse us then accuse your own father or let it go, and do not find any fault with us. Respect to him who turns his face towards truth".

The above quoted letters exchanged between Mu'awiyah and Muhammad bin Abi Bakr establish that the policy of Mu'awiyah's regime was not the product of a fresh thought but it was a continuation of the policies adopted and worked out by the first three caliphs, rather the policies of Caliph Abu Bakr and Caliph Umar whose days were closest to the time of the Holy Prophet and as such to work them out they had to do everything with great care and caution, and they could not and were

not in a position to be so brave and free as to do all that openly as Mu'awiyah could. In the reply to the letter of Muhammad bin Abi Bakr, Mu'awiyah has expressly admitted that he was only following the policy of Caliph Abu Bakr and that had Caliph Abu Bakr not opposed Ali and had not dismissed his claim he (Mu'awiyah) would have also not opposed Ali. After establishing this fact we undertake to discuss the authenticity of the traditions before us, their sources, the motives behind them, and other policies and deeds initiated by Mu'awiyah.

As we have said in the preceding pages, the base of Mu'awiyah's activities and policies was his hatred against Ahlal Bayt. He wanted to establish the superiority of others over them. To do it practically, first of all Mu'awiyah attempted to wash out the brain of the people. For washing the brain of the nation and creating aversion towards Ali curses were called down upon him officially from the pulpits of all the masjids throughout the Islamic domain and this practice continued for about ninety years excluding the two years of the regime of Caliph Umar bin Abdul Aziz. (717 A.D. - 720 A.D.) The Friday prayer is the greatest of all the prayers and thus by including the pronouncement of curses on Ali in the sermon of Friday prayers means that this declaration of curses had become a part of the prayer of Allah. By introducing this pronouncement of curse Mu'awiyah defied the sanctity of the pulpit and its relation to the Holy Prophet, and he did not fear Allah in making the Friday prayers void by this innovation which was introduced to satisfy his material and political aim. Besides this the other activities of Mu'awiyah were as follows:

1. To counteract the true traditions speaking of the supreme merits of Ali and Ahlal Bayt and to fabricate new and false traditions in praise of the ruling authorities and to propagate them.
2. To encourage the innovators of such false traditions by giving them high rewards.
3. To stop the financial gratuity of the narrators of traditions in praise of Ahlal Bayt, and to burn their houses

and to declare that to protect their life and property was not the liability of the government.

We have already given an extract in the preceding pages from the book of Moulana Shibli and to finalize it we quote its concluding paragraphs taken from the Supplement of Al-Balaghul Mubin page 12.

Ibne Abil Hadid Mo'tazili has narrated the following cases from Shaykh Abdul Hasan Madaini and from the history of Ibne Urfa Naftawayh in his book Sharh-e-Nahjul Balaghah:

"Abdul Hasan Ali bin Muhammad Abus Saif narrates in his book al-Edas that Mu'awiyah sent his orders to all his governors and executive officers after the treaty with Imam Hasan son of Ali with the following contents".

"I am not liable and responsible to help or protect a person who speaks of his distinctive good qualities". As a result of such orders all the lecturers (Khatib) made it their duty through his rule to stand on the pulpits of the masjids and pronounce curse upon Ali and Ahlal Bayt and declare their separation and dissociation from Ali and his sons and speak ill of them openly. This proved most clamitous to the residents of Kufah as the majority of them comprised Shi'ah (supporters of Ali). In order to make the execution of this royal order more effective in Kufah, Mu'awiyah appointed Ziad bin Sammria as governor. The province of Basrah was also merged with the province of Kufah. Ziad bin Sammria knew personally almost all the Shi'ah as during the time of Caliph Ali he had been one of them. So he found out each of the Shi'ah and brought him out even from hiding and killed him. He threatened them, cut their hands and feet, took out their eyes and hanged them on the date palm trees and expelled most of them from Iraq. As a result of these atrocities not a single Shi'ah, who could be known to him, remained in his province. Besides this Mu'awiyah wrote to all of his executives and judicial officers that in no case the evidence of a Shi'ah should be taken as admissible and that the followers and associates of Caliph Uthman and those who spoke highly of him should be treated with leniency and kindness. He

also wrote: "Make all those, who praise Uthman, as your closest friends and grant them all honour and high status. Send me copies of those traditions which are found in praise of Uthman along with the name of the narrator and his tribe".

The agents did accordingly and traditions speaking highly of Uthman were circulated in abundance because Mu'awiyah would reward them and also grant them lands, gardens and robes; and the traditions coined by them were given publicity throughout Arabia, and their copies were sent to all the friends of Uthman. So these false and fabricated traditions were given currency to in every city, and people got attracted towards honour and pelf and fell a victim to this material world. Whoever brought a fresh tradition in praise of Uthman was favoured with the appointment as an executive official of Mu'awiyah. Each of these officials would send the name of the narrator of a false tradition in praise of Uthman to Mu'awiyah who in turn would make him his courtier and close friend and accepted his recommendations. This state of affairs continued for a long time and then Mu'awiyah wrote to his officials saying:

"In fact a good number of traditions in praise of Caliph Uthman have been made and have been given good publicity in almost all the cities and towns, so from today onward you should persuade people to fabricate traditions likewise in praise of the first two caliphs, and whenever you hear any tradition in praise of Ali, you should fabricate a similar tradition in praise of the first three caliphs and send it to me for giving it publicity. Note that this is really what I love most, and this would cool my eyes, and this is the weapon to defeat the arguments of Shi'ah in proving the superiority of Ali over others, and the traditions speaking highly of the qualities of Uthman would be rough on them".

When this letter of Mu'awiyah was read to the people, a number of false traditions which had no authenticity at all were fabricated in praise of the first three caliphs. People gave vast publicity to these false traditions. They

were read to the masses from the pulpits in the masjids. The teachers were supplied their briefs in their schools and they taught them to their students as the Holy Qur'an was taught to them. They taught these traditions in their houses to their women, daughters and their servants and the time continued running with this policy for long long years. Then Mu'awiyah circulated another official letter to his officials. The contents of the letter are as follows:

"If you come to know and get convinced that a man in the register of Baytul Mall is a friend of Ali and loves Ahlal Bayt of the Holy Prophet, then strike off his name from the register and close the door of his maintenance, and do not allow anybody to meet him". In another letter Mu'awiyah wrote: "If the accusation, that a particular person loves Ali and Ahlal Bayt, is proved to your satisfaction, then destroy him and his house and treat all his friends likewise". This calamity so seriously spread in Iraq and Kufah that if a person happened to enter the house of any Shi'ah whom he relied upon, he remained so much afraid of his slave or servant that he avoided talking to his friend without taking oath from his friend that he would not disclose the secret. So a number of false and fabricated traditions in praise of the first three caliphs, were given publicity and similarly a number of traditions were fabricated to belittle Ali in the eyes of the people. Almost all the religious scholars, judges and other government officials adopted this policy. Most of all who followed this policy were the reciters of the Holy Qur'an, hypocrites and fake worshippers. They indulged themselves in praying to Allah and appeared totally devoted to religion but were devoid of all sincerity. They used to fabricate false traditions to gain the favour of the rulers. They acquired high position by becoming their close associates, and by that association they received money, property and good houses. The result was that traditions from those persons, who looked virtuous and pious to a naked eye, were accepted as true, because these simple people could never imagine that a pious man could tell what was not true. This false propaganda continued working till the

martyrdom of Imam Hasan. After the demise of Imam Hasan the calamity and evil of this policy became more serious and there was not a single man who was not afraid of his being killed or exiled from his home.

After this the learned historian writes that after the martyrdom of Imam Husayn this policy of false propaganda continued effectively till the rule of Abdul Malik and Hajjaj bin Yusuf. Ibne Urfa Naftawyh who is one of the great traditionists writes with certainty, and what he says seconds and testifies the above narration, that most of the traditions, which speak of good qualities and high position of the first three caliphs, are those narrated during the rule of Bani Umayyah to gain favour and high position, because Bani Umayyah were under the impression that by this propaganda they were annihilating Bani Hashim.

While commenting on the traditions in praise of the first three caliphs we have pointed out that even the caliphs were not aware of the traditions in their own praise for otherwise they would have cited them on the occasion of their claim. In support of our point we have given proof from the extracts of the books of Moulana Shibli, Moulana Abdus Salam Nadvi and Ibne Abil Hadid. From a perusal of historical facts it will be easier for a reader to understand with what mature minds the first three caliphs levied censorship on the narration and publicity of the traditions and why Mu'awiyah made it an offence to read, cite and recite any tradition in the praise of Ahlal Bayt and got fabricated traditions of similar contents in praise of others. We conclude this long discussion giving a quotation from *Izālatul Khifā*, vol. I, page 21, wherein discussing the life of the author it has been said:

"The traditions in praise and support of the caliphs need scrutiny regarding their validity and authenticity".

The above remark supports our case that the traditions which are now available in praise of the first three caliphs are not true but false and fabricated. In the coming pages we shall give our own opinion on this subject in the light of the above quotation from the author's book.

TEXT

The Holy Prophet said: O' Abu Bakr! Allah granted you "Rizwan-i Akbar". People asked the Holy Prophet what was meant by Rizwan-i Akbar. The Holy Prophet said: "On the Day of Judgement Allah will cast His Common Light over all His servants but will cast His Special Light on Abu Bakr". This tradition is related by Hākīm. There is a dispute regarding the validity of this tradition but Hākīm holds it to be valid. (Izālah vol. I, page 48).

The Holy Prophet addressing Abu Bakr said: "Yes he will be with me on the Cistern of Kauthar and you are my associate of the cave". (Izālah vol. I, page 50).

Abu Mahjan, one of the companions of the Holy Prophet narrates that the Holy Prophet said: "Abu Bakr is the most merciful of all in my Ummah". (Izālah vol. I, page 51).

The Holy Prophet said: "I do not know how long I would live among you, so after me you should follow these persons (meaning Abu Bakr and Umar), who will be my caliphs. (Izālah vol. I, page 51).

The Holy Prophet said: "If you choose Abu Bakr as the chief after me then you will find him trustworthy and disinclined towards this world and more inclined towards Hereafter. If you choose Umar as your chief, you will find him very trustworthy as he does not fear speaking ill of a person who speaks ill of the religion, and if you appoint Ali as your chief you will find him a true guide towards the path of truth as he is himself well-guided and will lead you on the straight path of virtue, though I guess that you will not choose Ali as caliph". (Izālah, vol. I, page 51).

COMMENTS

This Abu Mahjan is perhaps the same person who is known for his habit of drinking and one of his couplet in praise of wine is still quoted as a literary piece of Arabic language. He says: "After my death bury me under the shadow of vine so that my bones may be sucking the juice of grapes".

Probably this Mahjan is the same person who was in prison as a punishment for drinking wine at the time of the Battle of Qādisiyah during the rule of Caliph Umar as has been narrated by Moulana Shibli in his book *al-Faruq* on page 67 as follows: "When the battle was being fought Abu Mahjan, a brave soldier and a famous poet, had been imprisoned for drinking wine". As the author says the above tradition has been narrated by Abu Mahjan and cannot therefore be relied upon.

In the above quoted tradition the Holy Prophet said: "If Abu Bakr is chosen as caliph then you will find him a trustworthy person, who is disinclined towards this world and more inclined towards Hereafter, and if you choose Umar as your chief you will find him strongly trustworthy as he does not fear speaking ill of a person who speaks ill of the religion, and if you appoint Ali as your chief you will find him a true guide towards the path of truth as he is himself well-guided and he will lead you on to the straight path, though I guess that you will not choose Ali as caliph. Here the last sentence that is "I think you will not choose Ali as caliph" indicates that the Holy Prophet was well aware of the mentality of the people and knew what sort of enmity the people had in their hearts against Ali. In this book the author has given in detail the qualities which should be necessary for a caliph and out of all such qualities he had put stress on the following ones:

A caliph should be the most superior person among the companions of the Holy Prophet and he should have attained perfection in his quality to think so as to achieve the position of receiving the Divine revelation and should have also attained perfection in his quality to act so as to become infallible. We have already discussed this matter in the preceding pages and do not want to repeat our comments but the above narrated tradition in which the Holy Prophet says that if Ali is chosen as caliph the people will find him on the right path and that he would lead the people to the right path leads us to comment as follows:

The very object of Prophethood and the aim of preaching Islam is to lead the people towards the right

path and to make them follow the straight path, and for that it is necessary that one who preaches others should be well aware of that path and this quality cannot be possessed until a person attains perfection in his qualities of thought and act to enable him to reach the position of receiving Divine revelation and to become infallible. So this tradition too establishes that Ali was most superior among all the companions of the Holy Prophet and that he was the chief of the chiefs.

The qualities such as being trustworthy, having disregard towards material world and having regard for the life Hereafter, to be courageous enough to speak ill of a person who speaks ill of the religion are no doubt good and appreciable qualities but these qualities cannot be deemed as rare as they are found in companions of the Holy Prophet other than Abu Bakr and Umar also and these qualities can be added in the list of qualities given by the author to be found in a caliph. But without the quality of infallibility, a companion cannot be taken as the chief of all other companions and therefore, only for the qualities given above, a person cannot be held eligible for the office, representing the Holy Prophet.

TEXT

When Ummul Mo'minin Ayesha was asked whom the Holy Prophet would have nominated as his caliph, had he done so, she replied: "Abu Bakr" and when she was asked who was to follow Abu Bakr she said: "Umar", when she was asked whom after Umar the Prophet would have nominated as caliph she said "Abu Ubaydah". (Izālah, vol. I, page 51).

COMMENTS

From among the entire group of Muhajirs only these three persons named by Ayesha were present in the assembly at Saqifah to appoint a caliph, but it is strange that none of these persons could recollect this tradition narrated by Ayesha because had they been aware of it surely they would have read it to prove their eligibility

and on hearing this tradition of the Holy Prophet the Ansar would have been quiet and would not have been brave enough to propose that there should be one caliph from among them and one from among the Muhajirs.

TEXT

The Holy Prophet said: "For every Prophet there are two ministers from the heavens and two from the earth; so for me there are two ministers — Jibrail and Mekail from heavens, and the two from the earth are Abu Bakr and Umar". (Izālah vol. I, page 51).

Hākim has related from Safinah that he (Safinah) narrated that when the Holy Prophet laid the first stone for the construction of the masjid he (Prophet) said: "Let the second stone be laid by Abu Bakr by its side". Then the Holy Prophet said: "Now by the side of the stone laid by Abu Bakr let Umar lay the next stone". Then the Holy Prophet said: "Let Uthman lay the next stone by its side". Then the Holy Prophe said: "These persons are my caliphs after me". (Izālah vol. I page 78).

COMMENTS

1. In this tradition and in the previous one where Abu Bakr and Umar have been named as ministers from the earth and in other traditions of similar text the name of Ali does not appear at all. This can only be held as an intrigue to make the claim of Ali for caliphate doubtful or weak, though it is the well established faith of all Sunnis that there are four Guided Caliphs of the Holy Prophet.

2. It is a historical fact that the Feast of Kinsmen was the first assembly convened under the order of Allah towards preaching and announcement of Islam. In that first assembly the Holy Prophet openly declared "Ali is my brother, my vicegerent and my caliph among you, so you should hear him and obey him".

Here, naturally the question arises whether while using the titles of minister and caliph for Abu Bakr and Umar, the Holy Prophet had forgotten his own declaration about Ali which he had made on the occasion of the first

gathering in the Feast of Kinsmen about obeying Ali, or that the proclamation by the Holy Prophet had been made under demand of policy of the time which could be changed after the aim was achieved. It must be noted that on the occasion of Dawat-i Zul 'Ashirah the proclamation by the Holy Prophet amounted to a promise to Ali and even the sworn enemy of the Holy Prophet had no courage to assume that the Holy Prophet could even change his mind in fulfilling his promise. Can history of Islam show any instance where Ali might have committed a mistake in consequence of which the Holy Prophet could have changed his mind to nominate Abu Bakr and Umar as his caliphs in place of Ali and thus would have altered his own decision announced at Da'wat-i Zul 'Ashirah.

TEXT

Sehl ibn Kuthaimah narrates: "A certain Arab had sold something to the Holy Prophet on credit. Ali asked that Arab to go to the Holy Prophet and ask him who would repay his loan after his death and the Holy Prophet said that Abu Bakr would repay it on his behalf. The Arab came back to Ali and told him the reply of the Holy Prophet. Ali again asked the Arab to go to the Holy Prophet and ask him as to who would pay it in case Abu Bakr also died without making the payment. The Arab went to the Holy Prophet and asked him accordingly and the Holy Prophet told him that Umar would pay it. The Arab returned to Ali and told him what the Holy Prophet had answered. Then Ali again asked the Arab to go again to the Holy Prophet and ask him as to who would pay the debt if Umar also died. The Arab went to the Holy Prophet and asked him accordingly and the Holy Prophet told him that Uthman would make the payment. The Arab came to Ali and told him what the Holy Prophet had replied. Ali again asked him to go to the Holy Prophet and ask him as to who would pay if Uthman died without making the payment. The Arab went to the Holy Prophet and asked him the same thing to which the Holy Prophet replied as follows:

"When Abu Bakr dies, Umar dies and even Uthman dies then after the death of these three this world will not remain worth living in, and then you should also die if you can". (Izālah, vol. 1, page 80).

COMMENTS

In the above narration an attempt has been made to prove that Ali had been sending that Arab to the Holy Prophet to ask who was expected to pay the debt of the Holy Prophet after his (Prophet's) death, and after taking the names of Abu Bakr, Umar and Uthman the Holy Prophet is made to say that after the death of Uthman this world would not remain worth living in. This is one of the samples of these shaky pillars which have been constructed to prove the validity of the caliphate of the first three caliphs. The point worth considering is that Ali appears to be more anxious about the payment of the debt of the Holy Prophet than the creditor himself and the time of non-payment gets so long that all the three caliphs died and the Holy Prophet had to say that after the death of Uthman the debtor and the creditor both should die. To attribute to the Holy Prophet the stains, which are illogical and unacceptable to the common sense, and to call them as traditions of the Holy Prophet, for whom the Holy Qur'an has categorically declared that he speaks not out of his own wish and speaks only what is revealed to him from Allah, implies complete ignorance of the high position of the Holy Prophet. To prove by this tradition the validity of the caliphate of the first three caliphs is a novel way and most surprising, because on the one hand to believe that the Prophethood of the Holy Prophet will last upto the Day of Judgement and on the other hand to put a stop to the representation of Prophethood through caliphate after the death of Uthman on the basis of the Holy Prophet's alleged saying say that this world will not be worth living in are incompatible propositions. Does this not lead to the presumption that the Holy Prophet limited the age of this religion upto the lifetime of Uthman after which his Prophethood needed no representation in this

world. So far as the issue of the payment of the debt of the Holy Prophet after his death is concerned we merely give below a quotation from "Tabaqât Ibn Sa'd part 2, p. 418 captioned Akbarun Nabi" by Muhammad Ibn Sa'd (d. 845 A.D.) translated by Allamah Abdullah Ammazi, published by Nafis Academy, Karachi.

"When the Holy Prophet died Ali got it proclaimed through an announcer that whoever had any claim or any debt against the Holy Prophet should come to Ali for its settlement. Every year Ali arranged the announcement at Yaumun Nahr near Jamra Uqbah till he died. After the death of Ali, Imam Hasan continued this practice of making the announcement till his death and after his death Imam Husayn continued making the same announcement".

This narration proves that after the death of the Holy Prophet the debt and all other liabilities of the Holy Prophet were paid and liquidated by Ali and after the death of Imam Ali by Imam Hasan and Imam Husayn. This historical fact invalidates the contents of the tradition quoted in Izâlah".

TEXT

Ibne Abbas used to say swearing by Allah that the caliphate of Abu Bakr and Umar is mentioned in the Book of Allah. The Holy Qur'an says: "*When the Holy Prophet said something secretly to one of his wives*". Surah Tahrim, 66:3. Ibne Abbas says that the Holy Prophet told Hafsa: "After my death your father Umar and the father of Ayesha will be the ruler over the people" but the Holy Prophet warned his wife not to disclose this secret. This tradition is narrated by Wâhidi and is based on a number of authorities some of which are mentioned in Riyazun Nuzrah. In Ghunyatut Talibin it is related by Abu Hurayrah that the Holy Prophet said: "On the occasion of Me'râj, I requested Allah to make Ali as my caliph. The angels told me that Allah would do as He wishes but according to the wish of Allah Abu Bakr would be the caliph after you". (Izâlah vol. I, page 81 – 82).

COMMENTS

Keeping aside the difference of opinion between the interpreters and commentators of the Holy Qur'an regarding the context of the revelation of this verse even a common man fails to appreciate the need of mentioning such an important office as caliphate by the Holy Prophet and even that in a secret way, and that too with the instruction that she should not make any mention of it to anybody.

Allah has mentioned this event in five continuous verses with translation and comments thereon by Shah Abdul Qadir Muhaddith Dehlavi:

1. O' Our Prophet: Why do you forbid (to yourself) what Allah has made lawful to you? You seek to please your wives; and Allah is Oft-forgiving, the Most Merciful. (Surah Tahrim, 66:1).

2. Indeed Allah has made lawful for you the dissolution of your oaths (in such cases) and He alone is your Lord and He is the All-knowing, the All-wise.

3. When the Prophet confided to one of his wives a matter, but when she divulged it (to others) and Allah apprised him thereof, he made known a part of it and avoided a part; so when he informed her of it, she said; "Who informed you of this?" He said: "Informed me, the All-knowing, the All-aware".

4. If you two turn (in repentance) to Him, then indeed your hearts are inclined (to this) but if you two back up each other against him, then verily Allah is his Protector and Jibrail and the most virtuous one among the believers and the angels thereafter will back (him) up.

5. Perhaps his Lord, if he divorces you, will give him in your place, wives better than you, submissive, faithful, obedient, repentant, prayerful, observers of fast, widows and virgins.

The following comments of these verses are given on the margin under the caption "Muzihul Qur'an".

1. The Holy Prophet stopped visiting one of his wives or refrained himself from eating honey from the house of one of his wives to please the other wives. Allah took notice of

this act and said "Oath can be redeemed by giving ransom". If some one prohibits some legal thing for himself it amounts to an oath and it can be redeemed by paying ransom whether it be a matter of eating or using a slave maid.

2. Some hold that the wife whom the Holy Prophet had stopped visiting was Hafsa and the Holy Prophet had asked her not to give the information to others but she gave the information to Ayesha because both had a mutual interest in it. The Holy Prophet learned it through Divine revelation and censured Hafsa for disclosing the matter which she was prohibited to do. Perhaps the secret which was not to be disclosed was the information that her father was to become the caliph of the Holy Prophet after Ayesha's father. We do not know why Allah and the Holy Prophet kept this secret. Perhaps it was so as it might be a subject matter for discussion by all and some might feel ill at ease.

In this verse Allah addresses the two wives and says: "Your hearts have become deviated, so you should turn in repentance to Allah". (Surah Tahrim, 66:4). The author has attempted to advance a proof for the caliphate of Abu Bakr and Umar by quoting a narration of Ibne Abbas. In this connection Allah has revealed complete details in the above quoted five verses and we have given above their translation with comments from Shah Abdul Qadir. From the above narration and quotation we draw the following conclusions:

1. In order to please some of his wives the Holy Prophet made a certain thing which was allowed by Allah prohibited for himself and took a vow to that effect but Allah, fixing an atonement (Kaffarah) for redeeming the oath, warned the Holy Prophet not to render any lawful act as unlawful.
2. In the commentary on the margin under the heading of Muzihul Qur'an Shah Abdul Qadir says that the Holy Prophet had stopped visiting one of his wives or had stopped eating honey from the house of one of his wives.
3. The Holy Prophet told something secretly to one of

his wives but she disclosed the secret. Allah gave the information of this disclosure to His Prophet who in turn spoke to his wife and saying something, kept something secret from her. She asked as to who informed him of the disclosure of the secret and the Holy Prophet said "Allah who is All-knowing and All-aware".

4. In Muzihul Qur'an (commentary on margin) Shah Abdul Qadir says that Hafsah was the wife whom the Holy Prophet had stopped visiting, and she was informed of something secretly and was asked not to reveal it, and there was some other matter also besides that. Hafsah disclosed this secret to Ayesha as they had a common interest in it. Then being informed through Divine revelation the Holy Prophet accused Hafsah for disclosing the secret but did not mention the other matter. Perhaps the other matter was that her father would become the caliph after the death of Ayesha's father. Allah knows all hidden things and we cannot know why Allah and the Holy Prophet kept it secret. It was perhaps because otherwise it might become a subject matter of common discussion and people might feel ill at ease.

5. In this verse Allah says to both these wives of the Prophet that their hearts had become crooked and that they should seek pardon of Allah.

6. In Muzihul Qur'an Shah Abdul Qadir says that by the phrase that 'hearts had become crooked' is meant that seeking of pardon is necessary.

7. After this Allah says "If you attack the Holy Prophet then note that Allah, Jibrail and all the virtuous believers, and all the angels of Allah will support and help the Prophet".

8. Allah further says: "Should he divorce you, it may be hoped that his Lord will give him in exchange better wives than you; submissive, faithful, devout, penitent, inclined to prayers and fasting; both widows and virgins". (Surah Tahrim, 66:5)

Out of the conclusion derived from the narrations given above, conclusions No. 1 and 2 establish that, in order to please his wife Hafsah, the Holy Prophet, who had

drunk the syrup made of honey from the house of some of his wives, upon which Ayesha and Hafsa had taunted the Holy Prophet saying that bad smell of honey was coming out of his mouth, had taken an oath not to drink honey syrup from the house of that wife, for which act Allah ordered His Prophet to expiate his oath by giving atonement. This implies that Ayesha and Hafsa used to criticize and oppose even the lawful acts of the Holy Prophet and would create such serious dispute as to force the Holy Prophet to declare even the lawful things for him as unlawful through oath. Conclusions No. 3 and 4 establish that the Holy Prophet told some secret to his wife Hafsa and instructed her not to disclose it, but disobeying the Holy Prophet Hafsa disclosed that secret. Allah informed the Holy Prophet of the disclosure by his wife. This establishes that Hafsa and Ayesha were united against the Holy Prophet, disclosed his secrets, and disputed with him.

Conclusion No. 5 and 6 establish that the behaviour of these wives, that is, Hafsa and Ayesha was so wrong, mischievous and so serious that Allah said "Their hearts have become crooked and they should seek pardon of Allah". The point to be noted is that the order of Allah for Hafsa and Ayesha to seek pardon exists in the Holy Qur'an but proof of the fact that they sought the pardon of Allah is nowhere available in the Holy Qur'an, nor in any tradition or in history. Had it been proved Allah would have repeated these verses and another verse would have revealed in proof of their seeking pardon just as had been the case in connection with the incident known as Incident of Ifk wherein Allah revealed a verse proving the acquittal of Ayesha of the accusation alleged against her. Similarly Allah in proof of seeking pardon by these two wives would have revealed some verses as it was the case of the wives of the Holy Prophet and not of any common women.

Conclusions No. 7 and 8 establish that this was such a serious incident that Allah takes it as an attack on His Prophet and warns the wives that Allah and His angels would all support and help the Holy Prophet. Allah

threatens the wives saying that they could be divorced and this threatening is a proof that in the sight of Allah the behaviour of the wives of the Holy Prophet was equal to waging a war against the Holy Prophet.

All the five verses quoted above with commentary by Shah Abdul Qādir contain a threat and warning of Allah for the wives of the Prophet, but do not contain any proof of the caliphate of Abu Bakr and Umar nor do the contents mean any prophecy in regard to caliphate. If these verses were a prophecy or a good news for the caliphate of the fathers of those wives then the wives should have offered thanks to Allah instead of making an onslaught on the Holy Prophet.

In this connection two traditions are quoted below from "Sahih Bukhari" vol. II, page 625.

Hadith No. 2016: Ibne Abbas relates as follows: "I intended many times to put a question to Umar and so getting an opportunity I asked him to tell me who are those two wives of the Holy Prophet, referred to in the verses of the Holy Qur'an, who had united themselves against the Holy Prophet and made an attack on him. I had not even completely expressed myself when Caliph Umar said, "They were Hafsa and Ayesha".

The Qur'an says: *"It is better if both of you show repentance before Allah, because your hearts have become crooked, and if both of you conspire to cause him trouble, then Allah, and Jibrail, and the Muslims of high character, are on his side (are his friends), and the angels, too will come to his rescue.* The Arabic word "Sagbat" (crooked) in this verse has been derived from "Sagbut" and "Asgbaito" which means "inclined" or "bent", and Zahir (helper) means "Aun" (helper) and "Tazabirun" (attack, and help each other) means "Ta'awinoon" (help each other), and Mujahid said "Qoo unfusakum wa ableekum nāran, (O' Muslims! Save yourselves and your wives and children from the Hell-fire, meaning: "Preach yourself and your people piety", and teach them morality and good manners, and advise them to perform good deeds.

Hadith No. 2017: Ibne Abbas reports that he wanted

to ask Caliph Umar about the two women, who had agreed with each other on worrying the Prophet. He had been waiting for a year to find an opportunity to ask the caliph about it, but he failed. When Caliph Umar went to perform Haj, Ibne Abbas also accompanied him. While returning from Haj they stayed near Dahran, where Umar went to ease nature. Thereafter he asked Ibne Abbas for water for ablution. Ibne Abbas made him perform ablution. At that time he got an opportunity and said: "O' Amirul Mo'minin! Who were those two women, who had joined hands with each other to cause trouble to the Prophet of Allah". He had not yet completed his words when Caliph Umar said, "They were Ayesha and Hafsa". (Vide Surah Tahrim, 66:5).

Towards the end of the above-mentioned tradition Shah Abdul Qadir quotes another tradition. He says: "It is related in Ghuniyatut Talibin that Abu Hurayrah reports the Holy Prophet as saying, "When I went on Me'raj, (heavenly ascension) I requested Allah to make Ali ibn Abi Talib caliph after me. The angels said "O' Muhammad! Allah will do what He wishes and in His wish the caliph after you is Abu Bakr".

If this tradition is taken to be true, then it must be accepted that the request of the Prophet was against the Will of Allah, which is, according to common sense, impossible. The weakness of this tradition is apparent from the fact that in the Night of Me'raj, the Holy Prophet directly requested Allah to make Ali his caliph, but the reply was given by the angels instead of Allah that whatever Allah willed would happen, and Allah willed that Abu Bakr was to be the caliph, though in Me'raj Allah directly addressed the Holy Prophet as in the Holy Qur'an He says: "*Wa awba ila abdebee ma awba*". In Me'raj Allah talked with His Prophet directly without any agency. Allah did not like even Jibrail, the exalted messenger of Allah to associate in the talk between Him and His Prophet. In fact the question of participation of any angel in the talk between Allah and His Prophet does not arise. However, even if this tradition is accepted, it proves the intention

of the Holy Prophet to make Ali his caliph after him, and when his intention was to make Ali the caliph, then what the author has repeatedly said that the Prophet asked the people to follow, after him, those two viz. Abu Bakr and Umar proves utterly wrong, because any discrepancy between his intention and his statement is impossible.

Ibne Mas'ud says that the Holy Prophet said: "Follow those two, who will succeed me (viz. Abu Bakr and Umar)", and Huzayfah reports that the Holy Prophet said, "I do not know how long I shall stay with you, but I tell you that after me you should follow those two (and he pointed to Abu Bakr and Umar) (Izālah vol. I, page 82).

Ibne Māja in a tradition quotes Arbaz bin Sarya as saying that the Prophet said, "O people! Whosoever among you lives after me should hold fast with his teeth my Sunnah and the Sunnah of my venerable caliphs", and (being not satisfied with this) when he was nearing death he practically and verbally pointed to the caliphate of Abu Bakr. Ayesha reports that the Prophet, a little before his death said, "No doubt, I intended to call Abu Bakr and his son, and write a testament, so that the people might not say anything, and the aspirants might not aspire, but then I thought to myself that Allah would not agree and the people would cause obstruction". Or, he said, "Allah would cause obstruction and the people would not agree". Bukhari and Muslim have also recorded a similar tradition. Its wordings are "Allah and Muslims would not agree to any other proposal except for Abu Bakr and Umar (being caliphs)". The author says that this true tradition clearly shows that the Holy Prophet intended to make Abu Bakr caliph, but he left the customary mode of electing the caliph to the Divine decision (relying on Divine promise) and he fulfilled his intention in such a way that he entrusted the leadership of prayers (which is the greatest sign of religion) to him.

COMMENTS

The above traditions, which the author has stated in praise of Shaykhain namely Abu Bakr and Umar are only a

few examples of those countless traditions which he has quoted at various places in his book, as authoritative, to prove the caliphate of Shaykhain and one of the conditions of caliphate enunciated by the author is also "will" (*Wasyyat*).

The author, of course, is compelled also to lay this condition, because Caliph Abu Bakr, by making a will for the caliphate of Umar after him, established that the "will" was binding though one of the elderly men of the author had rejected, by saying "*Hasbuna Kitābullah*", the "will" of the Holy Prophet for the appointment of the caliph. Hence it is certain that if Caliph Abu Bakr had not made a will for Umar, then these people would not have felt the necessity of searching the Holy Prophet's will in his traditions.

The dubious nature of these traditions can also be proved from the fact that no body mentioned any of these traditions at Saqifah.

Apart from this, it is also worth considering that none of the first three caliphs ever claimed to be the guide, rather they always called themselves the "followers". As reported in *Tarikh-i Tabari* vol. I, part 4, page 91, Caliph Abu Bakr himself said at Saqifah thus: "I am only a follower, and not a guide. When you see that I am steadfast, obey me, and when you see that I turn away from the right path, set me right. The Prophet of Allah has died. There is no one in this Ummah to whom he owes any right. Listen, that I have a devil that seizes upon me; therefore, when you see me enraged, avoid me, for at that time I shall have no right on you".

In the aforesaid traditions in which the Prophet is commanding his Ummah to follow the Shaykhain after him, the command is unconditional. There is no such condition attached to it that when Abu Bakr is seized upon by the devil they should refuse to follow him. In the tradition, the Prophet is unconditionally commanding the people to follow the two, and contrary to it, Caliph Abu Bakr, saying "I am a follower, and not a guide", acknowledges his incapacity to be a guide. As the author says, the

people had heard all these traditions through the Holy tongue, which conveyed the Divine revelation. It goes without saying that any contrariness or defect in the statements of the Holy Prophet as attributed by the author to the Holy tongue, which always conveyed the revelation, is impossible. Accordingly, if we keep on one side all those traditions in which high praises of the Shaykhain or of the first three caliphs, have been made to prove their rightfulness to caliphate, and on the other side if we consider the confession of the three caliphs themselves of their shortcomings in all spheres of life, and their approaching Ali in all matters of learning, proves beyond doubt that these traditions have never come from the Holy tongue, which always spoke what was sent to him through revelation.

According to the tradition reported by Ibne Māja, the Holy Prophet said: "It is necessary for everyone of you, who lives after me, to hold fast my Sunṭah and Sunnah of my venerable caliphs" though, it is proved by historical accounts that at the time of appointment of the third caliph, Ali refused to accept the caliphate offered to him, but did not accept the condition of acting upon the 'Sunnah' of the Shaykhain. If the Holy Prophet had really said that, then Ali must have been knowing it, and he must have acted upon it, and would have got the recompense for complying with the command of the Prophet and would have secured caliphate also.

Again the author quotes the tradition reported by Ayesha that a little time before the Prophet breathed his last he (Prophet) intended to call Abu Bakr and his son, so that he might write a will in their favour, and the people might not say anything and the aspirants might not aspire.

Now the question is that if the Prophet wanted to write the will in favour of Abu Bakr and his son, then how was it possible that Abu Bakr's friend (Umar) prevented the Holy Prophet from writing the will by uttering "Hasbuna Kitabullah", and according to Sahih Bukhari, that gentleman would not have the chance of using the insolent word "*Yabjur*" against the Holy Prophet and the Holy Prophet would not have felt the necessity of turning

out from his house all the people around him including Abu Bakr and Umar, saying "*Qumu 'anni*".

In this tradition, which is reported by Ummul Mo'minin Ayesha herself, it is said that the Holy Prophet intended to call Abu Bakr along with his son so that he might write a will. There is no indication in the wordings of the tradition as to the need of Abu Bakr's son there. Did the Holy Prophet want to make a will for Abu Bakr's son also for the caliphate after Abu Bakr? Abu Bakr's son embraced Islam in (the year 8 A.H.). The author writes in *Izālah* vol. I, page 291: "Abdur Rahman is the son of Abu Bakr and real brother of Ummul Mo'minin Ayesha. He embraced Islam in the year of the Peace Treaty of Hudaibiyah".

It is interesting to note that it is claimed that Abu Bakr was the first to embrace Islam, but how strange it is that his wife Umme Rumān (mother of Ayesha) and his son Abdur Rahman were unbelievers till the Peace Treaty of Hudaibiyah was signed. It means that from the time of "*Be'tbat*" (Elevation of Muhammad to Prophethood) Islam and infidelity remained combined for nineteen years in the house of Abu Bakr.

In this tradition there are these words also "Then I said to myself that Allah would not agree and the Muslims would cause obstruction". This is such a vague and ambiguous sentence, that it requires interpretation, and the author, referring from *Sahih Bukhari* and *Sahih Muslim*, explains it in this way: "Allah and the Muslims would not agree on anyone (being the caliph) except Abu Bakr".

Now the question arises that if the wish of the Prophet for the caliphate of Abu Bakr was in accordance with the Will of Allah as the author writes that "Allah and Muslim would not agree on anyone being the caliph except Abu Bakr", then why was it necessary for the Holy Prophet to say "Then I said to myself that Allah would not agree and the Muslims would cause obstruction?" If the will regarding the caliphate of Abu Bakr was perfectly in harmony with the Divine Will and the concord of the Muslims, then what prevented the Holy Prophet from

making the will when he said: "Allah would not agree and the Muslims would cause obstruction". From this contrariness, which appears between the statement of the Prophet and the interpretation made by the author, the tradition becomes worthless.

Again the author says: "The Holy Prophet wanted to make Abu Bakr caliph, but he left the usual way of making caliph to the Divine Kindness and after that he entrusted the leadership of prayers (which is the greatest sign of religion) to him" (Abu Bakr).

It means that the author is putting forward the report regarding Abu Bakr leading the prayers during the last days of the Prophet's illness as "authoritative" for Abu Bakr's caliphate, and Sunni scholars also say that Abu Bakr's leading the prayers was a proof for his caliphate. If this report, however, is accepted as "authoritative" justifying the caliphate of Abu Bakr, then the same argument makes the caliphate of Umar void.

In history where reports of Abu Bakr leading the prayers, during the last days of the illness of the Holy Prophet, are recorded, there are also the reports about Umar being refused to lead the prayers. We mention here only two reports by way of example:—

1. Abdullah bin Zam'ah Aswad reports: "I visited the Prophet of Allah during his last illness. Bilal came to inform him about prayers (Salat). The Prophet of Allah asked me to tell the people to offer their prayers. I came out and met the people in such a way that I did not talk with them. When I met Umar bin Khattab I did not inquire who was behind him. Abu Bakr was not present there. I said to him, "O Umar! Lead the prayers". Umar stood on the place of prayers. He was a man of loud voice. When he said Takbir, the Holy Prophet heard it, and moved his head out of the room, and the people saw him. Then the Holy Prophet said, "No, no, no. Let Ibne Abi Quhafah (Abu Bakr) lead the prayers". The Prophet was saying this in a state of indignation. Umar then went back". (Tabaqat Ibne Sa'd part 2, pp. 323 - 324).
2. "A report says that during the days of illness of the

Holy Prophet Hazrat Bilal said Azān. Then the Holy Prophet asked Abdullah bin Rabi'ah to go out and ask Abu Bakr to lead the prayers. Upon this when Abdullah came out, he did not find anyone at the door except Umar. There was a congregation, but Abu Bakr was not there. Then he asked Umar to lead the prayers. Umar said the "Takbir". Since he was a man of loud voice, the Holy Prophet heard him and said, "Allah Almighty, and the Muslims do not like anybody except Abu Bakr". The Holy Prophet said these words three times. Umar said to Abdullah bin Rabi'ah "You have done me wrong. I thought that the Holy Prophet had ordered you to tell me that" (Madarijun Nubuwwah by Shah Abdul Haq Muhaddith Dehlavi, Translation by Al-Hāj Mufti Ghulam Moinuddin Na'imi, published by Madina Publishing Company, Karachi p. 715)

Of the above two reports, the report of Tabaqāt Ibne Sa'd proves that the Holy Prophet said in extreme anger and indignation: "No, no, no! Let Ibne Abi Quhafah lead the prayers" and we find the following words in the report of Madarijun Nubuwwah: "Allah Almighty and the Muslims do not like anyone except Abu Bakr".

It seems proper if in this connection we reproduce here the reports of the author also, so that the argument may be complete.

In his book, *Izālah*, vol. I, pp. 231 – 232 and 526 the author has recorded three reports in this connection. We give here all the three reports.

1. "Abu Daud and Hākim report from Ibne Ishaq Zahri, who reports from Abdul Malik bin Abu Bakr bin Abdur Rahman, who reports from his father, who reports from Abdullah bin Zam'ah bin Aswad saying: When the illness of the Prophet became intense, and I was sitting with him along with some other persons, Bilal came, and asked the Holy Prophet to go for prayers. The Prophet asked him to tell somebody to lead the prayers. The report says that Abdullah bin Zam'ah came out and saw that Umar was there, and Abu Bakr was not present there. Abdullah bin Zam'ah then said, "O Umar! Get up and lead the prayers". Accordingly he stood at the front, and said

'Takbir'. No sooner had the Prophet heard his voice (and Umar was a man of loud voice) than he said, "Where is Abu Bakr? Allah rejects him (Umar); and the Muslims too reject him". Then he called Abu Bakr, but he came when Umar had finished the prayer. Thereafter Abu Bakr led the prayers.

2. Hākim adds something more in this report. He writes that Abdullah bin Zam'ah stated that Umar said, "O Ibne Zam'ah! Curse be on you! What did you do? When you asked me to lead the prayers, I thought that the Prophet had ordered you to say that. If I had not that idea in mind, I would never have led the prayers". I said, "By Allah, the Prophet had not ordered me to say that, but when I did not find Abu Bakr, then among all the people present there I found you to be the most deserving person to lead the prayers. It was for this reason that I asked you to lead the prayers".

3. Abu Daud reports on the authority of Ibne Shahāb Ubaydullah ibne Abdullah, who reports from Abdullah bin Zam'ah, who said, "When the Holy Prophet heard Umar's voice, he got up and moving his head out of the room said, "No, no, no! Let Ibne Abi Quhafah lead the prayers". He was saying these words in an intense anger and fury".

In all the three aforesaid reports recorded by the author the following words of the first report are worth being considered. "Allah rejects him, and the Muslims too reject him". Then he called Abu Bakr, but he came when Umar had finished the prayers. Then Abu Bakr led the prayers.

This report clearly proves that in the eyes of the Holy Prophet Umar's leading the prayers, even for once, was not acceptable to Allah and the Muslims. This report also proves that the Prophet called Abu Bakr, but he came when Umar had finished prayers. Then Abu Bakr led the prayers. It means that by the order of the Prophet Abu Bakr led that prayers again.

Now in the light of the reports written by the author himself, and the reports of Madarijun Nubuwwah and

Tabaqāt Ibne Sa'd, we should like to ask everyone of those, who are in quest of truth, with an unprejudiced mind, whether it is not a matter of surprise that the person whose leading the prayers for only once led to the fury and rage of the Holy Prophet so that the Prophet himself had to declare: "No, no, no! Allah and the Muslims do not accept the leadership of Umar" was allowed to rule as caliph of the Muslims for over ten years, particularly when his leading the prayers for once was not acceptable to Allah, His Prophet and the Muslims! Is there any justification for thrusting the caliphate upon him?

The author writes in *Izālah* vol. I, pp. 91 – 92: Anas bin Mālik says: "(In the beginning) all the companions thought it bad to fight against those who refused to pay zakat, and said that they were the people of Qiblah, but when Abu Bakr drew the sword, and went on alone, then they did not find any escape from going, and said: "O Caliph of the Prophet! You may sit down and we are going".

Ibne Mas'ud says: "In the beginning we considered this fighting bad, but at last we thanked Abu Bakr for this matter". Both these reports have been recorded by Bagahvi and others.

Abu Bakr bin 'Ayash said, "I heard Abu Hazin saying that after the Holy Prophet no one was better than Abu Bakr. He did what a Prophet would have done. In fighting against "Ahlur Raddah" (those who denied payment of zakat) he did what a Prophet would have done". This is what Bagahvi has written.

Both the above reports are about the apostasy which had spread after the demise of the Holy Prophet and against which Abu Bakr had made this "Jihad".

To elaborate this apostasy we quote here the following extract from Abul Āla Maududi's famous book *Murtad ki Saza* (punishment for the apostate), printed Karachi 1954, pp. 23 – 24.

1. The persons, against whom "Jihad" was made, were not all those, who refused to pay zakat but they included different kinds of apostates. Some of them believed in

those impostors, who had announced their prophethood in different parts of Arabia. Some of them gave up their faith in the Prophethood of Muhammad and used to say "If Muhammad were a Prophet he would not have died". Some believed in all necessities of religion, and were prepared to pay zakat also, but they said that they would themselves collect and spend zakat, and would not give it to the officials of Abu Bakr. Some others said: (couplet translated) We obeyed Prophet of Allah while he was with us, but we wonder why Abu Bakr's government has been thrust on us.

It means that they objected to the establishment of caliphate after the Prophet of Allah and the forced attachment of all the Muslims to the centre, as it was usual with them with the personality of the Holy Prophet".

2. For all these different kinds of people the "Sahabah" (companions) coined the word "murtad" (apostate) for rebel, and "Irtidād" (apostasy) for rebellion.

The above extracts of Maulana Maududi show that among the apostates, against whom Abu Bakr had waged the war, were included three kinds of people:—

- (i) Some of them believed in the impostors, who had announced their prophethood in different parts of Arabia.
- (ii) Some had no longer any faith in the Prophethood of Muhammad, saying that if he were a Prophet he would not have died.
- (iii) Some believed in all the necessities of religion, and were prepared to pay zakat also, but they wanted to collect and spend zakat of themselves, and refused to pay it to the officials of Abu Bakr, and some of them recited this couplet (translation) We obeyed the Prophet of Allah when he was with us, but we wonder why Abu Bakr's government has been thrust on us.

Now Moulana Maududi draws the following conclusions:

1. It means that they objected to the establishment of caliphate after the Holy Prophet and to the compulsion of the Muslims for their attaching themselves to the centre as they used to do in the lifetime of the Holy Prophet.

2. For all these different kinds of people the "Sahabah" used the word "murtad" for rebel and "iritidad" for rebellion.

This is the description of Abu Bakr's "Jihad" against the apostates, in support of which the author has put forward the above two traditions showing the merits of the caliph, going so far as to say that in fighting against the "Ahlur Raddah" he did what a Prophet would have done".

The conclusions that Moulana Maududi has drawn are admitted at their place. There is no doubt that whoever claims to be a prophet after Prophet Muhammad and whoever believes in that impostor, is an apostate. Secondly, whoever has no longer any faith in the Prophet-hood of Muhammad is also an apostate.

As regards the "Māne'in-i Zakat" (those who did not pay zakat) there were two groups among them. One group was basically opposed to paying zakat, and obviously one, who denies a single command of the Holy Qur'an denies the whole Qur'an, and such a person is evidently an apostate.

The second group, as clearly expressed by Moulana Maududi, includes those who believed in all the necessities of religion, and were prepared to pay zakat also, but they wanted to pay it of themselves and not to the officials appointed by Abu Bakr, and who, on their part, read this couplet (translation): We obeyed the Prophet of Allah when he was with us, but we wonder why Abu Bakr's government has been thrust on us. Drawing a conclusion to this report Moulana Maududi taking this objection to be an objection to the system of caliphate, considers it an objection to the centrality; and for these different kinds of people the companions used the word apostate instead of rebel and apostasy instead of rebellion.

If the above conclusion drawn by Moulana Maududi is considered correct, then the following objections arise:

1. If it is apostasy to leave the centre and pay zakat of our own, then what verdict would he pass for the Muslims of the whole world, who are not attached today to any centre of caliphate, but pay their zakat directly by themselves?

2. The couplet which he quotes in this report proves that the people objected to Abu Bakr's government and not to the centrality.

If we accept that caliphate is the right of the masses, then we shall have to admit that everyone of the masses has a right to give his independent opinion about the appointment of a caliph. To call this right, apostasy is against the very spirit of democracy. This is only a political difference which is not analogous to violation of any Divine law.

3. If, according to Moulana Maududi, this group is given the verdict of apostate instead of rebel, and the rebellion is branded with apostasy then the question arises whether as believed by Ahl al Sunnah wal Jama'ah, the fourth of the exalted caliphs Ali had or had not, legally and lawfully, the same centrality, as was enjoyed by Abu Bakr.

If Ali had the same centrality, then why do they justify the murder of the opponents of Abu Bakr calling them apostates, and those who rebelled against Ali are invested with the epithet *Razi allabo 'anbum* (Allah is pleased with them).

Is there any law in the code of Islam, which provides punishment to those, who rebelled against the first caliph, and reward to those, who revolted against the fourth caliph? From the above exposition of facts it becomes as clear as day light that the group of "*Māni'en-i Zakat*", which did not deny the law of "zakat", but refused to pay it to the officials of Abu Bakr, and wanted to pay it by itself, cannot be called apostate under any Islamic law. This was a Muslim group, and its people were massacred only because of political differences, and, in order to afford shelter to the murderers of these innocent Muslims, and to justify the massacre, they were branded as apostates. The worst example of this attitude is the murder of Mālik bin Nuwayrah. We quote here its details from *Tarikh-i Ahmadi* compiled by Nawwab Sahib Paryawan, printed by Nizami Press Book Agency Lucknow pages 124 to 127.

It is recorded in *Tarikh-i Ibnul Wardi* that during the rule of Abu Bakr, the Yerbo clan, whose chief was Mālik

bin Nuwayrah, refused to deposit zakat. Mālik bin Nuwayrah, visiting the Holy Prophet had embraced Islam, and the Prophet had appointed him to realize zakat from Bani Yerbo.

When, however, Bani Yarbo refused to pay zakat, Abu Bakr sent Khalid bin Walid to Mālik to realize zakat, and Tarikh Ibne Wāzih says that when Khalid reached there, Mālik went to see him. It so happened that his wife was also with him, and Khalid got bewitched by her exquisite beauty.

Tarikh-i Rauzatul Manazir by Ibn Shahna says that when Khalid was charmed with Mālik's wife's beauty, he ordered Zarar bin Azwar to behead Mālik. Mālik, looking at her beautiful wife, said: "You are the cause of my murder". Khalid said: "No, it is your transgression from Islam, which has caused your being killed". Mālik said, "Yes, I am a Muslim" (But who heard what Mālik said)! No sooner had Khalid ordered than Zarar cut off Mālik's head. It is recorded in Tarikh-i Abul Fida that Mālik, looking at her beautiful wife, said that it was she, who had caused his being murdered, whereupon Khalid said, "It is your transgression from Islam, which is the cause of your being murdered". Mālik said, "Yes, I am a Muslim". But Khalid did not hear anything, and, after Mālik having been killed by Zarar, took hold of his wife.

It is recorded in Tarikh-i Ibne Wāzih that Abu Qatada who had gone with Khalid, came back to Abu Bakr, and related to him this fact, and swore that he would not remain under the banner of Khalid, because he had killed Mālik, who was a Muslim.

It is related in Tarikh-i Abul Fida that when Abu Bakr and Umar heard this sad news, Umar said to Abu Bakr, "No doubt Khalid has committed adultery. Order him to be stoned to death". Abu Bakr said, "I will not order him to be stoned, because he has sinned through error".

Rauzatul Manazir by Ibne Shahna records that when Abu Bakr and Umar were informed of Malik's murder, Umar said to Abu Bakr, "There is no doubt that Khalid

has committed adultery, so inflict "hud" (prescribed punishment) upon him". Abu Bakr said, "It cannot be, because Khalid has sinned through error". Umar said: "Then kill him, because he has murdered a Muslim". Abu Bakr said: "This is also not possible, because Khalid has sinned through error".

Tarikh-i Tabari says that Khalid came back and entered the masjid, Umar said to Khalid, "You have murdered a Muslim, and ravished her wife. By Allah! I will lapidate you". Khalid did not give any reply, because he thought what Umar was saying was according to the opinion of Abu Bakr. Thereafter he went to Abu Bakr, and told him what had really happened and submitted his excuse. Abu Bakr accepted his excuse, and exonerated him. So when Khalid, thus exonerated by Abu Bakr, came out, and saw Umar in the masjid, he addressed him thus! "Come here, O' son of Umme Shamla"! Hearing this Umar at once grasped the idea that Abu Bakr had pardoned him his offence, and silently went into his house.

We do not want to go into details about the above-mentioned reports in Tarikh-i Ahmadi regarding the murder of Mālik, but we should only like to point out that:—

1. Malik bin Nuwayrah was a Muslim and Khalid bin Walid murdered a Muslim.
2. Khalid took hold of the victim's wife and raped her the same night.
3. Umar bin Khattab wanted to lapidate him for the crime of adultery.
4. Umar bin Khattab regarded Mālik bin Nuwayrah as a Muslim and wanted to kill Khalid bin Walid for of murdering a Muslim.
5. It was because of political expediency that Abu Bakr taking support of sinning through error pardoned Khalid.
6. During his own period of caliphate, Umar also contented himself with only deposing him from his office, and thought it politically expedient to forget the Islamic laws of retaliation in such serious offences.

As we have said earlier about the "Jihad" against the

apostates, a countless number of people, who were politically and democratically opposed to the caliphate of Abu Bakr, were stigmatized as apostates and put to sword. If all those people were Muslims in the eyes of Allah, then how can that group of venerable companions escape from the responsibility of their murder as they had decreed that those Muslims were apostates? Here we do not want to quote those verses of the Holy Qur'an in which it is clearly mentioned that for the murder of an innocent Muslim, the murderer shall be put to severe chastisement in the Hereafter.

In short, this was Abu Bakr's 'Jihad' against the apostates about which it is claimed in various reports that "No one, who was born, was better than Abu Bakr. In fighting against "Ahlur Raddah". He did what a Prophet would have done"!

The Holy Prophet says: "Allah made truth issue from Umar's tongue and heart". (Izālah vol. I, p. 48).

COMMENTS

The above tradition in praise of Umar seems to be an exact copy of the well-known tradition in which the Holy Prophet said "*Aliyun Ma'al Haq wal Haqqo Ma'al Ali*". Through this tradition they have made attempt to strengthen those innumerable traditions in which Umar seems questioning the authority of the Holy Prophet at every step and, Allah forbid, even '*Wabi*' was revealed in support of Umar, and against the opinion of the Prophet.

TEXT

"There is no doubt that among the past nations some of them were "*Mubaddith*" (traditionists) and in my nation if there is a traditionist, it is Umar".

"Had there been a Prophet after me, it would have been Umar". (Izālah vol. I, p. 48).

COMMENTS

The author has recorded the above two traditions in immediate succession. By going through them the reader

fails to understand whether Umar suddenly ascended from traditionist to the rank of Prophethood, or descending from the rank of Prophethood, he came to the position of a traditionist.

To call a man sometime fit for Prophethood, and again to call the same man an ordinary traditionist are such contradictory statements as are sufficient to prove that (Allah forbid) the Holy Prophet had no idea of Umar's merits qualifying him for Prophethood when he called him only a traditionist or it must be admitted that such contradictory assertions, as attributed to the Holy Prophet, are quite impossible and accordingly this tradition is absolutely wrong.

So far as the quality of tradition writing is concerned the Islamic world, from the time of the Holy Prophet till today, is not devoid of traditionists. The author himself is one of the acknowledged traditionists of the Islamic world.

As regards Umar being a traditionist we would like to quote below a report from Moulana Shibli's *Al-Faruq* page 234.

"It was the general view that Umar did great work to circulate publicity of the traditions (of the Holy Prophet) but he has reported very few traditions. All his exalted traditions, however, which are reliably reported from him, are not more than seventy".

As regards the quality of Umar's Prophethood what else can we say except that at the time of paying allegiance to Abu Bakr at Saqifah, Umar had perhaps forgotten this tradition! Otherwise how was it possible that in the presence of a man, who had the qualities of a Prophet, allegiance could be sworn to a person, who repeatedly acknowledged "I am not a guide; I am only a follower, and I have a devil that takes hold of me?"

If we consider the argument that the author has himself put forward for the best person of picked qualities for that particular caliphate, in the light of the aforesaid tradition, then there is no justification for Abu Bakr being the caliph when Umar was present there.

TEXT

The Holy Prophet has been quoted as saying: "I swear by Allah, who has my life in His control that (O' Umar) whenever the devil sees you going on a way, he leaves that way, and goes another way". (Izālah vol. I page 48).

COMMENTS

This tradition has been fabricated in support of those innumerable stories in which (Allah forbid) the Holy Prophet has been reported showing Abyssinian dance to one of his wives. But as soon as Umar reached there, the Prophet stopped showing the dance, and said, "The devil runs away from the shadow of Umar". They have been bold enough to attribute many such traditions to the Holy Prophet. We shall make further comments on these traditions later.

TEXT

"Both of them (viz. Abu Bakr and Umar) are the leaders of the old people of Paradise of the past and future generations excepting the Prophets. (Izālah vol. I, p. 48).

COMMENTS

This tradition has been fabricated in contrast to the well-known tradition "*Al-Hasano wal Husayno Sayyida Shababay Ablil Jannah*", (Hasan and Husayn are the chiefs of the youths of Paradise) but at the time of forging the tradition it was not considered that no one of those, who will go to Paradise, will be old; for all will be sent to Paradise as young people.

"Imam Bukhari, Abu Ya'la and others report on the authority of Abdur Rahman bin Lailah, who said, "I set out to Makka along with Caliph Umar. Hearing the news of Umar's arrival the "Amir" (Governor) of Makka, Nafe' bin Alqamah came to receive him. Umar said to him: "O' Nafe'! Whom have you left in Makka in your place?" Nafe' said: "Abdur Rahman bin Abza". Umar (being infuriated) said: "You have made one of the slaves to rule over the people of Makka, among whom there are Quraysh, and the

companions of the Holy Prophet". Nafe' replied, "Yes, of course, I have made him ruler, but I found him a better reciter of the Book of Allah than every other person, and Makka is a place where people usually come, so I thought it proper that the visitors hear the recitation of the Holy Book from a person, who knows well how to recite it, and are benefited from its blessings". Hearing this Umar said: "You are right. Of course, Allah exalts the rank of some people through Qur'an, and degrades and insults those who do not show respect to it on account of their wickedness, and Abdur Rahman bin Abza is one of those people, who have been exalted by Allah on account of Qur'an".

TEXT

In another report it is said that when Umar saw Nafe' out of his capital, he became so furious that he stood up on the stirrups of his camel and said in extreme indignation: "O' Nafe'! Have you made Abdur Rahman bin Abza the ruler over the people of the House of Allah, and have yourself come here?" He replied: "No doubt, I have done it, but I found him to be a good reciter of the Book of Allah, and well-acquainted with the religion.

Hearing these words Umar's temper cooled down, and he sat on his camel with ease and satisfaction and said, "You have done this, so, listen! I have heard from the Holy Prophet that Allah will exalt some people through his religion and will degrade some through the same". (Izālah, vol. I p. 141)

COMMENTS

In the above-mentioned tradition Caliph Umar is reported to have furiously rebuked the Governor of Makka Nafe' bin Alqamah, who had appointed, in his place, Abdur Rahman bin Abza, a slave, as his deputy, because he had made a slave rule over the Quraysh and the companions of the Holy Prophet. It means that in the eyes of Caliph Umar a slave could not exercise control over the Quraysh and the companions of the Holy Prophet. On the contrary what Nafe' bin Alqamah replied was that "He is a

good reciter of the Qur'an and well-acquainted with the religion. It means that Umar's indignation and Nafe's reply represent two different mentalities. Umar's disposition shows that he does not tolerate a slave being made to rule over the Quraysh, and the companions of the Holy Prophet. On the contrary Nafe's disposition showed that he considered the slave a fit person to rule over the Quraysh on account of his knowledge of the Qur'an, and his understanding of the religion, and the Qur'an also says the same thing. *'Inna akramakum 'indallabey atqakum'* (Surah al-Hujurat, 49:13). (The most honoured among you is he, who is most pious).

TEXT

Hākim reporting from various sources including Mansur, who reports from Rabi' bin Kharash, who reports from Barac'a bin Najiyah, that Abdullah bin Mas'ud reported that the Prophet of Allah said, "There is no doubt that the mill of Islam after thirty five years" or he said, "after thirty six years" or he said "after thirty seven years", shall leave its place. After that if the people perish then their way is the same, which is of other people, who are perished, and if their religion survived, then it would last for seventy years". Caliph Umar said to him: "O' Prophet of Allah! Does it include the past years also, or the next seventy years". The Holy Prophet said: "No (not the past), but the next seventy years". (Izālah, vol. I, page 172).

COMMENTS

This tradition is one of those numerous traditions in which the period of the venerable caliphs has been given the rank of the period of Prophethood, and this period according to another tradition has been shown as thirty years, which also includes the period of caliphate of Ali, but in the foregoing tradition, while showing thirty five, thirty six, or thirty seven years, the fabricator of the tradition, had excluded the period of Ali's caliphate, and had in view the period beginning from migration including the ten years of the Prophet's life in Medina, till the period

when Uthman was murdered.

Now we find that on one side they believe that the Holy Prophet is the last and the seal of the Prophets and Islam is the religion which will last till the doomsday, and on the other side, they are trying to let us believe through this tradition, that the mill of Islam would leave its place after 35, 36, or 37 years, and after that the people would perish, and their way is the same as it is of others, who are perished. After being perished in this way, however, if their religion survived then it would last only for seventy years. Then it means that Islam, which Allah made the last religion and gave it the last law, and for which He sent the Prophet as the last of the Prophets, would come to an end through the hands of the Ummah in the very best years of the early Islamic age, and the people would perish.

Making an addition of seventy years in this tradition they have paved the way to justify the period of Bani Umayyah also along with the period of the venerable caliphs!

As regards the question of the mill leaving its place, it was, in fact, removed from its place on the very day the Holy Prophet breathed his last, as Ali, expressing his opinion on the operation at Saqifah, clearly says in his sermon of *Shiqshiqiyah*.

He says: "O' people! Beware! By Allah, the son of Abu Quhafah dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as that of the axis in relation to a mill". It means that in the eyes of those, who had removed the mill of Islam from its place at Saqifa Bani Sâ'idah, it could only last for seventy years. Is it anything except the narrow mindedness of the fabricators of those traditions?

TEXT

Bukhari reports from Ayyub Akrama, who reports from Ibne Abbas, who reports from the Holy Prophet who said, "If I had made someone of my Ummah my "*Kbalil*" (friend), then surely it would have been Abu Bakr, but Abu Bakr is my brother and sits close to me".

Imam Ahmad bin Hambal reports from Jarir Ya'la bin Hākim, who reports from Akrama, who reports from Ibne Abbas, who said that one day the Holy Prophet, who was in his last illness, came out with a strip of cloth round his head, and went to the pulpit. Then he praised and commended the attributes of Allah, and said, "There is no one who has been more kind to me with his life and property than Abu Bakr bin Abi Quhafah, and if I had made someone my *Khalil*, (friend) then surely it would have been Abu Bakr, but my Islamic love for Abu Bakr is more than it is for anyone else. Let all the windows opening towards the masjid be closed except Abu Bakr's window". (Izālah, vol. I, p. 177)

COMMENTS

We have cited here two reports by way of example, from among the many traditions that the author has collected in his book to justify the caliphate of Abu Bakr. According to the first report the Holy Prophet refused to make Abu Bakr his friend by saying: "If I had made someone of my Ummah my *Khalil*, it would have been Abu Bakr", but the second part of this report saying "But Abu Bakr is my brother and sits close to me" is against historical facts.

In the brotherhood that the Holy Prophet had established between Muhajirs in Makka and between Muhajirs and Ansar in Medina it was only Ali, whom the Holy Prophet had made his "brother".

In his book *Madarijun Nubuwwah* part 2, page 121, Shah Abdul Haq Muhaddith Dehlavi writes as follows: (Translated by Al-Hāj Mufti Ghulam Moinuddin Nai'mi, published by Medina Publishing Company, Karachi). "It is reported in *Rauzatul Ahbāb* from Ibne Hajar and in *Fathul Bari* from Ibne Abdul Barr Makki that *Muwakhāt* was a particular thing. It was a bond of brotherhood that was established between immigrants. Accordingly the bond of brotherhood was set up between Abu Bakr and Umar, between Talha and Zubayr, and between Uthman bin Affan and Abdur Rahman bin Awf. On this Ali ibn Abi

Talib said: 'O' Prophet of Allah! You have established the bond of brotherhood between the companions but have left me alone! Who is my brother? The Holy Prophet said: "I am your brother", and further said, *Anta akbi fid dunya wal akbirah* (You are my brother in this world, and in the Hereafter).

In the reports that the author has written about the bond of brotherhood, it is only Ali whom the Holy Prophet has made his brother, and there is no one else. Hence the words of the tradition saying "Abu Bakr is my brother" is contrary to the action of the Holy Prophet which he performed at the time of *Mu'akhât*.

In the second tradition it has been shown that the Holy Prophet, while he was in his last illness, came out with a strip of cloth round his head, and going to the pulpit said, "There is no one, who has been more kind to me with his life and property than Ibne Abi Quhafah". If anyone of the Ummah has done some kindness to the Holy Prophet then his action will surely lead to his deliverance in the Hereafter, but it is worth considering that basically a Prophet is never under the personal obligation of anyone of his Ummah, it is against the Divine practice.

Historically it is an admitted fact that Abu Bakr was a merchant by profession, and a merchant's mentality is never free from the consideration of profit and loss. Accordingly while writing about the event of migration Shah Abdul Haq Muhaddith Dehlavi writes in his book *Madarijun Nubuwwah* vol. 2, page 96:

"Abu Bakr had two camels which he had purchased for four hundred dirhams. Another report says that he had purchased them for eight hundred dirhams, and had been fattening them, by giving them fodder for four months. He offered both the camels to the Holy Prophet so that he might accept one of them. The Holy Prophet said, 'I accept it, but you will have to take its price' and the Prophet purchased it for nine hundred dirhams".

This is the character of the Prophet. He did not want to be under personal obligation of anyone of his Ummah; hence he paid Abu Bakr the price of the camel with profit.

The above report also proves that when Abu Bakr purchased the camel for 200 dirhams, or 400 dirhams, and sold it for 900 dirhams then he gained a profit of 700 dirhams or 500 dirhams, it must have been so pleasing to him, who was a merchant. His taking the profit from the Holy Prophet only shows his mentality of a merchant.

If the Prophet owed an obligation to some people, then they were only Abu Talib and Khadija-tul-Kubra.

The last sentence of this tradition is, "Let all the windows opening towards the masjid be closed except Abu Bakr's window". This sentence in the above tradition seems to be inconsistent with facts, and out of place.

The real fact is that when the masjid was constructed, the Holy Prophet got made some rooms for his wives round the masjid. Then the companions also constructed some rooms around it. All their doors opened towards the masjid. Later it was found that the companions, while they were in the state of *Janabat*, (when ceremonial bath becomes compulsory) used to enter their houses through the masjid doors, and the sanctity of the masjid was violated by their lack of cautiousness. So the Prophet said: 'Let all the doors which open towards the masjid be closed except the door of Ali.

It was, therefore, considered necessary by the people in power to forge a similar tradition in praise of Abu Bakr, but at the time of fabricating the tradition they did not think whether any room of Abu Bakr existed in the masjid or not.

According to several reliable reports, Abu Bakr's house was situated at 'Sakh', a place in the suburbs of Medina. Shah Abdul Haq also says in his *Madarijun Nubuwwah*: "It is reported that at that time Abu Bakr was in his house at 'Sakh' in the suburbs of Medina. When he came to know of this fact, he quickly rode towards Ayesha's room".

It shows that Abu Bakr's house was at Sakh in the suburbs of Medina, but according to the report of the author, his window was in the Masjidun Nabi.

This fact is inappropriate because the matter of

closing the doors pertained to the period when the masjid was being constructed in the first Hegira.

Now how did the Holy Prophet suddenly remember the window of Abu Bakr when he was in his death-bed in the year 11 A.H.?

To prove the caliphate of his favourite person, the author's only recourse is to take the support of those incoherent traditions, which are so far from realities that they cannot be accepted on any account?

TEXT

Ibne Mas'ud and Ibne Asâkir report on the authority of Ta'us, who said, 'After the martyrdom of Uthman Abdullah bin Salam was asked how he found the qualities of Uthman in his books. He said: 'We see that on the Day of Judgement he will be the chief of those who murdered him and treated him with indignity'.

Ibne Asâkir reports through Muhammad bin Yusuf from his grandfather Abdullah bin Salam who went to Uthman (when he was besieged from all sides). Uthman asked him his opinion about fighting or not fighting. Abdullah bin Salam said to him, 'Not to fight would make your proof more strong, and we see in Allah's Books of the past that on the Day of Judgement you will be the chief of those who murder you or order you to be murdered'. (Izâlah, vol. I, page 87).

COMMENTS

From both the above reports, which the author has written with a view to proving the merits of Caliph Uthman the only thing that is shown is that on the Day of Judgement he would be the chief of those who murdered him, and of those who treated him with indignity.

Allah Almighty says in the Holy Qur'an: '*On the Day of Judgement every person shall be called out with his Imam*'. (Surah Bani Israil, 17:71).

The Prophet of Allah also says in a reliable tradition: "If some one loves a person in this world, then on the Day of Judgement he shall be put to the same end as that person is put to".

What does the author really mean by making Caliph Uthman the leader of his murderers and of those who insulted him?

Does the author want to give an impression that since in the battle against Uthman and in besieging him from all sides, the insurgents including the delegates from other places, had the support of Talha and other venerable Medinite companions and since the involvement of one companion in the murder of another companion violates the very principle of *As sababatu kullubum 'udool* (All the companions are most just), it became necessary to concoct such a tradition so that on the Day of Judgement by making the murdered person the leader of the murderer, justification for Paradise may be proved for both?

The well-known tradition of the Holy Prophet *Al-Hasano wal Husayno Sayyida shababay Ablil Jannah* proves the leadership of Imam Hasan and Imam Husayn of the young people of Paradise. It also shows that whoever goes to Paradise shall become young.

Since this tradition proves the leadership of Imam Hasan and Imam Husayn over the young people of Paradise it was felt necessary to prove the leadership of Shaykhain also, and for that the tradition of the 'leadership of the old people of Paradise' was fabricated and now since there was no other way to do it for Caliph Uthman, they fabricated another tradition that Uthman will be the leader of his murderers, and of those, who insulted him!

TEXT

The Prophet said: 'Should I not feel shy of the person of whom the angels feel shy, that is, Uthman?' This report has been recorded by Muslim. (Izālah vol. I, page 49).

COMMENTS

In order to prove the quality of shyness in Uthman they have attributed these traditions towards the Prophet also. They have tried to show that (Allah forbid) the Prophet was less shy than Uthman. We will give details of all those traditions which the author has written in this regard.

TEXT

Tirmizi and Hākim report from Ism'ail bin Abi Khalid who reports from Qays, who reports from Abu Sahla, slave of Uthman, who said that on the day of the siege Uthman said to him, "The Prophet of Allah has made a will to me, and I will stick to it". And Hākim and Tirmizi report on the authority of Ayesha that the Holy Prophet said to Uthman: "To be sure, Allah will let you wear the dress of caliphate, so if the people want to remove it from you, don't let them do it". (Izālah, vol. I, page 151).

COMMENTS

If caliphate is regarded as ordained by Allah then no one of the Ummah has any right to remove the dress of caliphate, but if, according to the faith of Ahlul Sunnah wal Jama'ah, the right of the Ummah, in the matter of caliphate, is accepted, and instead of the whole Ummah Umar is allowed to exercise his power of veto so that he may confine the caliphate among only six persons out of the whole Ummah, and out of those six persons, only Abdur Rahman bin Awf is given the power of veto to make anyone he likes the caliph of Muslims, then it must also be accepted that he, who has a right to make a caliph, has also a right to depose the caliph also. He who has a right to make someone wear a dress, has also a right to remove the dress from him.

It is strange still, however, that Ayesha has been named the reportress of this tradition. It is a historically accepted fact that Ayesha zealously took her share in fomenting the discontent and instigating the people of Medina and its outskirts to rise against Uthman. It is also strange why she then thought it fit to leave for Makka for Haj.

When Ayesha had been stirring the malcontents throughout her life, to rise against Uthman, the above mentioned tradition in which Uthman has been advised not to take off the dress of caliphate, cannot be attributed to Ayesha. Obviously it was concocted after Ayesha's death.

TEXT

Tirmizi reports on the authority of Bara bin Ka'b, who said that one day the Holy Prophet spoke of disturbances, and said that they would occur soon. In the meantime a man covering his head with a cloth passed that way. The Holy Prophet pointing at him said, "This man will be the guided one on that day". Hearing this I removed the cloth from that man's head, and found that he was Uthman bin Affan. Then taking him towards the Prophet of Allah, I said: "Is he the same man?" The Prophet said, 'Yes he is the man'.

Tirmizi reports from Ibn Umar, who said that the Prophet of Allah talked of disturbances and then spoke about Uthman thus: 'He will be the oppressed martyr in this disturbance'.

Hakim reports from Abu Hurayrah, who said, "I heard the Prophet of Allah saying that shortly afterwards there would be disturbance and opposition, or opposition and disturbance. We then asked him what he ordered us to do. The Holy Prophet said: 'At that time you should remain with your master, and his companions', and he pointed at Uthman". (Izalah, vol. I, page 152).

COMMENTS

1. The author has tried to prove through the above three traditions that in this disturbance Uthman was on the side of right and was a martyr.
2. Whatever events happen in this world are preceded by causes. Nothing happens suddenly without any cause. This is a Heavenly procedure and also human nature.
3. All the leading scholars of the early and later periods in every century have closely studied and scrutinized the events that led to these disturbances. In this connection the two books of latest origin — *al-Fitnatul Kubra* by Dr Taha Husayn of Egypt, and *Khilafat wa Mulukiyat* by Abul Ala Maududi are worth mentioning. Those, who wish to assess the causes that led to the murder of Uthman, are earnestly advised to read these books. We do not want to go into details here.

About the murder of Caliph Uthman, Caliph Umar had prophesied in clear words, which the author himself has written in his book under review on page 618. He writes: "I said, 'Yes, Uthman'. Then he said, 'If I make him caliph, he will thrust the Bani Abi Mo'it to rule over the people, and they will oppress the people. The result will be that the people will rise against him and kill him'".

It means that in the opinion of Caliph Umar, Caliph Uthman's thrusting Bani Abi Mo'it over the people, and oppressing the people, would be the cause of revolt and murder of Uthman. It clearly proves that Umar was not aware of these traditions of the supreme merits attributed to Uthman, otherwise he would not have told these defects of Uthman, or else it will have to be admitted that the sagacious eyes of Umar were foreseeing the chaos and revolt that was to happen as a result of Uthman's natural weakness, but (Allah forbid) the Prophet predicts the revolt, but his foresight does not reach the causes of the revolt.

During this revolt in Medina the majority of the venerable companions revolted against Uthman.

We quote here some excerpts for the learned readers from *al-Fitnatul Kubra* (Urdu translation) published by Nafis Academy Karachi.

"Historians say that in 34 A.H. the treatment that was meted out to the people by Caliph Uthman was probably the worst that they could receive from any quarters. The companions were seeing and hearing all these things but no one except the small group of people comprising Zayd bin Thabit, Abu Usyad Sa'idi, Kalb bin Mâlik, and Ahsân bin Thabit, stopped anyone, nor offered any defence. Of course, the Medinite companions wrote letters to other companions, who were spread over different borders, saying: 'Come to Medina and set the worsening conditions of caliphate in order. You have left your homes for the purpose of Jihad but the Jihad is behind you. You should come back to Medina for the sake of safety and security of religion. Power has become the greatest threat to religion.

From the above report it follows:

1. That the people suffered such a bad treatment at the hands of Caliph Uthman that perhaps no one had ever treated anyone in that manner. Caliph Umar had also said the same thing in his prediction, which proved word by word true.

2. The companions of Medina wrote letters to other companions, who had been spread over different borders in connection with Jihad, asking them to give up their Jihad, and come back to Medina to set the worsening conditions of caliphate in order. They had gone to Jihad but Jihad was behind them, that is, in Medina. They were asked to come to Medina for the purpose of security and safety of religion, as power had become the greatest threat to religion. It means that in the eyes of the companions of Medina it was necessary for the safety of religion to remove Uthman from caliphate, since power and authority had become the greatest threat to religion, and this Jihad was even more necessary than the one for which the companions were fighting against the infidels on the borders.

'I am led to believe that in Medina itself there were people, who were helping and siding with the rebels, and who called them, encouraged them, and informed them of the intentions of the companions. They also told them that there was peace and tranquillity in Medina, but when the palace was besieged they also associated with them (the besiegers)'. (al-Fitnatul Kubra, page 259).

'And you have seen that the majority of the people of Medina is with the rebels'. (al-Fitanatul Kubra, p. 273).

The above excerpts can help the readers know the causes that led to the murder of Uthman, and come to a correct conclusion.

Umar's opinion that if Uthman was made the caliph, he would thrust the Bani Abi Mo'it over the people, and they would treat the people cruelly, and the people would revolt against him and kill him, and the opinion of the venerable companions, who were present at the time of revolt in Medina, that Uthman was a tyrant, and his remaining in power was the greatest threat to the religion,

and their writing to the 'Mujahidin' to abandon their 'Jihad', and come back to Medina for the preservation and safety of the religion, are sufficient grounds to show that Uthman was not the oppressed martyr, rather he was killed because of his wrong policies and inappropriate initiatives, which the respectable companions considered the greatest threat to the religion. Hence, it is against common understanding that the Holy Prophet said something which is contrary to facts; it is to all intents and purposes impossible.

The last words of the tradition (No. 15) which the author has reported from Abu Hurayrah are: "At that time you should remain with your master, and his companions, and he pointed towards Uthman".

The excerpts that we have quoted from al-Fitnatul Kubra, prove that the majority of the companions in Medina were against Uthman. So it will have to be admitted that the majority of the companions of the Holy Prophet were not aware of this tradition, otherwise they would not have sided with the opponents of Uthman. Particularly the last sentence of this report "At that time you should remain with your master, and his companions" is sufficient to reject this tradition as being concocted because at that time there was no one among the companions of Uthman except Marwān, the one condemned by the Holy Prophet and his (Marwān's) slaves. Hence it is impossible that the Prophet would ask somebody, in a tradition, to help at the time of revolt, the person, whom he had condemned, and banished from Medina for life.

In the preceding pages we have briefly argued on those concocted traditions, which the author has written as authoritative to prove the caliphate of the first three caliphs.

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Chapter 3

Deeds of the Three Caliphs

The publishers of *Izālah* have themselves acknowledged in suppressed words that the traditions, which the author has relied upon for the proof of the caliphate of the three caliphs deserve close investigation and scrutiny.

We have taken only a few traditions out of their whole stock, by way of example, to prove in the light of true traditions, common sense, and realities, that all those reports were forged, during the period of Mu'awiyah in contrast to the authentic traditions that had been related in praise of Imam Ali and Ahlal Bayt.

The other point, which deserves attention is that out of the whole lot of the traditions, which are in praise of the three caliphs, there is not a single virtue, which is found in their practical lives.

The traditions showing the merits of the three caliphs present only one side of the picture, and what they have done in their practical life, shows just the reverse of it. For instance, they are proud to say in their traditions that the Holy Prophet said, 'There is no prophet after me; if there were any, it would have been Umar'. While, on the other side, historical facts reveal that Caliph Umar, during his period of caliphate accepting his own incapability, approached Ali ibn Abi Talib at every step in judicial matters, and in matters of knowledge and learning, and was seen uttering these words 'May Allah preserve me from a perplexing case, which Abul Hasan (Ali) was not present to decide'.

It is acknowledged that Caliph Umar was incapable of solving a difficult problem, and it goes without saying that

if a person does not know the doctrines of the faith, so much so that he is unable to understand the meaning of *Kalalah*, though the Holy Prophet tried a number of times to explain it to him, yet he could not follow it, then he cannot certainly be a prophet, because a prophet cannot be subordinate to anyone in matters of knowledge.

Here we should like to dwell upon those deeds of the three caliphs, which the author has written, so that the readers may have both the sides of the picture before them.

TEXT

Imam Ahmad bin Hambal has quoted a long tradition on the authority of Abu Imran Juni Rabi'ah Aslani. He says: On this the argument between Abu Bakr and me took a serious turn, and Abu Bakr addressed me in such a manner that he himself thought it unbecoming, and felt ashamed to have uttered those words. Then he said to me: 'O' Rabi'ah! 'Say the same thing to me so that there may be compensation for it'. I said, 'No! I won't say that. Then Abu Bakr said to me, 'You shall have to say it, otherwise I will ask the Prophet of Allah to insist on it'.

So Abu Bakr was granted an audience by the Prophet and I was also with him. Then Abu Bakr related the whole event to him. The Prophet raising his head said to me, "O' Rabi'ah! What is the quarrel between you and Siddiq?"

I said, "The fact is that he used those words, which he himself considers unbecoming, and then he asked me to use the same words against him, so that the matter might end with tit for tat. I refused it because respect prevented me from doing so". (Izālah, vol. I, pp. 212 – 213).

Zayd bin Aslam reports on the authority of his father that one day Umar Faruq came to Abu Bakr, who was at that time pulling his tongue. Umar asked him: "What are you doing O' Caliph of the Prophet of Allah?" He said: "It has plunged me into many calamities". (Izālah, vol. I, p. 388).

COMMENTS

The first tradition quoted above is also present in *Tarikhul Khulafa* of Jalauddin Suyuti page 52 (Urdu translation).

Jalaluddin Suyuti (vide Urdu translation of *Tarikhul Khulafa* page 72) has also recorded a similar report about Abu Bakr's indecent language towards the wives of the Holy Prophet. Decency prevents us to relate it here.

History of Islam has recorded a number of those facts which show that Caliph Abu Bakr had virtually no control over his tongue. Often he used such words against his contemporary companions, that afterwards he himself felt sorry for what he had said, and then he desired that the other person also should use the same words against him so that retaliation might settle the matter.

The second report shows that Abu Bakr often used to pull his tongue, and used to say: "It has plunged me into many calamities.

The suave manners of the Holy Prophet are too well-known. Ayesha says: "His behaviour is Qur'an". A report from the Prophet shows that the aim of his mission was that kind manners may reach the highest point of perfection.

On one side the Holy Prophet is on such a height of excellent manners that Allah pays him a tribute of "*Innaka la'ala Kbuluqin 'azim*", You have attained a high moral standard, (Surah al-Qalam 68:4) and on the other side the successor of the Prophet reaches such a stage of manners because of his strong language, that even the present social order cannot put up with it.

Now with this juxtaposition, showing the striking contrast between the manners of the Holy Prophet and the successor to the Prophet, we leave it to the discretion of the learned reader to arrive at his own conclusion.

TEXT

Maimun bin Mehran is reported to have said that one day an Arab came to Caliph Abu Bakr and said: "I hunted an animal in the state of "Ehram" (ceremonial dress of Haj). What is your verdict now?" Ibne Abi Ka'b was also

present with the caliph. The caliph said to him, "What do you say about it?" On this the Arab said, "You are the caliph of the Prophet. I have come to you, and you are asking him". He replied, "What harm is there in it? Allah Almighty says: *"Yabkum behi zawa adlaine minkum"* Two just persons among you shall judge, (Surah al-Ma'idah 5:95). Since it was only he, who was present here with me, I sought his advice. If he agrees with me, I will give you a decree". (Izalah, vol. I, p. 394).

COMMENTS

This is the picture which shows the helplessness of the successor to the Holy Prophet in matters of knowledge, which that Arab also felt, and he immediately spoke out: "You are the caliph of the Prophet; I have come to you, and you are asking him". It means that the Arab also was conscious of the fact that the vicegerent of the Prophet should be so well-versed in the matters of religion that he may not require the help of others in solving the issues, which require knowledge.

TEXT

"Then the Holy Prophet called Abu Bakr. Abu Bakr sat face to face with the Prophet. Then the Prophet said: "For the good that you have done to me Allah will give you reward. Had I made someone my friend, it would have been you. You are to me as my shirt is to my body". (Izalah, vol. I, p. 443).

COMMENTS

The above reports prove three things:

1. The kindness of Abu Bakr to the Holy Prophet which we have shown in detail in previous pages.
2. The Holy Prophet's refusal to make Abu Bakr his friend by saying: "If I had made someone my friend it would have been you". The sentence shows that the Holy Prophet did not make anybody his friend. If he had done so, he would have made Abu Bakr his friend. On the other side the author writes in Izalah as follows:

"Ibne Māja reports from his father Abdur Rahman bin Abi Zinad, who reports from Abu Hurayrah that the Holy Prophet said, "Every Prophet has a friend in Paradise, and my friend in Paradise is Uthman bin Affan". (vol. I, page 189).

Perhaps the forgers of the tradition of Uthman's friendship did not catch sight of the tradition regarding Abu Bakr, in which the Prophet refused to make him friend, and those, who did not see the tradition about Abu Bakr, perhaps did not see the tradition regarding Uthman in which the Holy Prophet told him his friend in Paradise. It clearly shows, however, that both these traditions are fabricated, because it is impossible that the Prophet would make contradictory statements.

The Holy Prophet said to Abu Bakr: "You are to me as my shirt is to my body". This sentence has been invented in imitation of the famous tradition "*Ya Ali! anta minni bi manzilate Harun min Musa Illa annabu la Nabiyya Ba'di*" (O' Ali! You are to me as Harun was to Musa except that there will be no Prophet after me), in order to prove the rank of Abu Bakr.

This sentence has three defects:

1. A shirt can be purchased for trifle.
2. When the shirt becomes dirty it is washed.
3. When the shirt becomes old or threadbare, or is disliked, it is thrown away, or changed.

Such an analogy by man for woman and by woman for man is permissible as the Holy Qur'an says: "The women are your garment and you are their garment". To attribute it to the Holy Prophet that he would say such a thing for a friend is nothing but absurd (God forbid). To call a report, which has so many defects, the words of the Holy Prophet means that the supporters of this tradition have no cognition of the Holy Prophet.

TEXT

Ummul Mo'minin Ayesha says: In the matter of "Ifk" (slander) the Ummah was just near being perished, but Allah revealed the verse of "Bariyat" (acquittal) and

the Holy Prophet became pleased. When the angel ascended the sky, the Holy Prophet said to Abu Bakr "Go to your daughter, Ayesha, and give her the good tidings that Allah has revealed her acquittal". Abu Bakr went to Ayesha and told her the happy news of the revelation of the verse of acquittal. Ayesha thanked Allah and said, "I thank Allah, and not you, nor your master, who has sent you". In the meantime the Holy Prophet came in and held her hand, but she jerked his hand. Abu Bakr ran to beat her with the shoe, and the Prophet began laughing, and said, "I request to you in the name of Allah not to beat her". (Izālah, vol. I, pp. 577 – 578).

COMMENTS

In the above report there are two things which come to light:

1. In the matter of slander the verse of acquittal is revealed about Ayesha, and the Holy Prophet sends Abu Bakr to his daughter to give her the good news of her acquittal, and she in reply says: "I thank Allah and not you, nor your master, who has sent you to me", and when the Prophet comes there, and holds Ayesha by her hand, she jerks his hand. This fact confirms many of those reports which say that Ayesha and Hafsa often used to quarrel with the Holy Prophet. Ayesha's jerking his hand is an example of that unmannerly behaviour, which is perhaps seldom found in a cultured family, and it only shows that she had no cognition of the Prophet.
2. Abu Bakr runs after Ummul Mo'minin to beat her with a shoe. We wonder what comment we should make on this thrusting of the shoe. This personality of so advanced an age, which is put forward as the best of the creations after the Holy Prophet does not refrain from thrusting shoes even in the apartment of the Prophet!

T

TEXT

The author has recorded the following report from Sahih Bukhari.

Muhammad bin Ishaq says that Abu Bakr was the

loved one of the nation; he pleased the hearts of the people. He was well versed in genealogy and pedigrees of the Quraysh. He knew of their good and bad deeds. He was also a trader. He was courteous, and a man of good nature. The people of his nation loved him very much, and always sought his help in their affairs, because he was sociable and being a trader he was aware of, and conversant with the affairs of the Quraysh. Anas says in connection with the event of migration that Caliph Abu Bakr was "Shaykh" (aged), and a good-natured man, and the Holy Prophet was at that time quite young, and the people did not talk about him. (Izālah, vol. II, page 20).

COMMENTS

In the above mentioned report the author has contrasted the Holy Prophet with Abu Bakr in these words: "Abu Bakr was loved by the nation; he pleased the hearts of the nation; was well-versed in the genealogy and pedigrees of the Quraysh; was aware of their good and bad actions; was polite and good-natured; the whole nation loved him and sought his help", and, according to the report of Anas, "Abu Bakr was old and good-natured, and the Holy Prophet was then young, and no body talked of him at that time".

From this report the author gives an impression that Abu Bakr was older than the Prophet, and Abu Bakr on account of the above qualities was very popular among the Quraysh, while no one talked of the Holy Prophet at that time.

So far as the question of Abu Bakr's age is concerned, history shows that at the time of his death he was 63 years old. (Tabaqāt Ibne Sa'd part 3, page 52). It means that Caliph Abu Bakr was younger than the Holy Prophet by two and a half years only, while they have shown, through the report of Anas, that he was old and the Prophet was young!

Now as regards the allegation that the people did not talk about the Prophet at that time, history records the fact that even before his appointment to the Prophethood

the Holy Prophet was a man of such a high fame and renown, and commanded such a great respect among the Quraysh, that no one could compare with him. Before his appointment he was known in Arabia as "*as-Sadiq*", and "*al-Amin*" (The truthful and the trustworthy). Even the worst enemy of the Prophet was compelled to praise his elegant manners and stainless character.

When before the declaration of Prophethood there arose a dispute among the Quraysh as to who should have the honour of placing the Hajar al-Aswad (the Sacred Black Stone) in its new receptacle in the 'Ka'bah, the contention grew so hot that bloodshed seemed imminent. At last it was suggested that he, who first entered the Sacred Enclosure, should be chosen to decide the difference. Accordingly when the next day the Holy Prophet was the first to enter the Holy Ka'bah, the people exclaimed with joy: "Here comes *al-Amin*! Here comes *as-Sadiq*!" and the manner, in which he solved this complicated problem so expediently and judiciously is still there in the pages of history. After his raising to the Prophethood even those, who were deadly opposed to him, used to keep their wealth as trust with him, because he had been known as *al-Amin*, long before the time of his appointment to Prophethood.

Another well-known event before the announcement of Prophethood was the revival of the agreement of *Hilful Fuzul*. This agreement was made in the days of ignorance by some prominent people of the Quraysh. The purpose of this agreement was that no oppressor could be allowed to stay in Makka, and the weak and the oppressed might be helped. Later this agreement fell into oblivion. But before the announcement of Prophethood, Bani Hashim, Bani Abdul Muttalib, and the people of some other clans made fresh efforts to get this agreement renewed. It was the Holy Prophet himself, who was the mover of this proposal, for which he did very constructive work. The Holy Prophet used to say after the proclamation of his Prophethood that if he was invited to that *hilf* after the establishment of Islam even then he would have accepted that invitation (Tarikh Kamil ibn Athir, page 49).

Long before his Prophethood, the Holy Prophet was well-known in Arabia for his noble birth, his exalted lineage, and his personal character and suave manners. There was no one, who could equal him in these qualities. The following are the words that Abu Talib read at the time of contracting marriage of the Holy Prophet with lady Khadija-tul-Kubra:

(Translation of the sermon read by Abu Talib).

"All praise is for Allah the Almighty, who made us among the progeny of Prophet Isma'il the line of Ma'ād and the element of Muzar; made us the keeper of His House, and the guard of its precincts; made for us a House to serve as a shelter and centre of peace; and made us ruler over the people. Now then this is my nephew Muhammad bin Abdullah, who is so meritorious that no Qurayshite can equal him; though young he is, he would rank superior to all". (Madarijun Nubuwwah. pp. 43 - 44).

About the Holy Prophet's fame and renown before his Prophethood, we should like to quote here from Sahih Bukhari (vol. II, pp. 54 - 55) very briefly, the conversation, that took place between the greatest enemy of the Holy Prophet Abu Sufyan bin Harb and Caesar of Eastern Roman Empire.

The Caesar asked Abu Sufyan through his interpreter: What is the lineage of the person you are speaking about?

Abu Sufyan: He is of the noblest lineage among us.

Caesar: Has anyone among you said such a thing before him?

Abu Sufyan: No.

Caesar: Before he has said this thing, did you ever suspect him to have told a lie.

Abu Sufyan: No.

Caesar: Was there any king among his ancestors?

Abu Sufyan: No!

Caesar: Have the rich people followed him or the poor?

Abu Sufyan: No, not the rich but the poor.

Caesar: Does the number of his followers increase or decrease?

Abu Sufyan: No, their number is increasing day by day.

Caesar: Does a person, who once professes his religion, deviate from his faith being dissatisfied with it?

Abu Sufyan: No.

Caesar: Does he ever fail to keep his promise?

Abu Sufyan: No, but at present there is a truce between us, but we fear he might break his promise.

Caesar: Have you fought against him?

Abu Sufyan: Yes.

Caesar: How did you fare in that fight?

Abu Sufyan: The fighting was like the bucket, sometimes he subdued us, and sometimes we subdued him.

Caesar: But what is his command to you?

Abu Sufyan: His command to us is that we should worship only One God, and should not make anyone His partner. He forbids us to worship those whom our ancestors had been worshipping, and commands us to offer prayers (*Salat*), pay zakat, observe piety, keep promise, and return the property kept in our custody.

This evidence, given by Abu Sufyan in the court of Caesar is the clear testimony to the Holy Prophet's family status, high lineage, exalted manners, fulfilling promises, and trustworthiness, before his announcement of Prophet-hood.

After what Abu Sufyan has said about the Holy Prophet, it seems pertinent to put before the learned readers his views about Abu Bakr also.

The following is the excerpt from the Urdu translation of *Tarikhul Khulafa* by Jalaluddin Suyuti page 63:

"Hâkim and Zahabi have written that one day, after the assumption of caliphate by Abu Bakr, Abu Sufyan bin Harb came to Ali and said: "Look at these people! they have shown fealty to a mean, and degraded person. If you had liked it, you would have easily attained that position".

In reporting the tradition, in which the author has tried to extol his favourite to the skies, he did not take the pain to think that, while he was overpraising Abu Bakr, he was lowering the most exalted rank of the Holy Prophet. It was only he who could have the courage to do so, otherwise no Muslim would ever think of doing it.

TEXT

Ummul Mo'minin Ayesha reports from Abu Bakr that on the day of the Battle of Uhud when the Muslims dispersed from the Holy Prophet then, according to Abu Bakr, it was he who first came back to the Holy Prophet. He said, 'When I saw the Prophet from a far off distance, and came back, then a man, coming from behind, took me for the Holy Prophet and hung from me, and he was Abu Ubaydah bin Jarrah'. (Izālah vol. II, page 28).

Addressing the Holy Prophet Urwah bin Mas'ud said: "O Muhammad! If you annihilate your own group, then will you let me know if you have ever heard of any Arab, who had annihilated his group, I may tell you, to be sure, that, if you wage a war this time, I am seeing the faces of those, who will run away from the battlefield and will leave you in lurch". (Ibid, page 29).

'In the same way, in the Battle of Khayber also, Abu Bakr participated, and in view of his practice and habit he was expecting that he would be given the leadership, he joined the army, though finally Khayber was conquered by Ali. Salma bin Akwa says that the Holy Prophet had sent Abu Bakr to some parts of Khayber. He tried hard, and made strenuous efforts, but could not gain victory. (Ibid, page 31).

COMMENTS

The first of the above three traditions is reported by Ummul Mo'minin Ayesha on the authority of Caliph Abu Bakr. It means that the author admits the fact that, among those, who ran away and left the Holy Prophet alone in the Battle of Uhud, the first man, who came back, was Abu Bakr. The author's acknowledgement needs no further comments.

The second report furnished by the author is about the Treaty of Hudaibiyah in which while considering the peace terms on behalf of the infidels of Makka, Urwah bin Mas'ud the representative of the infidels of Quraysh, said to the Holy Prophet: "If you carry on war this time, I may tell you, I am seeing the faces of those, who will run

away from the battlefield and will leave you alone".

Urwah's opinion about the companions of the Holy Prophet was based on his personal experience. He knew it fully well as to whose foot-steps never faltered in the battlefield and who were those, who were inclined to run away. The example of the Battle of Uhud was before him. When he expressed this view, Abu Bakr felt very indignant and according to his habit, he reviled him using bad language, and said: "Shall we run away leaving the Holy Prophet?"

The language used by Abu Bakr, is written in "Sahih Bukhari", vol. II, page 4, but decorum prevents us from reproducing that.

In the third report, which is about the Battle of Khayber the author admits the fact that the Holy Prophet had sent Abu Bakr to some parts of Khyber, where he tried hard and made strenuous efforts, but could not gain victory. What a good thing it is when the author says: "In view of the practice and habits!", though the Holy Prophet knew fully well of the natural disposition of his companions, and he also knew that the Valley of Khayber would be conquered by one, who was a constant charger, and who never turned his back upon a foe; and to prove it in a practical way as to who was the constant attacker and who never fled away from the battlefield, he had given the standard to many of his companions, so that the people might know who among them was the constant attacker, and never fled away.

TEXT

Zahhak is reported to have said that Abu Bakr saw a bird sitting on a tree and said, 'O' bird! a good news to you that by Allah, I only wish I were a bird like you as you sit on the trees, eat fruits, and fly here and there, and you are not accountable for anything. I wish I were a plant on the way which the camels eat and masticate and then discharge from the bowels, and I were not a human being!' (Izālah, vol. II, page 44).

Muhibuddin Tabari reports from Abdullah bin Āmir

that he saw that Umar picked up a leaf of grass from the ground and said: 'I wish I were a stalk of grass, I wish that my mother had not given birth to me'. (Ibid page 319).

Abdullah says: "After that the signs of death appeared in him (Umar), and I was holding him by the chest, he asked me to put his head on the ground, and he became unconscious. I felt sad. When he regained consciousness, he asked me to put his head on the ground. I then put his head on the ground. He rubbed it with the soil, and said: 'Doomed is Umar and doomed is his mother, if Allah does not forgive him'". (Ibid, page 431).

In the meantime he was served with juice. He drank it, and it was discharged through his belly. Then he was given milk. He drank it and it was also discharged. Then the people felt sure that he would not survive. We went to him inside the house and the people, who came to him, began praising him. A youth came and said to him: Amirul Mo'minin! You have been blessed with the companionship of the Holy Prophet, and were among the foremost to accept Islam; you have done good deeds for it; then you became the caliph and administered justice; and finally you have attained the rank of martyrdom. For all this it is a good tidings to you. He said, "I wish that I may attain deliverance. I should not owe anything to anybody, nor should anyone owe anything to me, that is I may be on an equality with him". (Ibid, page 432).

COMMENTS

All the four reports cited above show the mental perplexity of Abu Bakr and Umar at the time of their death. Although Allah has made man the best of the creation, Abu Bakr and Umar sometimes say that it would have been better if they had been created a plant, which the camel could eat and then discharge it as its dung, and sometimes they wish they were created a ram; so that the people might slaughter it and eat it, but they wish they had not been created as man. These words show the disposition of despondency, which means denying the blessings of Allah.

Moulana Abul Kalam Āzād in his 'Insaniyat mout kay Darwāzay par' (Humanity on the Door of Death), writes that if we want to know how a man is, then we should wait for his death, and listen to what he says at the time of his death".

The words that both Abu Bakr and Umar have uttered at the time of their death show that they despised their own selves.

Jalaluddin Suyuti in his Tarikhul Khulafa page 149 (Urdu translation) writes as under:

Baihaqi in Sha'b-i Eman reports on the authority of Zahhak that Abu Bakr said, "By Allah I would have liked it more if I were a tree on some pathway, and a camel ate it, and then threw its dung out through bowels, and I wish I were not a man". And Umar said, "I wish I were a ram, and I was so fattened through being fed and nourished, that people came to see me, and then they slaughtered me, and some of my broiled meat was eaten, and some of it was minced, but I wish I were not created a human being".

Similarly, the following report is also found in Tarikhul Khulafa, page 132: "Abdullah bin Āmir bin Rabi'ah says that he saw that Umar picked up a piece of straw from the ground and said: "Would that I was only a piece of straw, and that my mother had not given birth to me".

All the above reports which show the despondent mentality of Abu Bakr and Umar at the time of their death and their contempt for their existence in human form, seem to be the voice of their conscience vis-a-vis their deeds in the world.

On the contrary what Amirul Mo'minin Ali said after Ibne Muljam had struck him with sword is, *Fuztu bi Rabbil Ka'bah* (By the Lord of the Ka'bah! I am triumphant). It is in fact a declaration, at the time of his demise, of the height of his character, and the success of his life. In the history of mankind Amirul Mo'minin Ali is the first person who considers the stroke of the murderer as his own success, because he knew that his existence, and his

whole life, had been spent for the glory of Islam. When his opponents could not efface his exalted deeds, which were pure Islamic, then as a last resort, they decided with their nefarious and anti Islamic means to put an end to his Holy existence, and certainly it was the defeat of his opponents, and success of Ali, which he declared with his well-known historical words "*Fuztu bi Rabbil Ka'bab*". Conversely, the words, which Umar, and Abu Bakr have uttered at every step of their lives, clearly show the contrast between Ali and the Shaykhain.

TEXT

Imam Bukhari reports from Abu Hurayrah, who reports from Amama bin Abi Musa that Amir stated that Abdullah bin Umar said to him. "Do you know what my father had told your father?" Amir said, "No". Abdullah said, "My father asked your father, that is, Abu Musa, whether he liked the idea that our accepting the faith in the Holy Prophet, our migrating with him, and our associating ourselves with him, and all that we have done in his presence, may be affirmed, and we may be relieved of the responsibility of whatever we have done after his demise, and all our good and bad actions may attain an equilibrium". Your father then said to my father: "By Allah we would not like it. After the Holy Prophet we have done Jihad, offered prayers, observed fasts, and have performed many good deeds; a large number of people accepted Islam on our hands, and we expect recompense for all those things". Abdullah then said that his father said, "By Allah, I like that all our actions before the Holy Prophet may stand approved, and we may be acquitted of what we have done after him". (Izalah vol. II, page 354 - 355).

Umar said, "I wish I may be rescued. Neither anyone may owe me anything, nor may I owe anything to anyone; that is, I may be set free as equals". Then he said to his son Abdullah: 'O' Abdullah! How much is the debt against me?" When it was reckoned up, it came to about eighty six thousand dirhams. Then he said, "Clear off this debt from

the property of Umar's family, if it is possible, otherwise take it from Bani Adi bin Ka'b". (Izālah, vol. II, page 432).

COMMENTS

We do not feel it necessary to make further comments on the above noted reports, since we have already made detailed comments on similar reports in the previous pages. Here we should simply point out that the tone of the above reports shows so much despondency on the part of Umar that it only reflects his disregard of Allah's mercy, and distrust in his own deliverance.

The above reports show that Umar had divided the actions of his life into two parts – that is, those that he had done in the life time of the Holy Prophet and those that he had done after the demise of the Prophet, and he himself does not consider the actions that he had done after the Holy Prophet worthy of any recompense; rather he considered them worthy of so much chastisement that he wanted that the actions that he had done during the life of the Holy Prophet might be approved, and the actions that he had done afterwards might be pardoned, so that the two actions might be brought into an equilibrium. On the contrary the man, whom Umar was talking to, that is, Abu Musa, uses the words about his actions, which show the clarity of his intention, self-reliance, Allah's mercy, and the hope of his deliverance.

TEXT

Huzayfah reports (or he himself was present at that time) that the Holy Prophet stated this tradition, or that Abu Bakr himself related to him that the Holy Prophet said, "There is polytheism in you slighter than even the movement of an ant". Abu Bakr then said, "O' Prophet of Allah! Polytheism means that someone or something other than Allah is worshipped; isn't it?" Then the Holy Prophet said, "*Thakaltka ummuka Ya Siddiq?*" It was a form of expression which was used on such occasions: It means "Let your mother mourn over you, O' Siddiq. I tell you that polytheism is there in you slighter than even

the movement of an ant". (Izālah, vol. II, page 47).

COMMENTS

The author's showing authenticity of this tradition has added lustre to its brilliance! The Holy Prophet's telling, "There is polytheism in you slighter than even the movement of an ant" is proved by the evidence of two just witnesses.

Caliph Abu Bakr was, as is claimed by his supporters, one of the foremost persons, who embraced Islam, but his association with, and companionship of the Holy Prophet for so many years could not give him any benefit. Polytheism was present in him as usual, though it was less than the movement of an ant.

How can we sinful persons comment on the statement of the truthful Prophet about Abu Bakr, when the Prophet has not fixed any measure for polytheism? Hence, man cannot open his lips.

After that the most difficult issue was that Fatimatuz Zahra and Ibne Abbas relying on the apparent meaning of the verse of the Holy Qur'an "*Yusikumullabu fi awladikum lizzakare mislo bazzil unsayain*" (Surah al-Nisa, 4:11), demanded inheritance of the property left by the Holy Prophet. The difficulty was that if the inheritance was given, it would have been against the code of religion, and if it was not given it would have caused anguish to the Ahlal Bayt. Abu Bakr had reported a tradition in this behalf, which denied a property being inherited from the Prophet or that a property being possessed by the Holy Prophet like Fadak could not be inherited by his heirs. He treated Fatimah and other Ahlal Bayt so kindly that all their bitterness was cooled down. In those very days there was another difficulty among many other ones. Zubayr and a group of Bani Hashim gathered in the house of Fatimah and talked about upsetting the caliphate. The "Shaykhain" bore all this difficulty with all the ingenious contrivances at their command. Similarly Abu Bakr counterpoised the pain and anguish that had been caused to Ali with kindness and sympathy.

Some of the reporters of these affairs have remembered something, and others have made some omissions, so we should like to put forward here all the reports concerning this affair so that the real facts may come to light.

Zayd bin Aslam reports that after the demise of the Holy Prophet when allegiance had been paid to Abu Bakr, Ali al-Murtaza and Zubayr came to the house of Fatimah and were discussing the problem. When Umar came to know of this fact, he came to the house of Fatimah and said, "O' daughter of the Prophet! I swear by Allah that there is no one, who is more loved by me than your father, the Holy Prophet, and then after him there is no one more loved by me than yourself. But I swear by Allah that this thing would not prevent me from setting your house on fire, if these people again assemble in your house".

Umar came back to his place. When those people came to Fatimah's house, she said to them: "You know that Umar had just come to me. He has sworn an oath that if these people again assemble here, he would do what he had sworn to do. Now it is better if you go back and mind your own work, and do not assemble here again". They, however, went back, and did not assemble at her house, till they paid allegiance to Abu Bakr. It has been reported by Ibne Abi Ibrahim.

Ummul Mo'minin Ayesha reports that Fatimah demanded from Abu Bakr the heritage of the Prophet which comprised the property which the Holy Prophet had gained as booty in Medina and which contained the garden of Fadak and also *kbums* of Khayber. Abu Bakr said that the Prophet had said, "We the group of Prophets do not leave any property as inheritance, and what we leave is for alms". Hence, there is no other alternative except that the Ahlal Bayt will receive subsistence from Baytul Mall".

Abu Bakr then said, "I swear by Allah that I will not make any change in the charity left by the Holy Prophet but will let it remain as it was during the blessed time of the Holy Prophet and will use it for the purpose, for which the Prophet used it".

Abu Bakr however, refused to accede to Fatimah's demand, and did not give her anything, for which she felt somewhat grieved, and Abu Bakr said, "I swear by Him, who has my life under His control, that doing good to the relations of the Holy Prophet is more pleasing to me than it is to my own relations. As to the difference, which has taken place between you and me on the inheritance of the properties, I tell you sincerely that I have not deviated from the right path. I am not to leave the command of the Holy Prophet. I am doing whatever I have seen the Holy Prophet doing". Imam Ahmad bin Hambal and Imam Bukhari etc. have reported all this, and the words are of Musnad of Imam Ahmad.

They have also reported another version that Fatimah demanded from Abu Bakr the heritage of the Holy Prophet comprising the property, which the Holy Prophet had left at the time of his demise. Abu Bakr said that the Holy Prophet had said, "We, the group of Prophets do not leave anything as inheritance; what we leave is for alms". On this Fatimah remained displeased with him till she breathed her last. The reporter says that Fatimah lived for six months after the demise of the Holy Prophet and continued claiming her inheritance from her father's property, which he had acquired from Medina, Khayber, and Fadak, but Abu Bakr refused to accept her claim, and said, "I cannot leave any of those acts, which the Prophet used to do, and I must act accordingly. I fear that if I give up any of his acts I may be misled". But Umar in his period of caliphate gave all the property, that the Holy Prophet had gained from Medina, to Ali al-Murtaza and Abbas, but all of it was taken by Ali al-Murtaza. Caliph Umar, however, withheld the property that the Holy Prophet had received from Khayber and Fadak and said, "This is Prophet's charity, from which he fulfilled the rights of the people from time to time, so it will remain in the custody of the caliph".

The reporter says, however, that it still remains in the custody of the caliph. Imam Ahmad has also reported this matter.

Aqba bin. Hārith reports that one day he came out with Abu Bakr for the mid-day prayer. Only a few days had passed after the demise of the Holy Prophet. Ali was on his other side. On the way he found Hasan bin Ali playing. Abu Bakr took him up on his shoulders, and said, "I swear to say that he resembles the Holy Prophe and not Ali". Hearing this Ali laughed. This is reported by Imam Ahmad bin Hambal.

Ummul Mo'minin Ayesha reports that Fatimah demanded of the heritage of the Holy Prophet which included all those things, which the Holy Prophet had got from Medina, Fadak, and the booty of Khayber. Abu Bakr said, "The Prophet had declared: "We the group of Prophets do not leave any property for inheritance. Whatever we leave is for alms". Hence the descendants of the Prophet shall have their subsistence from the *Baitul Mall*. By Allah! I cannot make any change in the charity of the Holy Prophet. I will keep it in the same way, in which it was during the auspicious days of the Prophet and will use it in the same way, in which the Holy Prophet used it".

Abu Bakr, however, refused to give anything out of it to Fatimah. This caused grief and sorrow to Fatimah, and she was so displeased with Abu Bakr that she did not talk with him till her death".

TEXT

Ayesha says that Fatimah remained alive for six months after the demise of her father. When she died Ali buried her at night, and he himself offered her funeral prayers, and did not give any information about it to Abu Bakr. (Izālah, vol. II, pp. 556 – 557).

Abu Bakr says on the authority of an authentic report that, after the demise of the Holy Prophet when the people had paid fealty to him, Ali and Zubayr used to go to Fatimatuz Zahra, daughter of the Prophet, for consultation. When this fact was known to Umar, he went to Fatimah and said, "O' daughter of the Prophet! "I did not love anyone as much as I loved your father, nor anyone after him is as loving to me as you are. But, I swear by

Allah, that if these people assemble here with you, then this love of mine would not prevent me from setting your house on fire". (Izālah, vol. II, page 362).

COMMENTS

From this report the following points come to light:

1. After the demise of the Holy Prophet Fatimah and Abbas demanded the heritage of the Holy Prophet from Abu Bakr according to the Qur'anic injunction, *Yusi kumullabu fi Awlādikum lizzakare mislo bazzil unsayain*.

2. This demand was compatible with the command of the Holy Qur'an.

3. To make it against the code of religion or to say that it is against the code of religion is a clear violation of the Divine command.

4. To produce, in the face of the verse of the Qur'an, a tradition, whose solitary narrator is the defendant himself, will not be acceptable to a sensible person.

5. There is another difficulty in accepting this tradition as true, because the heirs, for whom this tradition has been narrated, have themselves no knowledge of it, so it is against all norms of logic and morality to produce it as evidence.

6. The property of Fadak and Medina, on which the Muslims neither made their horses run, nor waged a war, was made over to the Prophet by Allah without fighting and according to the Qur'anic injunction it is called *Malul Fa'y* (the booty) which is purely the property of the Prophet. Similarly *kbums* of the booty is also the sole property of the Prophet about which there is a proof in the Holy Qur'an, on which all the Muslim ulema unanimously agree.

7. At this occurrence Fatimah remained displeased with Abu Bakr till she breathed her last.

8. Fatimah remained alive only for six months after the demise of the Prophet and continued claiming her right to the heritage of the Prophet, which clearly shows that Fatimah for so long as she lived, insisted upon her right, and never renounced it.

9. Caliph Umar during the period of his caliphate made over the property of the Prophet, which the latter had received from Medina, to Ali and Abbas, but he withheld the property of Fadak and Khayber. Now the question is that if Ali and Ahl al Bayt were legitimately entitled to the property of Medina, then they must have the same right to Fadak also. We fail to understand by which Islamic law it can be justified to give one part of the property to its owner and to refuse to give him the other part.

Secondly, it is worth considering as to whose action, out of Abu Bakr and Umar, should be taken to be legitimate, and whose action illegitimate, when the first one had withheld Fadak and the khums of Khayber, and also the lands of Medina, while the second one gave the lands of Medina to Ali and Abbas, but withheld Fadak and the khums of Khayber!

10. The report by the Mother of the Faithful Ayesha however, proves that Fatimah, on her claim of inheritance being rejected, remained angry with Abu Bakr and did not speak with him till she was alive. When she passed away, Ali buried her in the darkness of night. He offered her funeral prayers, and did not inform Abu Bakr and Umar of her death.

11. The Holy Prophet said: 'Fatimah is my part, he who grieved her grieved me'. (Sahih Bukhari vol. II, page 244) This tradition shows that grieving Fatimah is tantamount to grieving the Prophet, and if someone grieves the Prophet it is known what his end will be.

12. The words of the tradition, on the basis of which Abu Bakr refused to give the heritage of the Prophet to Fatimah, are following:

"We the group of Prophets do not inherit, nor are we inherited; what we leave is for alms".

The first part of this tradition, that is, 'We the group of Prophets do not inherit' is against the facts. Historically it is admitted that the Holy Prophet received inheritance from his father as reported in Tabaqât Ibne Sa'd part I, p. 39 (Urdu translation, Uthmania University, Hyderabad, Deccan) in the following words:

“Abdullah bin Abdul Muttalib left to Umme Aiman a legacy of five dust coloured camels and a small flock of sheep, which was inherited by the Prophet of Allah”.

This report proves that the Holy Prophet inherited the property of his father. Moulana Shibli No‘mani also admits in his *Siratus Nabi* vol. I, page 122 that the Holy Prophet received inheritance from his reverend father Abdullah bin Abdul Muttalib. And when the truthful Prophet had himself received inheritance from his father how is it possible that he would say ‘Neither we inherit, nor are we inherited?’

When the first part of the tradition is proved wrong, then how can the second part, that is, ‘no one will be our inheritor’, be considered true.

Tabāqat Ibne Sa‘d (Urdu translation) part 4, pp. 121 and 122 records the following reports:

It is reported by Ja‘far that Fatimah came to Abu Bakr to demand her inheritance. Abbas ibne Abdul Muttalib also came to demand his inheritance. Ali ibn Abi Talib also came with him. Abu Bakr said that Prophet of Allah had said, “We do not make any heir to inherit our property, what we leave is charity, and the support that he gave them is now my responsibility”.

Ali said, “Prophet Sulayman was the heir of Prophet Da‘ud. Prophet Zakariya prayed to Allah *“Bestow upon me a son, who is heir to me, and to the Family of Ya‘qub”*”.

Abu Bakr said, “The matter of the Prophet’s legacy is as it is. By Allah! You know it as I do”.

Ali said, “And see what the Book of Allah is saying”.

This report, however, proves that the descendants of Muhammad did not regard the tradition, put forward by Abu Bakr in response to Fatimah’s claim for inheritance, as true, rather they refuted it through the verses of the Qur’an, which say that Allah has made the Prophets heirs to one another.

13. In this connection there is another interesting story in *Tabaqat ibne Sa‘d*. It runs as follows:

Abdul Wahid Abi Aun reports that after the demise of the Holy Prophet, Ali ordered an announcer to make it

known if there was someone to whom the Prophet owed some debt or promise, he should have it from Ali. After Ali, Hasan repeated the same thing, and after him Husayn followed the same practice. It means that after the passing away of the Holy Prophet the descendants of the Prophet continued announcing publicly for fifty years their responsibilities, which they fulfilled.

Now the question is that the promises of the Holy Prophet are fulfilled, and his debts are paid off by Ahl al Bayt and the heir to the Prophet's property becomes Abu Bakr! What a strange phenomenon!

15. A very important part of the author's above report is Umar's threat to set fire to the house of Fatimah about which Moulana Shibli himself acknowledges in these words: "From Umar's irritable and peevish temperament such an action on his part was not improbable". (al-Faruq page 44).

When Umar said "O' daughter of the Prophet! I have the greatest affection for you after the Holy Prophet", and on the other side his threat to set fire to her house along with herself present such a contradictory picture of words and deeds, that it cannot be termed anything but

TEXT

Rabi'ah bin Abdur Rahman reports that when the spoils of Bahrain came, Abu Bakr announced that if there was someone to whom the Prophet owed a debt, or had made a promise to him for something, he should come to the caliph, and take it from him. Accordingly Jabir ibn Abdullah came and the caliph gave him three handfuls of the booty". (Izalah vol. II, page 67).

Note: The whole story is recorded in Bukhari.

Qazi Abu Yusuf writes in Kitabul Khiraj thus:

Abu Najih related to me that he went to Abu Bakr when the caliph had announced that everyone whom the Prophet had made a promise should come to him. Accordingly Jabir ibn Abdullah came to him and said: "The Holy Prophet told me that when the spoils of Bahrain came, he would give me three handfuls of dirham". Abu

Bakr said, "Well, take one handful of dirham out of this booty". Jabir did it, and when he counted it he found that they were five hundred dirhams. Then Abu Bakr said, "Well, take one thousand more". Similarly he paid all those whom the Holy Prophet had promised to pay something. After that he distributed the remainder to the Muslims. In this distribution, there was no distinction between the young and old and men and women. Everyone, however, received $1 \frac{1}{3}$ dirhams out of that booty. (Izalah vol. II, page 112).

COMMENTS

Both the above reports show that when the spoils of Bahrain came, Abu bakr had announced that everyone whom the Prophet had made some promise, and to whom he owed some debt, should come and take it from the caliph, whereupon Jabir ibn Abdullah came and said that the Holy Prophet had promised him tht when the spoils of Bahrain came, he would give him three handfuls (of dirhams). Accordingly Abu Bakr gave him that amount. Also there are other reports which say that Abu Bakr and Umar during the period of their caliphate gave Jāgirs (estates) also to the people. We will discuss this matter at its proper place. Now the question arises as to why Abu Bakr did not call upon witnesses at the time of his giving property or Jāgir to Jabir ibn Abdullah and others in accordance with the promise of the Holy Prophet, and took their statement for granted that the Prophet had made them a promise, and he made over to them whatever they claimed.

On the contrary when Fatimah, the daughter of the Prophet (whom he called "the chief of the women of the worlds)", made a claim for Fadak, then witnesses were called upon to appear before the caliph and on some pretext or other, their evidence was rejected. What a striking contrast in the treatemnt of the caliph of the Prophet with the common Muslim and the daughter of the Holy Prophet!

Previously we have shown through the report of

Ibne Sa'd that after the Holy Prophet his promises were fulfilled, and his debts were cleared by Imam Ali, Imam Hasan and Imam Husayn, and the afore-said report says that when the spoils of Bahrain were received, Abu Bakr paid the people according to the promises made by the Holy Prophet.

There is, however, no inconsistency in this report but what is worth noticing is that the promises that Abu Bakr fulfilled were met from *Baytul Mall* while Ali, Hasan and Husayn fulfilled the promises and cleared off the debts of the Holy Prophet from their personal property, and not from *Baytul Mall*.

TEXT

It is reported from Shab'ī that when Abu Bakr was asked about *Kalalab* he said, "I tell you what is my own view about it. If it is sound, then take it to be from Allah, and if it is incorrect then it is from me, and from the Devil. I think *Kalalab* is the person, who has neither father nor son". (Izālah vol. II, page 59).

COMMENTS

1. The question of *Kalalab* is a purely Islamic jurisprudential problem, which Abu Bakr, and Umar, failed to comprehend although they had repeatedly asked the Holy Prophet about it.
2. These reports prove that Abu Bakr had no definite view about problems of knowledge particularly of Islamic jurisprudence, and about every problem he used to say: "If it is sound, then it is from Allah, and if it is faulty then it is from me and from the Devil". This report also proves the fact that for every error that he made, he associated with him and the Devil.
3. Among the many traditions, which the author has written, on various places, in praise of the three caliphs there is one tradition, which he repeatedly writes. It is that the Holy Prophet says: "After me obey these two, that is, Abu Bakr, and Umar".

How strange it is that the Holy Prophet would ask

us to follow a person, who has no definite opinion about any problem of knowledge, and for every error of his associates the Devil with him!

"Similarly the people of the Kanda dynasty, who were inhabiting the suburbs of Hazarmut and Yemen, and had embraced Islam during the years preceding migration and on whom the Prophet had appointed officers, also become apostates during these very days. Seeing this condition the Muslim officials confined themselves within the mountains, and sent information regarding this apostasy to Abu Bakr. He ordered the Muslims to go with Ziyad to confront the apostates. After the go-very-soon order he sent reinforcement with Akrama bin Abu Jahl, and they became successful and victorious, and Ash'as bin Qays, who was one of the rich men of the apostates was taken prisoner, and brought before Caliph Abu Bakr.

Abu Bakr, seeing his courage, bravery, and military spirit, and his sincere repentance, released him, and gave his sister, Umme Farwah, in marriage to him. In short, here also Abu Bakr's sagacity proved successful, and brought in many distinct benefits".

Aslam Maula Umar said that the scene was still before his eyes when Ash'as bin Qays was brought as a captive before Caliph Abu Bakr. He was in fetters and shackles. Then he said: "I have done what I could till I am here in this condition. Now please spare me for the occasion of battles and give your sister in marriage to me".

Abu Bakr however fulfilled his desire. Abu Amr states in *al-Isti'ab* that the name of the sister, who was given in wedlock to Ash'as bin Qays was Umme Farwah binte Abi Quhafah. She was the mother of Muhammad bin Ash'as.

Ash'as bin Qays was one of the aristocrats of the apostates. He was taken prisoner, and was sent to Abu Bakr with shackles, and iron-band in his neck. Just see the courage of the prisoner in chains and fetters that he directly asks the caliph of the time to spare him for the occasion of the battles, and to give his sister in marriage to him. The caliph however accepted what he (Ash'as) had asked for.

According to the author's opinion "here too, the sagacity of Abu Bakr proved successful and brought in distinct benefits". The scholars of history, however, are not unaware of that sagacity, and the benefits that followed his policy.

We would like to state below, in the light of historical facts, what those benefits were:

1. Ash'ath bin Qays with his party was in Ali's party in the Battle of Siffin.
2. Ash'ath bin Qays and his party men, who were in Ali's army created panic in his army and compelled him to give up his resolve.
3. Jo'dah binte Ash'ath, who martyred Imam Hasan by giving him poison, was the daughter of the same Ash'ath bin Qays, and niece of Abu Bakr.
4. Muhammad bin Ash'ath, whom Ibne Ziyad had sent, as the head of an army, to capture Muslim bin Aqil was the son of this Ash'ath bin Qays. Promising to spare his life he took Muslim bin Aqil prisoner, through deceit, and produced him in the court of Ibne Ziyad, who martyred him.
5. Two sons of the same Ash'ath bin Qays Muhammad bin Ash'ath and Qays bin Ash'ath were the heads of two units of Yazid's army separately, and they fought against Imam Husayn in Karbala.
6. Muhammad bin Ash'ath was a favourite of Ibne Ziyad.

Tarikh-i Tabari, vol. II, part 1, page 200 says:

"Muhammad bin Ash'ath also came. Then Ibne Ziyad said: 'What to speak of this man, against whom there is not the slightest suspicion of evil or disloyalty', and then he gave him a seat on his side".

7. After the martyrdom of Imam Husayn Qays bin Ash'ath took away the mantle from the Imam's body. That is why, his name, since that time, has been known as "Qays-i Qatifah" i.e. "the man of mantle". "Tarikh-i Tabari" vol. II, part I, page 283, (Urdu translation Uthmania University).

8. When Imam Husayn was martyred, his and his helpers'

heads were brought to Ibne Ziyad. The Bani Kanda brought 13 heads. Their leader was Qays bin Ash'ath. (Tarikh-i Tabari vol. II, part I, pp. 298 – 299).

9. "During the whole night, preceding the morning, on which he had resolved to murder Ali, Abdur Rahman ibn Muljam continued conspiring with Ash'ath bin Qays Kandi in the latter's masjid. When it was nearing dawn Ash'as said to him, "Morning has revealed itself to you; now get up. Abdur Rahman ibn Muljam, and Shabib bin Bijra stood up. They took their swords, and sat down in front of the door, from which Ali used to come out". (Tabaqât Ibne Sa'd part I, section 4, page 253, Urdu translation by Allamah Emadah, Uthmania University).

This is Abu Bakr's prudence, and these are the distinct advantages, in which the author takes pride. And why should it not be? The story of enmity of Ash'ath bin Qays and his whole generation with the descendants of the Holy Prophet has adorned the pages of history for a long time. We have only hinted at some points, so that the reader may have an indication of Abu Bakr's prudence, and his favouring the apostates, which brought forth such a large number of advantages!

TEXT

Atba bin Hasin and Aqra bin Habis came to Abu Bakr, and said: "O' caliph the Prophet of Allah! Our land is saline; neither it grows grass nor yields any other benefit. If you think it proper, you may write a deed allotting it to us, so that we may plough and cultivate it. Maybe Allah gives us some profit out of it. Abu Bakr consulted the people around him, and asked their opinion. They said that there was no harm in it. Accordingly the caliph wrote a deed allotting the land to them, and made the people around him witnesses to the deed.

Umar was not present in that company. Both of those two men took the deed to Umar, so that he also might be a witness to it. They saw that he was applying oil to his camels. They said to him: "The caliph has given us this deed. We have brought it to you for your evidence on it.

Will you read it yourself, or should we read it out to you?" He said, "How can I read it in this condition? You may read it out to me if you like, otherwise you may wait till I am free". They said that they would read it. When Umar heard it he took the paper from them, and rubbed it off with his spittle. Those two persons became very angry, and said bad words to him.

Umar said to them, "The Prophet sympathized with you, because at that time Islam was weak; now Allah has made Islam strong. Go! and make efforts, and exert yourselves. May Allah not be kind to you though you may expect Him to be kind". Both of them, in their extreme anger, went to Abu Bakr and said, "By Allah, we do not know whether you are a caliph or Umar". Abu Bakr said, "If he liked it he would have been the caliph". In the mean time Umar also came in, in a fit of rage, and, standing near Abu Bakr, said, "Let us know whether the land which you allotted to these people belongs particularly to you, or to all the Muslims". Abu Bakr said, "It belongs to all the Muslims". Umar said, "Then why did you give it to those two persons in particular?" Abu Bakr said, "I had taken counsel with people near me. They gave me the same advice". Umar said, "Had you taken counsel with, and permission of, all the Muslims?" Abu Bakr said, "I had already told you in the beginning that in these matters you are stronger than I, but it was you who compelled me to accept caliphate". (Izālah, vol. II, pp. 393 – 394).

COMMENTS

The following points, however, emanate from this report:

1. The venerable caliph (Abu Bakr) gave the saline land to two persons as Jāgir, so that they might plough and cultivate it.
2. The deed that the venerable caliph had given them was rubbed off by Umar with his spittle.
3. The persons, who had been given the deed, said to Abu Bakr, "We do not know whether you are the caliph or Umar".

4. Abu Bakr said to them, "If he (i.e. Umar) liked it, he would have become the caliph".

5. Umar, being indignant, said to Abu Bakr, "Is it your own land, or does it belong to all the Muslims? If it belongs to all the Muslims, then have you taken permission from all of them?"

6. In reply to the above Abu Bakr admits his helplessness in these words: "I had already told you that in these matters, you are stronger than I, but it was you, who compelled me to accept caliphate".

7. Among the three caliphs the caliphate of Abu Bakr was at the mercy of Umar, who had made him caliph, and it was actually he, who was functioning as caliph. It means that among these three caliphs the first caliph was so helpless that he had left himself, and his whole caliphate, and its affairs, at the tender mercies of Umar, and had no opinion of his own nor could he have the courage to oppose Umar's views. Umar could rub off with his spittle every decision of Abu Bakr.

8. In the whole Islamic history it is only Umar who appears to be opposing even the Holy Prophet in many matters, so much so that even revelation was came in support of his opinion, and in fact after the demise of the Holy Prophet the whole period of the three caliphs, including his own period, was dominated by his commanding opinion.

9. Abu Bakr was made caliph by Umar alone, as Abu Bakr himself admits in these words, "I have been made caliph by Umar, and if he liked it he would himself have become the caliph". And it was for this reason that, at the time of his death he handed over the caliphate to Umar.

Obviously Umar got a pretty long time of ten years to adopt his own policies during the period of his caliphate, and at the time of his death he made the consultative body in such a way that no one except Uthman could be the caliph. In this way Umar seems to be a dominating figure in the affairs of all the three caliphs.

10. In this connection we should like to invite the attention of the learned readers to the following reports from

Balazari's Futuhul Buldan vol. I, page 17. (Urdu translation, Uthmania University, Hyderabad Deccan):

(i) Umar began to give as Jāgīr the land of Aqīq, till he gave away all the pieces of land, and reached its last part and said, "I have not given such a land to any body". On this Khawat bin Jabirul Ansari, said, "Give it to me", and Umar gave it to him.

(ii) Umar gave Jāgīrs to people from the upper part of Aqīq to its lower part.

(iii) Umar came out to give Jāgīrs to people when Zubayr was with him while distributing the lands he reached Aqīq, and said: "Where are those people, who had taken Jāgīrs, I have not come across a better land than this. Then Zubayr said, "Give it to me", and he gave that plot to him.

(iv) Umar distributed the whole of the valley of Aqīq as Jāgīr, and when he reached the land of Khawat bin Jābirul Ansari, he said: "Where are those, who had taken Jāgīrs? I have not distributed a better land than this".

(v) Umar gave a barren land to Khawat bin Jabirul Ansari, from whom we purchased it.

All the above narrations are almost of the same nature but their reporters are different.

11. There is not the slightest hint in the above reports whether these lands were the personal property of Umar, or that they belonged to all the Muslims. If they belonged to all the Muslims, then had Umar, while distributing the lands, consulted all the Muslims, and had he taken their permission? Rather, history says that these lands belonged to the Muslims and Umar distributed them arbitrarily of his own free will, and did not take counsel with the Muslims.

12. At the time of giving a saline land as Jāgīr for ploughing and cultivating, Umar considered it so necessary to consult and obtain permission from the Muslims that he rubbed off with his spittle the deed of Jāgīr which had been given by Abu Bakr without the consultation of, and permission obtained from, the Muslims, but in the important matter like the caliphate it was not considered necessary to take counsel with the Muslims, and in *Saqīfab*

the opinion of only three persons out of the whole group of Muhajirs was considered sufficient for the purpose of caliph-making.

TEXT

Tirmizi reports from Ummul Mo'minin, Ayesha, who said: "One day the Prophet was sitting inside the house, when he heard some noise and voices of the children. The Holy Prophet went out to see what it was about. He saw that an Abyssinian woman was doing some amusing performance, and the children were gathered round her. The Prophet said, "O' Ayesha! come on, and see". Accordingly I went there, and I put my face on the Prophet's shoulder, and began looking through his shoulder and head. The Prophet said to me: 'Are you not yet sated? Are you not sated yet? I continued saying 'No'. My aim was to know what place he had for me in his heart. In the mean time Umar came there, and all the spectators, round the Abyssinian woman, ran away. Then the Prophet said, 'I find that all the devils whether men or jinn run away from Umar'. After that I came back". (Izālah, vol. I, pp. 126 and 192).

Imam Ahmad reports from Husayn, who reports from Abdullah bin Buraydah, who reports from his father, who said that an Abyssinian slave girl came to the Prophet. The Holy Prophet had just come back from some Jihad. The girl said, "O Prophet of Allah! I had made a solemn dedication that if Allah brings you safely back home, then I will play the drum before you". The Prophet said, "If it was your dedication, then you can play the drum, and if it was not your dedication, then you are not allowed to do it". (Izālah, vol. I, pp. 206 – 207).

After taking the permission, however, from the Prophet the slave-girl began playing the drum. In the mean time Abu Bakr came there, and the girl continued playing the drum. Then came Umar, and the girl put the drum behind her back, and kept sitting, with her face concealed under her mantle. Seeing her in this condition the Prophet said, "O' Umar! There is no doubt that the devil is afraid

of you. I was sitting here and these people also came here, and this slave girl went on playing the drum, but when you arrived here what she did is here, that is, being afraid of you, she has concealed the drum”.

Hâkim reports from Ibrahim bin Sa'd Zahri, who reports from Abdur Rahman bin Abi Bakr, who reports from Aswad bin Sâree' who said, "I went to the Holy Prophet and told him that I had composed some couplets in which I had praised Allah, and also eulogized him. The Holy Prophet said, "Let me hear the couplets in which you have praised Allah, and leave the other ones, in which you have praised me". Getting his permission I began reciting the couplets. In the meantime, a tall man, with high nose, came there. Seeing him coming, the Prophet asked me to stop. When he went away, then the Prophet asked me again to recite the couplets. I said: O' Prophet of Allah! Who was this man in whose presence you stopped me from reciting, and, when he went away, you again asked me to recite? The Holy Prophet told me that he was Umar bin Khattab who did not like attending to useless things". (Izâlah, vol. I, page 231).

COMMENTS

In the first of the above reports the author has tried to show that hearing the noise created by the playful performance of an Abyssinian woman and the children, the Holy Prophet himself said to Ayesha "Come on, and see". Accordingly Ayesha, receiving the command of the Prophet saw the performance of the Abyssinian woman till he asked her more than once. "Are you not yet sated?" But Ayesha repeatedly said, "No, not yet". In the meantime Umar appeared, and all the spectators ran away from there, and the Holy Prophet said, "I find that all the devils among the men and jinn run away from Umar".

Now the question arises whether the playful performance of the Abyssinian woman, whatever it was, was lawful or not. If it was not lawful then why did the Prophet himself ask Ayesha to see it? How could the Holy Prophet give a command to anyone to see an unlawful

performance? If it was lawful, and when the spectators ran away after seeing Umar appearing there, then what is meant by showing that their running away means the running away of the devils?"

In the second report it has been shown that it was a solemn dedication of a slave-girl that if the Holy Prophet came back safely home, then she would play the drum. Accordingly she told the Prophet what she had intended, and he allowed her to do it if it was her dedication, otherwise she should not do it. She, however continued playing the drum. In the meantime Abu Bakr and many others came, and she went on playing the drum. But when Umar came, the slave-girl stopped playing the drum, and concealed her face with her mantle. On this the Prophet said, "To be sure, the devil fears you, O' Umar!"

Here also the same question arises. If the playing of the drum was lawful, then why was it necessary to stop it, when Umar came there and if it was unlawful, then why did the Holy Prophet permit it?

In both these narrations what is conspicuously attempted to show is that the devilish action has been attributed to the Holy Prophet and the devil has been shown to run away from Umar.

From this and other such reports it is proved that they had very faulty ideas about the Prophet and they were men of defective faith, so much so that they could not praise Umar without casting an aspersion on the Prophet of Allah!

The third narration is still more strange. The author says that Aswad bin Sāree' Tamimi came to the Holy Prophet and told him that he had composed some couplets, in which he had praised Allah, and him. The Prophet permitted him to recite the couplets in praise of Allah, and ordered him to leave the other couplets, which were in his praise! In the meantime Umar came there, and the Prophet stopped Aswad from reciting the couplets, and when Umar had gone away, the Prophet again asked Aswad to recite the couplets. Then Aswad asked the Prophet why he had stopped him in Umar's presence, and

he said: "He was Umar bin Khattab who does not attend to any useless act".

The above narration has the following defects:

1. Aswad came and said to the Prophet that he had composed some couplets in Allah's and his praise, and the Holy Prophet allowed him to recite couplets in Allah's praise and stopped him from reciting couplets in his praise. What does this mean when Allah Almighty has said in a number of places in the Holy Qur'an that His obedience and the Prophet's obedience are concomitant?

Apart from this, it is also proved from historical records that when the infidels wrote satires upon the Holy Prophet then the Prophet ordered Hassān bin Thabit to write eulogies in his praise in reply to the infidels' satirical verses. It means that praising the Holy Prophet is purely a Divine ordinance and Sunnah of the Holy Prophet. Accordingly it is not possible that the Prophet would, against the Divine command, and against his own Sunnah, stop some one from reciting couplets in his praise.

2. The second defect in this narration is that Aswad was reciting the verses in praise of Allah with the command of the Holy Prophet and the Prophet is alleged to have stopped him from reciting further verses saying that Umar bin Khattab had no inclination for any useless thing, as if Allah's praise was something useless. Then, was there any other aim of the people coming into the fold of Islam besides praising Allah? It is a pity that the concoctors of traditions in praise of Umar did not use even their common sense!

TEXT

Mālik reports from Umdah binte Abdur Rahman that during the time of Caliph Umar bin Khattab two persons were railing at each other. One of them said to the other: "By Allah, my father is not an adulterer, nor my mother is an adulteress". The case was put up before Caliph Umar. He took counsel with his companions. Some one said that he (the accused) had praised his father and mother, and had not abused anyone; hence, he should not be punished.

Some other persons said that he could have praised his father and mother in some other way and not necessarily by saying that they were not adulterer and adulteress. To praise them in that manner at that particular occasion showed the intention of abusing. Hence it was suggested that he should be punished. Accordingly Caliph Umar ordered him to be beaten with eighty lashes. (Izālah, vol. I, page 131).

Imam Mālik reports from Zayd bin Aslam, who reports from Ata' bin Yasir that the Holy Prophet sent some gift to Umar, who returned it to the Prophet. The Holy Prophet asked him why he had returned it. He said, "O' Prophet of Allah! Have you not said that no one should take anything from anybody?". The Prophet said, "It means that we should not beg anything, but if we get something without begging, then it is sustenance which has been sent by Allah". (Izālah, vol. II, page 277).

Caliph Umar asked his daughter Hafsa how long a woman could go without man. She said, "Upto six months". Then he said: "So I will not detain any soldier for more than six months". (Izālah vol. I, page 373 and vol. II, page 395).

COMMENTS

It is claimed in regard to the knowledge of Caliph Umar that if the knowledge of the whole world is put in one scale, and knowledge of Caliph Umar in the other, then Umar's knowledge would be heavier.

On one side they make such a claim about Caliph Umar's knowledge, and coin traditions to show his great knowledge, and on the other side we see those aspects of his life, which show his utter helplessness in matters of knowledge, which the author has himself mentioned with numerous facts at various places in his book. We have recorded the above three narrations by way of example. We will deal with others later on.

The first narration shows that of the two persons who were railing at each other, one said to the other: "By Allah my father is not an adulterer, nor my mother is an

adulteress". When the case goes to Caliph Umar for decision, he takes counsel with his companions. Someone said that he had praised his father and mother, and some other one suggested that he could praise them, otherwise than that they were adulterer and adulteress, and so he was guilty of the crime. On this, Caliph Umar ordered him to be beaten with eighty lashes.

Now when the two persons were railing at each other, the offender should have been punished, instead of the person, who, in reply to the abusive language used by the other one, defended his father and mother; and his saying: "Neither my father is an adulterer, nor my mother an adulteress", clearly shows that these words were in reply to the other man's abusive language.

This decision clearly shows that the person, who abused the other one first, was acquitted, and the person, who defended his father and mother in reply to the other one calling him names, was beaten with eighty lashes!

The second narration shows that the Holy Prophet personally sent some gift to Umar, who returned it to the Prophet, and when the Prophet inquired of him why he had returned it, he said in reply: "Had you not told that no one should take anything from anyone?" The Holy Prophet said that what he meant was that we should not beg, and not that we should reject the gift.

Those, whose minds are stuffed with high ideas about the knowledge, intelligence, and sagacity of Umar, may perhaps like it, but this narration does not prove anything except that Umar could not differentiate between gift and charity, and the gift too of the chief of the worlds!

The third narration says that Caliph Umar asked her daughter Hafsa, the Mother of the faithful, how long a woman could go without man! He could put that question to his wife. To put a question of this kind, pertaining to sex, to one's own daughter is against all norms of decency.

TEXT

Darami writes on the authority of Sulayman bin Yasir that a man, whose name was Sabigh came to Medina

during the time of Umar's caliphate and began asking the meanings of the ambiguous verses of the Qur'an. When Caliph Umar knew of it, he called Sabigh to him. He had already got collected the branches of palm date-tree to punish him with. Then he asked him: "Who are you?" He said: "I am Sabigh, a servant of Allah". Caliph Umar beat him with the date-stick and said, "I am Umar, the servant of Allah". Then he beat him so much that his whole head was covered with blood, whereupon the man said, 'Now, stop, 'O Amirul Mo'minin! The idea that I had in my mind is no more there now': (Izālah vol. I, pp. 379, 482 and vol. II, page 402).

Hazrat Anas says that one day Caliph Umar recited on the pulpit the verses of Surah Abasa "*Fa ambatna fiba baban wa 'inaba,*" and when he reached "*aba*" (the thirty-first verse) someone said: "We know the other things, but what is 'aba'?" Caliph Umar took his stick and struck the man with it, and said "By Allah! You are only after knowing what "aba" means, though you should follow what you have been asked to do, and you should leave to Allah what has not been expressed" and according to another report he said that we are forbidden to give our own meanings". (Izālah vol. I, page 499).

Abul Adis says: "We were sitting with Caliph Umar when a man came and asked the meaning of *Jawaril kunnas* (Surah al-Takwir, 81:16). Umar struck at him with his rod, which removed the turban from his head. Umar said, "Are you a Kharijite? I swear by Him who has Umar's life in His Hand that if your head had been shaved I would have killed you". (Izālah vol. I page 499).

COMMENTS

Of the above three narrations, the first one has been recorded by the author on four places in his book. The fact is that a man, whose name was Sabigh, came to Medina during Umar's time, and began asking the people the meaning of ambiguous verses. When Caliph Umar knew it, he called the man to him. He had got collected the branches of the palm date-tree to beat him with. He asked

the man who he was. He said that he was Sabigh a servant of Allah. Caliph Umar then beat him so much with the date-stick that his head was covered with blood.

The second narration shows that one day Umar recited on the pulpit, the verse "*Fa ambatna fiba haban wa 'imaba*" and when he reached "*aba*" a man said: "We know the other things, but what is this '*aba*'?" Umar took his stick and punished the man with it.

In the third narration also Umar is said to have beaten a man with his sword stick because he had asked the meaning of *Jawaril kunnas*.

It goes without saying that a reply to some question of knowledge is always given in terms of knowledge and not that we strike the questioner on his head with a stick, or spear, or with branches of a date tree to make him bleed. It is never done in a cultured society nor is there any justification for that.

Allah the Almighty says: *Ma ya'lamu ta'wilabo illallah war rāsikhbuna fil ilm* (Surah Ale Imran, 3:6). (No one knows the "*Ta'wil*" (hidden meaning) of Qur'an except Allah and those who have full command of knowledge. There is no order anywhere in the Qur'an, forbidding us to ask the meanings of the ambiguous verses; rather the above verse of the Qur'an has pointed out those, who have full command of knowledge, and whom we should approach in quest of knowledge.

If the above mentioned persons, instead of going to Caliph Umar, had gone to the doors of *rāsikhbuna fil ilm* whom the Prophet had called the "gate of his knowledge", and the "heir to his knowledge" that is, the real holder of the seat of the Prophet's pulpit, who could reply to every question whatsoever, then they would not have been beaten, as they had been, and would have also known the secrets of the aforesaid Qur'anic verses.

TEXT

It is reported from Caliph Umar that he often used to ask the Holy Prophet the meaning of *Kalalab*. The Holy Prophet said, "Regarding *Kalalab*, the verse of *Heef*, which

is the last verse of Surah Nisa, is sufficient for you". The narrators of this report are Imam Mālik and Muslim. Caliph Umar is also reported to have said, "It was my wish that the Prophet had defined heritage of grandfather, *Kalalah* and *Riba* (usury) Bukhari and Muslim. (Izālah vol. I, page 389).

Caliph Umar said, "O Prophet of Allah! I like you more than anything except my life". The Prophet said, "No one of you can be a believer unless I am liked by him more than his life". (Izālah, vol. I, page 410).

It is reported that Caliph Umar ordered a pregnant woman to be lapidated. Hazrat Ma'az bin Jabal said; "You may have some ground to lapidate the woman, but what ground have you to lapidate the child that is in her womb?" Then Umar said, "If Ma'az were not there, Umar would have been perished".

Also it is narrated that once Umar ordered an insane woman to be lapidated, whereupon Ali said, "Have you not heard the Holy Prophet saying that the actions of three persons are not called in question: an insane person until he becomes sane; a minor until he becomes mature; and a sleeper until he wakes up. He said, "Why not". Ali said, "This is an insane woman of such and such clan". Umar said, "*Lau la Aliyyun la balaka Umar*". (Had Ali not been there, Umar would have been ruined).

One day Caliph Umar ordained that the people should not raise the woman's dowry. Then an old woman got up and said, "O' son of Khattab! Is the word of Allah to be followed, or your word?" She recited the twentieth verse of Surah Nisa, *And if you desire to change a wife in place of another and have given one of them a heap of gold take not back from her anything of it.* Thereupon Umar acknowledged that not only men but even women had better knowledge of the ordinances of the Qur'an than he, and came down from the pulpit. (Izālah, vol. II, page 325).

COMMENTS

Out of the narrations given above, the first one is

about the problem of *Kalalah*. Caliph Umar often used to ask the Holy Prophet about it. The Prophet told him that the verse of *Heef* which is the last verse of Surah Nisa was sufficient for him to know what *Kalalah* means.

Maulana Shibli No'mani writes in al-Faruq (p. 242).

"The issue of *Kalalah* which is a difficult problem, about which there is a great difference of opinion, was asked from the Prophet by him (Umar) so many times that he (the Prophet) being tired of it, said, "The last verse of Surah Nisa is sufficient for you". After that Shibli No'mani writes: He (Umar) often said, "Would that the Prophet had given something in writing about three things! *Kalalah*, heritage of grandfather, and some kinds of usury.

It clearly follows from the narration reported by the author, and the reports given by Shibli No'mani that Umar asked the Prophet about *Kalalah* so many times that the Prophet got sick of it, and said, "The last verse of Surah Nisa is sufficient for you".

This clearly shows that even after asking so many times from the Holy Prophet and his telling him so often, the meaning of *Kalalah* remained above his common understanding, and he could never understand it, so much so that after the demise of the Holy Prophet, and even during the period of his caliphate, he wished that the Prophet, had given something in writing about *Kalalah*, heritage of grandfather, and some kinds of usury.

This narration also proves that Allah has Himself given a decision about *Kalalah*, about which the Holy Prophet also told Caliph Umar that the last verse of Surah Nisa could be sufficient for him. But this was possible when he could be able to understand the Qur'an. To declare *Hasbuna Kitabullah* (The Book of Allah is sufficient for us) at some critical moment is something else, and to understand the Holy Qur'an is something else.

The second narration, which the author has written in Izalah page 410, shows that Caliph Umar said: "O' Prophet of Allah! I like you more than everything except my life", and the Holy Prophet said, "No one of you can be a believer unless he loves me more than his life".

The words uttered by Caliph Umar about the Holy Prophet, "I love you more than everything except my life", clearly show his lack of cognition of the Prophet because even today after a lapse of 1400 years, no Muslim, however illiterate he may be, will be so lacking in his love for the Holy Prophet that he would say that he loves the Holy Prophet more than everything except his life.

The third narration, which the author has written shows that Caliph Umar ordered a pregnant woman to be lapidated, whereupon Hazrat Ma'az bin Jabal said, "You may have some ground to lapidate this woman, but what ground have you to lapidate the child, which is in her womb?" Then he said "If Ma'az had not been there, Umar would have perished".

Similarly Umar ordered an insane woman to be lapidated when Ali said, "Have you not heard the Prophet saying that there are three persons who are immune from punishment: an insane person until he becomes sane; a minor until he becomes mature; and a sleeping person until he awakes On this Umar said: "If Ali were not there, Umar would have been ruined".

Allamah Jalaluddin Suyuti writes in *Tarikhul Khulafa* (Urdu Translation, page 180).

"Sa'id bin Musayyab says that Caliph Umar had often to deal with complicated matters and sometimes Ali was not present there. Then Umar sought Allah's protection lest his decision should prove wrong. Sa'id bin Musayyab says that in Medina, there was no one except Ali, who could say, "Whoever wants to ask anything should come to me, and ask me".

In the above mentioned narration the notable point which the author has written is that, one day Umar said on the pulpit that we should not excessively raise the dowry of woman. On this an old woman said, "Should we follow your statement or Allah's statement. Hearing this Umar came down from the pulpit and said: "Not only the men but even women have better knowledge of the ordinances of the Qur'an than I".

During this age of democracy it seems very pleasing

that even an old woman could point out the mistake of the great caliph like Umar while he was sitting on the pulpit. But if we see on the other side of the picture, it shows the caliph's helplessness in matters of knowledge.

Wherever the author has discussed the conditions for caliphate, in his book under reference, he has set forth a condition that the caliph must possess more knowledge than everyone else. Now when we see Umar's helplessness in matters of knowledge, so much so that he said that even a woman had better knowledge than he, we find a striking contrast between the conditions for caliphate set forth by the author, and the caliph's own character, and this will lead us to a just conclusion.

TEXT

Also it is in "Isti'āb" that once Ka'b bin Siwār was present in the company of Caliph Umar when a woman came and said: "My husband rises in the night to pray and fasts all day. He does not break his fast even when it is excessively hot". He invoked Allah to forgive the woman, and appreciated her that she had praised her husband.

Thereafter the woman stood up and shame facedly retired, and could not express herself openly. Ka'b bin Siwār said, "O' Amirul Mo'minin! Why did you not help her in regard to the treatment of her husband with her, because she had come to you for that purpose. Umar said, "Is that so?" Ka'b said, "Yes, she had the same purpose". Umar said, "Well call her". Then calling her he said to her: "There is no reason why you should feel shy in telling the right thing. He thinks that you had come to complain of your husband that he does not sleep with you". The woman said: "Of course it is so. Since I am a young woman I desire what women should desire".

Umar called her husband and asked Ka'b bin Siwār to settle the matter between the two. Ka'b said, "Can I give a decision in their case?" Umar said: "Yes I allow you to give a decision in their case, because, you have understood their aim, and I could not understand it".

Ka'b said, "My judgement in this case is that one day

and one night belongs to this woman, and three days are for her husband, and in those three days he can offer prayers and observe fasts, because if he had four wives even then he could remain for one night with her. Hence, she has the right of one day and night on him, and three days and three nights exclusively belong to him”.

Umar said, “This opinion of yours is even better, and more wonderful than your previous opinion. It shows that you have full capability of giving judgements. Now I make you the Governor of Basra”. (Izālah vol. II, page 124).

COMMENTS

The above narration shows that a woman came to the court of Caliph Umar to complain of her husband, but the manner in which she made the complaint was so decent and modest that Umar took it for praise instead of complaint, and invoked Allah to forgive her. The woman was noble-minded, and she could not express her aim in an unbecoming manner, but it could not be grasped by the caliph. Her modesty compelled her to retire from there without clearly telling what she wanted. Per chance Ka'b bin Siwār was present at that time, and he could easily understand her purpose, which Umar failed to comprehend, and he asked the caliph why he had not helped the woman in regard to her husband's treatment with her, because she had come to complain of her husband and not to praise her”.

When Ka'b bin Siwār made the caliph understand the problem and he understood it, he called the woman again, and then ordered Ka'b to decide her case himself. Ka'b asked Caliph Umar whether he could do it himself Umar said to him, “Since you followed what she meant, and I could not follow it, you should decide the case yourself”. Accordingly Ka'b gave the decision which has been stated in the above-quoted narration.

We have given the above details so that the learned readers may know that on one side the author says that the conditions for caliphate are that the caliph should be the ideal person, the best among the people, and excelling

all others in knowledge, and on the other side we see that the caliph was unable even to comprehend an easy problem, and a man like Ka'b who used to set him right, got governorship in reward!

TEXT

It was also a political matter that as soon as Caliph Umar ascended the seat of caliphate, he divorced his wife, whom he so much loved, lest she should recommend him for some illegal action, which he would refuse to do. (Izalah, vol. II, page 108).

COMMENTS

1. To divorce a woman simply on the assumption that she would recommend to her husband some illegal act is like punishing some one before he commits a crime, and punishment before the commission of the crime cannot be held valid neither in politics nor in religion.

2. Since Caliph Umar, during the Days of Ignorance, (before the advent of Islam), looked down upon women, he could not much change his mind after embracing Islam, and the fact is that he was not at all fond of his wives, or children, and particularly he had no sympathy with his wives.

We quote Moulana Shibli No'mani, who writes on page 275 of his book al-Faruq thus: "We know, little about his domestic life, but circumstantial evidence proves that he was not very fond of his wives and children, and particularly he had no sympathy with his wives, and its main reason was that he had not due regard for the women. His own statement is written in Sahih Bukhari (Babul libas) in these words: "During the Days of Ignorance we looked down upon the women. When the Qur'an was revealed we thought that they were also something. Anyhow we never allowed them to interfere in our affairs".

A report says, however, that once he spoke in harsh words to his wife. She also retorted in the same way. On this he said, "Now you have reached such an extent". She said: "Your own daughter directly addressed the Prophet in the same manner".

TEXT

Imam Baghavi has related the *Hadith-i Umar* that when the Holy Prophet saw Umar Faruq urinating in a standing posture, he said: "Do not urinate in a standing posture, but do it sitting". (Izālah vol. II, page 149).

Imam Mālik and Imam Shafi'i have reported in a number of ways that when Umar Faruq saw the signs of discharge of semen on his clothes, he performed bath and offered his prayer de novo. (Izālah, vol. II, page 150)

It is also narrated that Umar used to say: "I do not like to indulge in sexual intercourse, because by avoiding sexual intercourse the drops of my semen, which praise Allah, do not pass out". (Izālah, vol. I, page 373).

COMMENTS

In the first tradition noted above it has been shown that Caliph Umar was urinating in a standing posture and the Holy Prophet who saw it, disapproved of it.

The second tradition shows that when Umar saw the signs of discharge of his semen on his clothes, he performed bath, and repeated his prayers. It clearly shows that Umar used to lead the prayers when he was in the state of ceremonial uncleanness and when he saw later the signs of discharge of his semen on his clothes, he performed bath and repeated the prayers.

As regards the third tradition, apart from making any comments on it, we would not even like to set it down here but since the author has graced his book *Izālatul Khifa* with this tradition, we thought that perhaps it shows some supreme merit of the caliph and so we have put it down. The readers may draw their own conclusion from it.

TEXT

"Then when the battle took place Allah defeated the polytheists. Seventy of their men were killed and seventy of them were captured. The Holy Prophet took counsel with his companions about the captives as to what should be done with them. Abu Bakr said: "O Prophet of Allah!

These people are the cousins of our clan. My opinion is that they should be released after we have taken ransom from them. Ransom will give us some strength, and perhaps Allah may give them guidance in future, and they may prove helpful to us". (Izalah, vol. I, pp. 404 – 405 and vol. II, pp. 78, 79 and 332).

The Holy Prophet asked Umar what his opinion was in the matter. He said: "I will never support the opinion given by Abu Bakr. My opinion is that you may hand over my near relation to me so that I may behead him. Similarly you may hand over Aqil to Ali and the brother of Hamzah to Hamzah so that they may behead them, and Allah may know that we have no love for the polytheists. These are great men and are leaders of the Quraysh. They should not be left alive".

The Prophet approved the opinion of Abu Bakr. He took ransom from the captives of Badr and set them free.

The next day, when Umar came to the Prophet, he saw that both the Holy Prophet and Abu Bakr had tears in their eyes. He said, "O' Prophet of Allah! Why you and Abu Bakr are weeping. I should like to know it so that I may also follow you and have tears in my eyes". The Holy Prophet said, "Yesterday we were given counsel by the people, now we have been frightened by Allah, and this verse has been revealed: *The Prophet is not supposed to take any captives to strengthen his position on the earth. You like worldly gains but Allah likes the life Hereafter for you.* (Surah Anfal, 8:68).

At that time the booty of the Battle of Badr was made lawful, but when next year the Battle of Uhud took place, the Muslims were given punishment for their taking the ransom. Seventy Muslims were killed in that battle and seventy were taken prisoners. The Prophet lost his teeth; his helmet was broken, and his face was wounded, and then this verse was revealed: *(O' believers) If misfortune befell you, your enemies had suffered twice as much (in the Battle of Badr), but you asked, "Where did the misfortune come from?" Mubammad, tell them, "It came from yourselves. Allah has power over all things.* (Surah Ale Imran, 3:165).

COMMENTS

From the above report we gather the following facts:

The Holy Prophet took counsel with Abu Bakr about the captives of Badr. Abu Bakr said that the captives should be released after ransom being taken from them. Ransom would strengthen the position of the Muslims and perhaps Allah might guide the infidels in future.

Contrary to this, Umar gave his opinion that a near relation of his should be handed over to him, so that he might behead him, and similarly Aqil should be handed over to Ali and a certain brother of Hamzah should be handed over to Hamzah so that they might behead them, and Allah might know that they had no love for the polytheists.

From the above opinion given by Umar, it has been tried to show that Umar had no love for the disbelievers, rather he was prepared to kill one of the captives, who was a relation of his, provided that Ali killed Aqil, and Hamzah killed a brother of his. Umar's suggesting only the Bani Hashim to be killed out of the seventy prisoners, shows what tribal hatred he had against the Bani Hashim, about which the author has himself written in vol. I, page 607 that "In the Age of Ignorance there was hostility between Bani Hashim, Bani Adi and Bani Taym.

The suggestion of Umar that Bani Hashim should be killed becomes all the more suspicious when we read in history that on the Day of Badr the Prophet had instructed his soldiers that since the Quraysh had forcibly brought the Bani Hashim with them, they should not make haste in killing any of the Bani Hashim when they found him.

We reproduce below three narrations from Madarijun Nubuwwah vol. II, pp. 166, 167, and 194 by Shah Abdul Haq Muhaddith Dehlavi:

"Historians say that the Prophet admonishing his companions said, "I know that a group of Bani Hashim has been forcibly brought from Makka, so if someone of you finds any Bani Hashim, particularly Abbas bin Abdul Muttalib, he should not make haste to kill him". (page 166).

Some historians write that Abbas had embraced Islam

earlier, but he had kept it secret, and on the Day of Badr he came out along with the polytheists. The tradition says that the Prophet said: "If some one comes in contact with Abbas he should not kill him, because he was forcibly brought here". (page 167).

But when he was made to stand for payment of ransom and he said that he was a Muslim and he was forcibly brought, the Prophet said to him, "Allah knows your embracing Islam, but apparently you have fought against us, so you should pay ransom.

And some others say that Abbas embraced Islam on the Day of Badr and he welcomed the Prophet on the Day of Badr, and on the Day of Conquest of *Abwa*, and was with him on the Day of Conquest of Makka, and his migration was completed with him.

Some people say that he embraced Islam before the Conquest of Khayber, and he kept his Islam secret, and expressed it on the Day of Conquest of Makka though his embracing Islam was before "Badr", and writing the news of the polytheists he used to convey them and send them to the Holy Prophet, though he liked to be in the company of the Holy Prophet. On this the Prophet wrote to him, "Your stay at your place is better for you".

Abbas bin Abdul Muttalib who was at that time in Makka, wrote a letter to the Prophet telling him the number of soldiers of the infidels and their full details, and ordered the messenger to deliver the letter within three days". (page 194).

All the above three narrations prove the fact that all the Bani Hashim who were in Makka, except Abu Lahab, were Muslims. Even living among the infidels they served the cause of Islam. They kept the Prophet well-informed of the intentions and war preparations of the Quraysh infidels. And it cannot be denied that if someone being associated with the enemies continued informing the Holy Prophet with their plans and movements, then his services were in no way less appreciable than those of the soldiers who were actually fighting on his side. It was for this reason that before the start of the Battle of Badr the Holy

Prophet had instructed the Muslims that no Bani Hashim should be killed in the battle, because they had been forcibly brought there. In spite of these manifest orders of the Prophet the suggestion of Caliph Umar that the Bani Hashim should be got killed by their own relatives clearly shows his tribal prejudice and hostility against Bani Hashim.

It also follows from the tradition of Madarijun Nubuwwah that Abbas had a great liking for being present in the company of the Prophet but the Prophet himself wrote to him that it was better for him (Abbas) to stay at his place.

These narrations, however, prove that all the Bani Hashim, who had remained in Makka, by the order of the Prophet, had been serving the cause of Islam by living there.

The Holy Prophet agreed with Abu Bakr in his opinion and disapproved the opinion given by Umar, and, after taking ransom from the captives of Badr, released them. The Holy Prophet's releasing the prisoners of war was just in accordance with the rules pertaining to war. From the time of the Days of Ignorance till the present time all the civilized nations have always given protection to their prisoners of war, and the modern international laws never allow the prisoners of war to be killed.

From the above tradition it has been tried to show that since the Holy Prophet disregarded the opinion of Umar, he was frightened with chastisement, and as punishment for releasing the prisoners of Badr, Allah took revenge upon the Muslims, so that seventy of them were killed in the Battle of Uhud, and seventy were taken prisoners; the Holy Prophet himself lost his teeth; his helmet was broken, and his face injured.

Now the point is that the Prophet was functioning as a Prophet; all his statements and actions were subordinate to the Will of Allah and to carry on Jihad against the infidels was included in religious matters, and was done according to Allah's Command; and it is an acknowledged fact that in all matters regarding religion and Allah's Command he did not stand in need of any one's suggestion;

then to say that since the Holy Prophet acted against the suggestion of Umar Allah as a measure of vengeance, got seventy Muslims killed in the Battle of Uhud in which the Prophet himself was wounded, means that Prophethood was subordinate to the opinion of Umar, and essentially it amounts to negation of Prophethood.

Would that the fabricators of traditions in praise of Caliph Umar had paid some regard to the rank of Prophethood!

TEXT

It is reported on the authority of Abdullah ibn Umar that when Abdullah bin Ubayy died, his son came to the Holy Prophet and asked for his shirt for the shroud of his father, and also requested him to offer his funeral prayers. The Prophet gave his shirt, but when he intended to go to offer the funeral prayers, Umar holding him by his garment said, "You are going to offer funeral prayers for Abdullah bin Ubayy though Allah has forbidden you to offer prayers for hypocrites". The Holy Prophet said, "Allah has authorized me and has said, *You seek forgiveness for them or seek not forgiveness for them, if you seek forgiveness for them seventy times, never will Allah forgive them.* (Surah Tawbah, 9:80) so I will beg forgiveness for him seventy times". He also said that he was of course a hypocrite. When he offered funeral prayers for him, then this verse was revealed: *Neither pray on anyone of them who dies nor stand at his grave.* (Surah Tawbah, 8:84). After that he never offered the funeral prayers for the hypocrites.

COMMENTS

This is also one of those narrations in which the Prophethood of the Holy Prophet has been shown to be subordinate to the opinion of Umar.

When the Holy Prophet goes to offer funeral prayers for a hypocrite, Umar holds him by his garment and says "You are going to offer funeral prayers for a hypocrite though Allah has forbidden you to do so. It means that

(Allah forgive) the Prophet did not know that Allah had forbidden it, and even after Umar reminded him of it, he said that Allah had authorized him to do that. On this, according to the narration, a verse is revealed in support of Umar's opinion meaning thereby that even after Umar reminded the Prophet of his mistake he did not admit it, and consequently the verse had to be revealed to correct the mistake of the Prophet.

TEXT

It is reported on the authority of Ibne Abbas that a man came to the Holy Prophet and kept sitting with him for a long time. The Holy Prophet stood up from there a number of times, so that the man might perhaps realize it and get away from there, but he did not move. In the meantime Umar reached there, and saw the signs of vexation at the Holy Prophet's face. Umar said to that man: "It seems that you have caused trouble to the Holy Prophet". Hearing this the man got up, and moved away. Then the Prophet said: "I got up several times so that he might get away but he did not move". Umar said, "O' Prophet of Allah! It would be much better if you made a command for the observance of purdah, because your wives are not like other women, as their hearts are more purified than those of others. After that this verse was revealed: *Believers, enter not in the house of the Prophet unless it is permitted to you.* (Surah Ahzab, 33:54). Then the Holy Prophet informed Caliph Umar of this fact.

It is narrated from Ayesha, the Mother of the faithful, that in the beginning the wives of the Prophet used to go to ease nature at night and Umar used to ask the Prophet to ordain that women should observe purdah, but the Prophet did not make any such command, until one day Su'dah went out to ease nature. Su'dah was a woman of tall stature. Umar came, and called out. "O' Su'dah! I have recognized you". And the reason why Umar said this was that he wanted that purdah might somehow be ordained. Accordingly Allah revealed the verse of purdah.

Imam Bukhari quotes Ayesha, the Mother of the faithful, as saying that the wives of the Prophet used to go out in the night to ease nature. Umar said to him "O' Prophet of Allah! You may keep your wives under the purdah". But the Prophet did not keep them under the purdah. Thereafter, one night Su'dah binte Ruf'ah, the Mother of the faithful, came out of the house. Since she was a tall woman Umar called her out, and said "O' Su'dah! I have recognized you". He did so, because the command of purdah be ordained. Accordingly Allah Almighty revealed the verse of purdah. (Izālah vol. II, page 329).

COMMENTS

Before we express our views on the above two narrations it seems appropriate to present three traditions regarding revelation of the verse of purdah to our learned readers, so that it may be easier for them to comprehend the main issue.

Tradition No. 1894: Anas bin Mālik says that when the Prophet married Zaynab binte Johash he invited the people to a feast. They came, took their meal and kept on sitting. The Holy Prophet wanted to go into his room, but the people did not grasp the idea, and continued sitting. Seeing this he stood up, and with him stood up all those men, except three who remained sitting. The Holy Prophet wanted to go to his private room but those men were sitting. When they dispersed informed the Prophet that those men had gone. Then he moved towards his private room. I also intended to go in, but when he went in, he drew the curtain forward and I remained outside. At that time the verse "O' believers! Do not enter the house of the Prophet without permission" was revealed.

Tradition No. 1895: Anas bin Mālik said: "I am well-acquainted with the verse of purdah". When the bridal ceremony of Zaynab had been performed with the Prophet of Allah she was in the house of the Prophet. He got the food cooked and served the guests with it. Men came and sat down. After taking food they began talking. The Holy Prophet came out, so that those people also might go

out, and when he intended to go in, those people still remained sitting there. At that time Allah revealed this verse: "O' believers! Do not enter the house of the Prophet without permission". After that the Prophet went to his private apartment, and drew the curtain forward, and the men stood up and went away".

Tradition No. 1898: Ayesha reports: "Su'dah, wearing a mantle, came out to ease nature. Since she was of a bulky stature, people could easily recognize her. (This affair pertains to the period when the command for purdah had already been made). It so happened that Umar saw her and said, "O' Su'dah! By Allah, I have recognized you. Just see, how you have come out. (That is, you have not properly observed purdah". She came back to the Holy Prophet who was at that time taking food in my house, and had a bone in his hand. She said: "Umar spoke to me like that when I was going to ease nature". At that time the verse was revealed to the Prophet and he said: "Allah has permitted you to go out in the same way to ease nature". "Sahih Bukhari" vol. II, (Urdu translation by Mirza Hairat Dehlavi, publishers Noor Muhammad As hul Matabay' Karkhana Tijarat-i Kutub, Karachi, pp. 560, 561).

COMMENTS

If we read the two narrations quoted from Izālah along with the above three reports taken from Sahih Bukhari we can draw the following conclusion:

In the narration, given by Sahih Bukhari, which has been reported by Anas bin Mālik, who was a domestic servant of the Prophet, and which shows the occasion on which the verse of purdah was revealed, there is no mention of Umar. The learned author or Moulana Shibli No'mani, or others of the scholars who have the same mentality, never fall to miss an occasion on which they do not introduce the name of Umar in such narrations, and in so doing they do not even care to think that they are lowering the dignity of Prophethood. For instance in the second narration which the author has reported from Ayesha telling that Umar used to ask the Prophet to give command

for the observance of purdah but the Prophet had not yet given any command for the same. This narration clearly shows that the Holy Prophet (Allah forbid) had no regard for purdah of his wives, and, in spite of Umar's repeatedly pointing out to him, neither the Holy Prophet made any command for purdah, nor did Allah, showing no regard for the honour of His Prophet's wives, ordained the observance of purdah. At last Umar had to question Su'dah, the Mother of the faithful, when she was going out to ease nature, saying, "O' Su'dah! I have recognized you" and he said this so that the command for purdah might be ordained.

Now we can ourselves judge what kind of moral behaviour it shows when Umar questions Su'dah on the way side saying "O' Su'dah! I have recognized you! "Can anyone today have the courage of making such a taunting remark towards a lady of a noble family?"

The story of Su'dah's going for easing nature which Bukhari in his Sahih reports from Ayesha (which we have quoted above under Tradition No. 1898) proves that this matter relates to the period when the observance of purdah had already been ordained. This fact contradicts the report that the verse of purdah was revealed after Umar had questioned Su'dah.

Ayesha's narration also proves the fact that when Su'dah came back, she complained to the Prophet against Umar, and then revelation came to the Prophet and he said to Su'dah, "Allah has given you permission to go out to ease nature in the same condition".

Ayesha's narration, however, shows that Su'dah had gone out to ease nature with her body covered with a mantle, but since she was of a bulky stature, she could easily be recognized by others. This narration, however, proves that she used to observe purdah. Now as far as the bulkiness of her body is concerned, it is not at all open to criticism, and to jeer at the women even if they are not the wives of the Prophet for their having tall and heavy body, simply shows the mean mentality of the person, who does so.

TEXT

1. Muslim quotes Abu Hurayrah as saying that Umar said to the Prophet, "O' Prophet of Allah! Have you sent Abu Hurayrah with your shoes as a mark of sign to give the good news of Paradise to everyone whom he met, provided that the person sincerely believed that Allah is One and Muhammad is His Prophet". The Holy Prophet said: "Yes". Then Umar Faruq said, "You should not do that, otherwise people would depend and rely on your words, and would leave acting; you should rather let them act. The Holy Prophet said, "All right, let them act". (Izālah, vol. I, page 594).

2. Muslim quotes Abu Hurayrah, as saying, "I approached the Prophet in a garden. He gave me his shoes and said: "Take this and go, and when you meet somebody, who sincerely recites the *Shabādat* i.e. There is no god but Allah, give him the good tidings of Paradise". The first person whom Abu Hurayrah met was Umar who asked, "What are these shoes for?" Abu Hurayrah said, "The Holy Prophet has given them to me and has asked me to give the good tidings of Paradise to everyone, whom I met if that person sincerely said "I bear witness that there is no god but Allah". Abu Hurayrah says: "He (Umar) so violently struck me on the chest that I fell down on the ground, and he said, "Abu Hurayrah go back!" I came back to the Holy Prophet weeping and Umar was also coming behind me. I told the Prophet that Umar met me and I gave him the tidings for which you had sent me. I complained to him that Umar struck me so severely in my chest that I fell down on the ground, and he asked me to go back". The Holy Prophet asked Umar why he had beaten him. Umar said: "O' Prophet of Allah! Have you sent Abu Hurayrah with your shoes so that if he met anybody, who sincerely recited the *Shabādat* he should give him the glad news of Paradise?" The Holy Prophet said: "Yes I had sent him (for that purpose)". Then Umar said, "O' Prophet of Allah! Leave it. Let the people act, otherwise they would depend only on *Shabādat*. The Holy Prophet said: "All right, let the people act". (Izālah, vol. I, page 594).

COMMENTS

Both the above two narrations lead to the following conclusions:—

1. The Holy Prophet gives his shoes to Abu Hurayrah and asks him to go and give the glad news of Paradise to everyone who sincerely recited the *Shabādat*.
2. Per chance Caliph Umar was the first man to meet him, and he asked Abu Hurayrah about those shoes. In reply Abu Hurayrah told him what the Prophet had ordered him to do; that is, he should give the good tidings of Paradise to everyone, who sincerely recited *Shabādat*.
3. Hearing this Umar struck him so severely on his chest that he fell down on the ground, and then Umar said: "O' Abu Hurayrah! Go back". Abu Hurayrah then went back weeping and told the Prophet all that had happened.
4. In the meantime Umar also came there. The Holy Prophet asked Umar why he had beaten him. Umar said, "O' Prophet of Allah! Have you sent Abu Hurayrah with your shoes so that he might give everyone, who sincerely recited the *Shabādat*, the glad news of Paradise". The Holy Prophet said, "Yes, I had sent him for that purpose. Then Umar said, "O' Prophet of Allah! Let the people act, otherwise they would only depend upon the *Kalima-i-Shabādat*. On this the Prophet said: "All right, let the people act".

From the above narration it can well be realized how Umar used to challenge the Holy Prophet in every matter, and the way in which he questioned the Prophet often amounted to impudence.

Moulana Shibli No'mani writes on page 266 of al-Faruq thus: When Abdullah bin Ubayy who was the chief of the hypocrites died, the Holy Prophet intended to offer his funeral prayers as was worthy of the manners of a Prophet, whereupon Umar impudently said, "You are offering funeral prayers for a hypocrite!" It shows that Umar did not in the least hesitate to talk so impudently with the Holy Prophet, and how surprising it is that on every such occasion Allah also revealed the Qur'anic verses in support of Umar and against the Prophet!

To justify such audacities on the part of Caliph Umar Moulana Shibli writes on page 229 of al-Faruq as follows:

“People have generally misconceived the reality of Prophethood, and during the early Islamic era also this tendency did not stop. Most of the people think that every word or action of the Prophet is from the side of Allah. Some people, however, were bold enough to exclude only the private matters. But the fact is that the command, which the Prophet gives as a Prophet, is of course from the side of Allah, and the other matters are dependent on time and circumstance; they are not codified or religious in character”.

Now the question arises as to whether the Holy Prophet's ordering Abu Hurayrah to give the good tidings of Paradise to everyone, who sincerely recited the *Shabādat*, was from the Office of Prophethood, or it was only a private affair. If this order was from the Office of Prophethood then what right had Caliph Umar to prevent the Prophet from performing his Prophetic duty?

Secondly what is that criterion by which we can judge whether a certain order is from the side of Prophethood or it is otherwise? And who gave the veto power to Umar to judge whether a certain order was from the side of Prophethood or it was purely private and personal? It is strange that the Prophet of Allah while ordering Abu Hurayrah did not realize the fact that the people would depend on *Kalima-i Shabādat* and would refrain from action, and he realized it only when Caliph Umar pointed out to him, and then he said, “All right, let the people act”, and withdrew his previous order.

Thirdly if the above order was from the side of Prophethood then the Holy Prophet's withdrawing his order, after the questioning of Umar, was against his rank, and this view is impossible to be accepted.

Fourthly, in connection with this event, the Holy Prophet told Umar a striking fact about running the government. Ibne Ishāq says that Āsim Umar told him that Abdullah bin Ubayy's son came to the Holy Prophet and said, “O' Prophet of Allah! I have come to know that

you want to get Abdullah bin Ubayy killed because of his words that have reached you. If you really want it to be done, you may order me, and I will cut off his head, and bring it to you. The fact is that in his clan there is no one more devoted to him than I. I only fear that if you order someone else to kill him and when he kills him, I may not see the murder of my father and consequently I may kill a Muslim instead of an infidel, and be doomed to Hell".

The Holy Prophet said: "No, we should rather treat him with sympathy and kindness". Later, whenever Abdullah bin Ubayy committed any such thing, his own people censured and condemned him. When the Holy Prophet saw this state of Ubayy's people, he said, "O' Um-r! By Allah, if you had killed Abdullah bin Ubayy on the day you asked me whether you might kill him, then today you would have trembled for his murder; and if I had permitted you, you would surely have killed him". Umar said, "By Allah! There is greater blessing in the act of the Prophet than it is in my act".

Thanks that the author has at last got one narration, in which preference has been given to the opinion of the Prophet of Allah over that of Umar, otherwise we have all along been reading in his book that Umar's opinion was always more weighty than that of the Prophet and the Divine revelation also always supported the opinion of Umar.

As a matter of fact Abdullah ibn Ubayy was a very influential person in his clan. Before the migration of the Holy Prophet, the people of Medina had resolved to crown him as a king, for which they had already made full arrangements, but when the Prophet came to settle in Medina, his dream could not be realized, and he too, along with other Medinites, apparently embraced Islam, but he nussed a grudge at heart, and because of that grudge, he had always been conspiring against Islam.

But his son was a sincere believer. Because of Abdullah bin Ubayy's conspiracies Umar demanded that the Prophet should order him to kill that hypocrite, but the Prophet never supported his opinion and never per-

mitted Abdullah bin Ubayy to be killed. The Holy Prophet's foresight was looking to the future. He did not like that Abdullah bin Ubayy's people, who had quite recently embraced Islam, might say that Muhammad was getting his own companions killed.

Therefore with the prudence and sagacity of a prophet, he controlled the over-hasty temperament of Umar, until the time, when Abdullah bin Ubayy's own son came and said to the Holy Prophet, "If you want to get Abdullah killed, then you may order me, that I may cut off my father's head, and if you get Abdullah killed by somebody else, then I fear I may be subdued by the sentiment of retaliation, and kill his murderer and thus prove myself the killer of a Muslim". The Holy Prophet appeased Abdullah's son by saying that he did not want to get his father killed; further he advised him to treat his father with utmost courtesy and kindness.

The result of this kind and generous behaviour of the Holy Prophet was that whenever Abdullah bin Ubayy showed any impertinence, the people of his own race rebuked and censured him.

Seeing all this, the Holy Prophet said to Umar! "If I had ordered you that day to kill Abdullah you would have shivered today with its consequences". Then said Umar, "By Allah, now I know that all the actions of the Prophet are more blessed than my actions".

TEXT

It is related by Salman Fārsi that Caliph Umar asked him, "Am I a caliph or a monarch?" Salman Fārsi replied, "You collect revenue and use it on improper items. Therefore you can be a monarch, not a caliph". These words moved Umar to tears. (Izālah, vol. I, p. 463).

Hākim has related through Musa from Ali bin Ribah Lahmi, and he from his father that delivering a speech he (Umar) said, "Whoever wants to learn the Holy Qur'an should learn it from Ubayy bin Ka'b; whoever wants to know about lawful and unlawful issues should know it from Ma'āz bin Jabal; whoever wants to enquire anything

about public funds should enquire from me as Allah has made me the custodian of the public funds". One narration says that he said, "Whoever wants to ask about obligatory matters should ask from Zayd bin Thābit". (Izālah, vol. I, page 463).

COMMENTS

From the first narration mentioned above it is established that Salman Fārsi's opinion about Umar was that he collected revenue and spent it on improper items. This is the opinion of that distinguished companion about whom the Holy Prophet declared, "Salman is from among us, the People of the House (i.e. Ahl al Bayt)". The position of Salman was so superior to that of other companions that the Holy Prophet gave him the honour of being included in his Ahl al Bayt. In his opinion Umar ranked as a monarch, not a caliph. On listening to his words Umar had tears in his eyes but did not contradict it. As to his spending the state revenue on improper items, how far it can be justified for a caliph of the Holy Prophet more so for a Khalifa-e Rāshid like Umar, who is given the title of Faruq-e Ā'zam, i.e. the great distinguisher between right and wrong, can only be determined by the esteemed readers themselves.

From the second narration it is established that while delivering a speech Caliph Umar entrusted the department of his government about knowledge of the Holy Qur'an to Ubayy bin Ka'b, about lawful and unlawful issues to Ma'āz bin Jabal, and about the obligatory matters to Zayd bin Thabit, while for himself he chose the department of public funds. His disentangling himself from the knowledge of the Holy Qur'an, the lawful and unlawful issues, and the obligatory matters indicates that he had little interest in religious matters.

It is also established by historical facts that Caliph Umar laid the foundation of the disposal of public funds on his own ideas. He changed the mode of distribution of the public funds that was based on Islamic equity. The Holy Prophet himself distributed the public funds on the basis of equality, and Abu Bakr also continued following

the practice of the Holy Prophet to distribute the public funds equitably. Thus, Umar created among Muslims, groups like five thousand, seven thousand, and twelve thousand etc. based on distinctions and classes. We present to the esteemed readers the details of this class-wise division as recorded by the author.

TEXT

The annual grant for Bani Hashim was five thousand, but for Abbas, twelve thousand; for everyone having participated in the Battle of Badr, whether an Arab or a slave, five thousand; for everyone of the wives of the Holy Prophet ten thousand but for Ayesha twelve thousand; for everyone from among Ansar among whom the first name was that of Muhammad bin Muslima four thousand; for everyone from among the migrants of Habasha four thousand; for this reason instead of Umme Salma the grant was fixed for her son Amr bin Abi Salma at four thousand; among the remaining Muhajirs and Ansar for each a maximum of two thousand; and for the wives of the Muhajirs and Ansar from six hundred to two hundred per year. (Izalah, vol. II, page 113).

From the above extract it is established that Caliph Umar is the first man who altered, of his own initiative, the principle of equity that had been prevailing in the distribution of the public fund in the days of the Holy Prophet and in the reign of Abu Bakr, and laid the foundation of aristocracy in Islam. Here it is worth recalling that on the occasion of the Farewell Haj in his last sermon the Holy Prophet had said: "There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. All of you are sons of Adam, and Adam was created from earth". The basic teaching of Islam is equality. Caliph Umar flagrantly opposed this basic teaching which was the practice of the Holy Prophet and, of his own free will laid the foundation of a society which divided human beings into economic groups ranging from those of two hundred to twelve thousand ones. To say that Umar had done this division on the basis of

kinship to the Holy Prophet and services for Islam cannot be correct because the relationship which Imam Hasan and Imam Husayn had with the Holy Prophet was not enjoyed by Abbas. Abbas was no doubt the uncle of the Holy Prophet but Imam Hasan and Imam Husayn were pronounced by the Holy Prophet to be his sons, and from lawful legal point of view also they were the heirs of the Holy Prophet while Abbas was not the heir of the Holy Prophet. Further, Abbas did not have those merits which the Holy Prophet had described for Imam Hasan and Imam Husayn. Similarly among the esteemed wives of the Holy Prophet giving preference to Ayesha may ostensibly be on the ground that she was the daughter of Abu Bakr, but this cannot be accepted as justifiable. Here it should also be kept in view that about Ayesha (and Hafsa also) there is admonition in the Holy Qur'an while there is no such admonition in it for any other wife of the Holy Prophet. In the light of these historical facts everyone can realize how far the avowal of Caliph Umar, that this distribution was based on relationship with the Holy Prophet and services for Islam, is correct.

The annual grant of Usamah bin Zayd was four thousand while that of the son of Caliph Umar, namely Abdullah bin Umar, it was three thousand. Then Abdullah said, "Why have you given Usamah bin Zayd a thousand more than me, although my father (i.e. you) enjoys the distinction which his father did not enjoy?". Umar replied, "Usamah's father as against your father, and Usamah as against you, were more beloved to the Holy Prophet". (Izalah, vol. II, page 115 and vol. II, page 136).

In this narration from the argument of Abdullah bin Umar and the statement of Caliph Umar, the superiority of Usamah bin Zayd over Abdullah bin Umar and of Zayd over Caliph Umar stands established. On one side the author, while laying down qualifications of a caliph holds it necessary for a caliph to be superior to all, and most meritorious, and tries to prove that as compared to Ali Caliph Abu Bakr and Caliph Umar were the most superior among all the companions, while contrary to it, Caliph

Umar himself acknowledges a freed slave of the Holy Prophet to be superior and more loved by the Holy Prophet than himself. What a strange contradiction!

TEXT

Darimi has related from Jabir that Caliph Umar brought a copy of Torah (Old Testament) before the Holy Prophet and said: "O Prophet of Allah! This is a copy of the Torah. On hearing this the Holy Prophet kept quiet. Then Umar started reading it. With his reading the Holy Prophet's countenance was changing. Noticing this Caliph Abu Bakr said, "O Umar! Bewailing women may bewail you. Do you not observe that the countenance of the Holy Prophet is getting changed? Umar cast a glance at the face of the Holy Prophet and said, "I seek Allah's refuge from His wrath, and from the wrath of His Prophet. We have chosen Islam as our religion and Muhammad as our Prophet. Then the Holy Prophet said, "By Allah in whose control lies my life, even if Musa appears before you and you follow him after leaving me, then also you would certainly deviate from the right path while if Musa had been living during my Prophethood he would have certainly followed me". (Izālah, vol. I, page 311, and vol. II page 360).

COMMENTS

From this narration it is established that even after becoming a Muslim, Umar had links with the Jews. He not only recited the Torah but also regularly participated with the Jews in the learning of Torah. The words of the Holy Prophet to Caliph Umar namely, "Even if Musa appears before you and you follow him after leaving me, then you would certainly deviate from the right path too" show how seriously the Holy Prophet took Umar's reciting of Torah. Those who blame the Shi'ah to have been an offshoot of Judaism should note where this taunt actually lies.

TEXT

It is related from Kulayb that once Caliph Umar delivered a sermon in which he recited Surah Āle Imran.

Then he said: "On the Day of Uhud we were dispersed, leaving the Holy Prophet alone. I climbed over a hill and noticed that a Jew was saying, "Muhammad has been slain" I said, "If anybody says such a thing, I will kill him". (Izālah, vol. I, page 380).

COMMENTS

From this narration the fact gets established that Caliph Umar was among those people who had fled away in the Battle of Uhud leaving the Holy Prophet, and Caliph Umar himself had climbed over a hill leaving the Holy Prophet alone. Fleeing away from the battlefield after leaving the Holy Prophet, surrounded with enemies, is so serious a crime that whatever explanations may be offered for it would be unacceptable. Moulana Shibli No'mani has attempted to explain away Umar's flight from the battlefield. He writes in *Siratun Nabi*, vol. I, page 277 that the uncle of Anas named Ibne Nazar left place while fighting. He noticed that Umar had thrown away his arms in despair. He asked, "What are you doing here?". Umar replied, "For what should we fight now? The Prophet of Allah has been killed". Ibne Nazar said, "For what should we live after him?" Saying this he (Ibne Nazar) dashed into the enemy lines and got martyred.

From this narration it is clearly established that Ibne Nazar fell as a martyr, after saying "For what should we live after the Holy Prophet?" But even after this taunt and practical example of boldness, Umar's resuming arms or performing any good deed in the battle is not established.

We have stated above that leaving the Holy Prophet in the battle and running away from him is a serious crime. Ali also regarded running away from the battlefield an act of heresy. We give hereupon an extract from *Madarijun Nubuwwah* of Shah Abdul Haq Muhaddith Dehlavi, vol. II, pp. 219 and 211:

"It is related that when the Muslims suffered defeat and left the Holy Prophet alone, he felt it seriously and perspiration appeared on his forehead. In that condition he noticed Ali ibn Abi Talib standing by his side and said:

"Why did you not join your comrades?" Ali replied, "Should I have adopted infidelity after belief? For me your example is enough" meaning "I am concerned with you only, not with these comrades who were only after booty and got defeated". The same moment a group of unbelievers came attacking towards the Prophet. The Prophet said: "O Ali! Protect me from this group and exert yourself fully to help me, because this is the time for help". So Ali turned towards this group and breaking their circle which had surrounded the Prophet, dispersed them, and killed a large number of enemy".

From this narration of Shah Abdul Haq the following points are noted:

1. When the companions of the Holy Prophet fled away from the battlefield leaving him alone, the Prophet noticed that Ali was standing by his side.
2. The Holy Prophe said to Ali, "O Ali! Why did you not run away like others". Ali said, "Should I have adopted infidelity after belief, for me your example is enough". From this it is proved that neither the Prophet ran away nor Ali. It is also proved from this that if at this time there was someone else also with the Prophet he would have surely named him as well. The Prophet's question from Ali, "Why did you not join your comrades", shows that barring Ali all others had run away.
3. When the Holy Prophet had been left alone, a group of unbelievers advanced towards him and at this time also the Prophet said to Ali "O' Ali! Protect me from this group and exert yourself fully to help me, because this is the time for help". From this also it is further proved that when the group of unbelievers attacked the Prophet there was no one save Ali to protect him at that time.

TEXT

Abu Hurayrah is reported to have said: "Caliph Umar appointed me as the Governor of Bahrain, then deposed me and recovered from me twelve thousand dinars as fine. After some time he again wanted to entrust some government office to me and I refused. Umar said, "You decline

while Prophet Yusuf who was superior to you had asked for it". I said, "Yusuf was a Prophet, son of a Prophet while I am the son of Āminah and I fear lest I should give decision without Divine command, pass verdict without knowledge, then get beating on my back, be disgraced and my property be confiscated". (Izālah, vol. 1, page 421).

COMMENTS

From this narration it is apparent that Caliph Umar had appointed Abu Hurayrah as the Governor of Bahrain and deposed him and recovered from him twelve thousand dinars as fine. Obviously, Caliph Umar must have recovered this fine of twelve thousand because Abu Hurayrah must have misappropriated money from the public funds since to punish without offence is not valid in Islamic law.

It is strange that Caliph Umar wanted to entrust a government office to the same man, who had been found guilty of embezzlement and from whom a fine of twelve thousand dinars had been recovered, but Abu Hurayrah himself declined it. The refusal of Abu Hurayrah can be understood and he gives the reasons for it, but Umar's considering him fit for a government office and desiring to appoint him to a responsible position is beyond common comprehension.

While declining the office Abu Hurayrah said, "I fear lest I should pass verdict without knowledge and I get beating on my back, I may be disgraced and my property be confiscated". It is his open admission that he did not possess the capability for the office which was offered to him, because once he had, after accepting the office, committed mistakes and suffered punishment for them and he was not prepared to repeat that history again.

After proof of Abu Hurayrah's giving decisions without Divine command, passing verdicts without knowledge, and committing embezzlement in the public funds, the heap of traditions related by him, which are contain in *Sabab-i Sittab* becomes valueless.

TEXT

It has been related from Saur Kindi that Caliph Umar used to take round of Medina during night. It is said that one night while he was on a routine round, he heard someone singing in a house. Climbing up the wall he observed that a man was there. He said, "O enemy of Allah! Do you think that Allah would conceal your sin?" That man said, "O Amirul Mo'minin! Have a little patience, do not be hasty. If I have committed one sin you have committed three. Allah says, "*Do not undertake probing*" (Surah Hujurat, 49:12), but you have probed, Allah says, "*Enter houses through their doors*" (Surah Baqarah, 2:189), but you have come by climbing over the wall; and Allah says, "*Do not enter the houses of others without greeting to their inmates*" (Surah Nur, 24:61), while you have entered our house without permission". Umar said, "If I forgive you, will you forgive me?" That man said, "Of course". Accordingly Umar forgave him and came back from there. (Izālah, vol. I, page 480 and vol. II, page 131).

The same narration is also found with this addition: "Thereafter Umar came out biting his cloth and said, "O Umar! your mother may miss you, Allah has not pardoned you".

COMMENTS

From the above narration it is established that in his anxiety for making probes Caliph Umar did not regard it an evil act to climb over someone's wall and probe into the house, although the Holy Qur'an has forbidden it. This is one such example. Of course, here Umar was himself entangled in sin, because the accused person prepared a charge sheet of three offences against the caliph as against one offence against himself and presented it to him then and there. Thereupon Umar could do nothing except to say "You may forgive me and I forgive you".

Here the question arises whether the reigning caliph can absolve a drunkard from the punishment fixed by Allah in exchange for his own offences. Then it can also be said that the reigning caliph permitted a drunkard to

drink wine in order to conceal his own offences.

TEXT

The fact is that he (Caliph Umar) was a respectable and influential person among Quraysh. It is recorded in *Istia'ab* on the authority of Zuhayr, the expert in geneology, that Umar was from among the nobles of Quraysh and he had often been entrusted the high office of ambassador, that is, on the occasion of war or peace, of animosity and prestige, Quraysh used to depute him as plenipotentiary so that whatever settlement he reached on their behalf was accepted by them. (*Izalah*, vol. II, page 74).

COMMENTS

The claim made in this narration about the family prestige and position as ambassador of Caliph Umar is not supported by a single example to be found in history. Regarding family prestige of Caliph Umar the statement occurring in Shibli No'mani's *al-Faruq*, page 17, is quoted here for the perusal of the readers:

"According to the well-known narration Caliph Umar was born forty years before the Holy Prophet's migration. Facts about his birth and childhood are not known. Facts about his youth are also known to a small extent. And how could they be known. Who knew at that time that this young man would, in future, become the Faruq. Nevertheless, after great search some facts have been collected which it would not be impertinent to record here.

On entering the age of adolescence the work which his father Khattab entrusted to him was the grazing of camels. Though in Arabia this occupation was not considered unworthy, rather it was the national vocation, yet Khattab treated him very cruelly. For the whole day he would keep him busy in the grazing of camels and whenever he desired to rest a while after being tired, he was punished. The forest, where Umar had to undergo this tedious task, was called Zajnan which was near Makka, about ten miles from Qadid. Once during his reign Umar

chanced to pass by that area and he fell in an introspective mood. With tearful eyes he said. *Allabo Akbar*, there was a time when, dressed in a woolen shirt, I used to graze camels here, and if I felt tired and sat to rest, I was beaten by my father, while today there is no ruler over me except Allah'

This is the picture of family prestige of Caliph Umar, painted by Moulana Shibli No'mani in al-Faruq. As for his position as ambassador it should suffice to say that when on the Day of the Treaty of Hudaibiyah, the Holy Prophet wanted to send him to the unbelievers of Makka as plenipotentiary, he declined to go there on the plea that in Makka there was no relation of his to support him. The office of plenipotentiary is by its very nature so dignified that even the direst enemy does not resort to kill him. It is the diplomats who freely move between the enemy camps and serve as message carriers to and from the enemy. They are kept under protection and are safe at every place. In view of all this, the non-acceptance by Umar of the Holy Prophet's offer to act as plenipotentiary cannot be viewed as a sign of this high office being his family profession.

TEXT

When Caliph Umar went to Syria and saw Mu'awiyah he remarked, "He is the Khusro of Arabia", because Mu'awiyah had come with a large contingent of horsemen to receive the caliph. (Izālah, vol. II, pp. 120 and 370).

COMMENTS

This narration depicts the internal policy of Caliph Umar, for the sake of which he had staged the drama at Saqifah. As we have established in our discussion about the qualifications for caliphate, Abu Bakr and Umar represented that group of people, who did not like that Prophethood and Caliphate should be in the same family. So they staged the drama of Saqifah, and taking away the ball of caliphate from the court of Ale Muhammad left it free for the cherishers of tribal rivalries and fortune seekers. In this way the aspiration of caliphate was kindled in every tribe and

people were forced to think that if, instead of superiority in knowledge, infallibility, and the high manners of the Prophet being the criterion for the caliph of the Prophet, an unknown man of the clan of Bani Taym can become caliph, then why an individual of a non-Quraysh family cannot be the caliph. In support of this view of ours we quote below for a dialogue between caliph Umar and Abdullah bin Abbas which Moulana Shibli, No'mani has recorded in al-Faruq, page 124, marginal note: "The fact is that Ali's relations with the Quraysh had been so much complicated that Quraysh could never bend to his will. Tabari has recorded Caliph Umar's views in this matter in the shape of a dialogue. We quote them on this occasion so that Caliph Umar's hidden views can be known from it. The dialogue occurred with Abdullah bin Abbas who belonged to Ali's tribe and was his supporter".

Umar: Ibne Abbas, why did Ali not co-operate with us?

Ibne Abbas: I don't know.

Umar: Your father was Prophet's uncle, and you are Prophet's first cousin. Why then did your people not support you?

Ibne Abbas: I don't know.

Umar: But I know. Your people didn't like your becoming the chief.

Ibne Abbas: Why?

Umar: They didn't like that Prophethood and Caliphate should be in one and the same family. Perhaps you will say that Abu Bakr deprived you of caliphate. By Allah, it is not so. Abu Bakr did what was most appropriate of all that could be done. Even if he had desired to give the caliphate to you, it would not have been advantageous to you at all.

From the above narration it is quite clear that Umar told Ibne Abbas that Quraysh did not like that Prophethood and Caliphate should both go to one family. The question is: When did the Quraysh like it that the orphan son of Abdullah should become the Prophet? For full twenty one years the Quraysh tormented the Holy Prophet against his Prophethood, and fought battles with him on this account. At last in the 8th year of Hijrah when the Quraysh were

given a smashing blow on the Day of Conquest of Makka these people had perforce acknowledged the Prophethood of Muhammad. If Allah had sent His Prophet according to the liking and will of the Quraysh then instead of Muhammad, the orphan son of Abdullah, the grandfather of Yazid would have become the Prophet. Since in sending the Prophet, Allah did not pay regard to the liking of the Quraysh, how can the appointment of the successor to the Prophet be subject to the liking of the Quraysh?

The other point which becomes clear from the above-mentioned narration is that Caliph Umar said, "Perhaps you will say that Abu Bakr deprived you of caliphate. By Allah it is not so. Abu Bakr did what was most appropriate. Even if he desired to give the caliphate to you, it would not have been advantageous to you at all".

These last words of Umar prove that at the time of the Holy Prophet's death there existed among Quraysh a strong group, which did not like that caliphate should go to the family of the Prophet. Therefore even if according to the will of the Holy Prophet, Ali had become the caliph this group of Quraysh would have kindled such fiery revolt against him that, as consequence of it, the new born Islam would have been destroyed.

From the above discussion it becomes crystal clear that Caliph Abu Bakr and Caliph Umar represented the group of Quraysh which did not relish that Prophethood and caliphate should be in one and the same family. Certainly this policy could be successful only when the family of the Holy Prophet was suppressed and the anti-Islam and anti-Prophet tribe was strengthened by being favoured with State positions. For the accomplishment of their political ends and objectives the two caliphs were duty bound to have sympathy with this anti-Islam tribe. Thus soon after Abu Bakr's becoming caliph, Abu Sufyan came to Ali and had a talk with him. We quote below that dialogue from *Tarikhul Khulafa* of Jalaluddin Suyuti, Urdu translation page 63:

"Hâkim and Zahabi have written that one day after the settlement of Abu Bakr as caliph, Abu Sufyan bin

Harb came to Ali and said, "Look at the people! They have paid allegiance to a low-bred man of Quraysh. If you wanted you could easily secure this position". Ali said, "O Abu Sufyan! You are an enemy of Islam and the Muslims".

From the above narration it is proved that Abu Sufyan offered to Ali his help and support against Abu Bakr, but, since Ali knew fully well Abu Sufyan's and this whole tribe's aims and objectives, he uncovered his hypocrisy by remarking "O Abu Sufyan! You are an enemy of Islam and the Muslims".

Having failed to achieve his heart's wish through Ali, Abu Sufyan went to the court of the caliph and compromised with him, in reward for which he got the governorship of Syria entrusted to his son Yazid bin Abu Sufyan. On Yazid bin Abu Sufyan's death this governorship was entrusted to Mu'awiyah bin Abu Sufyan, who remained in that office for twenty years during the reigns of the three caliphs as an autonomous ruler.

By nature Umar was a harsh and hard-hearted person. He is famous in history for taking stock of his governors and beating them; he confiscated the personal property of his governors according to his wish. He did not approve the life of ease and comfort or the royal show of pageantry of his governors and officers. It was against his temperament to tolerate royal ways and demeanour in his governors. But no trace of this trait of Umar is seen with reference to Mu'awiyah! During the entire reign of the three caliphs Mu'awiyah continued to rule as an autocratic ruler. He always treated the public funds as his personal property. He never sent the account of the public funds to the centre, nor was he ever made to account for it by the caliph. He had built a big house named Qasrul Akhzar, the Green Palace, with the public money. Here he lived with royal pomp. Umar was aware of his (Mu'awiyah's) un-Islamic way of living and misuse of the public fund, yet he never, quite against his natural disposition, questioned him, rather he favoured him with the epithet of Khusro of Arabia as though, someone to be the Khusro in Umar's

estimation only is praise-worthy. It is said with great sense of pride that Caliph Umar trampled down the empires of Ceaser and Khusro, but the minds have not got rid of the pre-Islamic conception of the royal pomp. Therefore Umar had to give the epithet of Khusro to Mu'awiyah who was the product of his own policies.

TEXT

Imam Husayn is quoted to have said: "I ascended the pulpit by the side of Umar and said to him: "Get down from the pulpit of my father and ascend the pulpit of your own father". Umar said, "My father had no pulpit". Saying this he seated me beside himself, when he got down from the pulpit he took me to his house and said, "Who taught you this". I said, "By Allah, no one". (Izālah, vol. II, page 135).

COMMENTS

In this connection we quote below three narrations from Tarikhul Khulafa of Allamah Jalaluddin Suyuti:

Narration 1: Abu Na'im and others have related from Abdur Rahman Isfahani that one day Caliph Abu Bakr was on the pulpit. In the meantime Imam Hasan bin Ali came in. Being a mere boy he said; "Get down from my father's pulpit". Abu Bakr said: "You are right, the pulpit is your father's", saying this he took him in his arms and started weeping. Ali then said: "By Allah, I had not told him any thing", Abu Bakr said, "No you are right. I do not blame you". (Urdu Translation, page 80).

Narration 2: Ibne Asakir has related from Abul Bakhtari that one day Caliph Umar was delivering a sermon on the pulpit when Husayn bin Ali stood up and said, "Get down from my father's pulpit". Umar said, "No doubt, the pulpit is your father's not my father's. But please tell me who taught you this". Ali then stood up and said, "By Allah. I have not told him anything". And looking at Imam Husayn he said, "Let me know, who told you this". Umar intervened, "Why do you admonish him for saying a true thing? Really the pulpit is his father's".

The sources of this tradition are reliable. (Ibid, page 149)

Narration 3: Anas says: One day I went into the garden. I was yet on this side of the wall while Caliph Umar was on the other side when I heard that Umar was saying: "O' Umar! You and Amirul Mo'minin's position! Fear Allah, otherwise Allah would inflict hard chastisement upon you". (Ibid, page 132).

From the above mentioned three narrations the following conclusions are deduced:

From the first narration it appears that:

1. Imam Hasan said to Abu Bakr the same thing which according to the second narration Imam Husayn said to Umar, that is, "Get down from my father's pulpit".
2. Every member of the Holy Ahlal Bayt considered the Prophet's pulpit as Ali's and did not like others sitting on it.
3. The members of the Holy Ahlal Bayt, young or old, never missed any chance to argue their case so much so that even children would also interrupt the caliph on the pulpit.
4. Shaykhain (Caliph Abu Bakr and Caliph Umar) realized that the pulpit was of Hasan's and Husayn's father not of and their fathers.
5. From these narrations the difference of the mentalities of Abu Bakr and Umar can also well be gauged as on Imam Hasan's interrupting him Abu Bakr started weeping and at Ali's clarifying his own position he said, "You are right, I do not blame you". Contrary to this on Imam Husayn's interrupting Umar, he enquired, from Imam Husayn, "Who taught you this". This means that in Umar's view Imam Husayn's interrupting him was at Ali's instance, which was immediately denied by Ali.
6. The words of the third narration "O Umar! You and Amirul Mo'minin's position! Fear Allah, otherwise Allah would inflict hard chastisement upon you", depict Umar's real feelings.
7. That is why, on all such occasions, the two caliphs had to declare before teeming crowds, "Who else has placed this crown over our heads?"

TEXT

Imam Mālik and Imam Shafi'i relate through Zayd bin Aslam that one cloudy day Caliph Umar terminated his fast because he saw that the sun had set, but a man came and said, "O' Amirul Mo'minin, the sun has now become visible. Umar said, "All right, this can be rectified, but we had done our best". Imam Mālik and Imam Shafi'i say that in such a case the fast should be repeated. Abu Bakr relates from Hanzala that he called on Caliph Umar during the days of Ramazan. Near the time of terminating the fast, water was brought to Umar, and some people thinking that the sun had set, terminated the fast. When the Mu'azzin recited Azān he said, "O' Amirul Mo'minin! By Allah, the sun has not yet set but is visible". (Izālah, vol. II, page 183).

Imam Shafi'i relates through Hamid bin Abdur Rahman that Caliph Umar and Caliph Uthman used to offer dusk prayers when they had seen the darkness of the night, and terminated the fast thereafter. Abu Bakr has also related the same through Hamid bin Abdur Rahman, but his narration says that they terminated the fast before prayers. (Izālah, vol. II, page 184).

COMMENTS

Keeping both the narrations in view it is seen that if fast is terminated before time by mistake and it is known afterwards that sun had not set, then this can be rectified. According to Imam Mālik and Imam Shafi'i, fast should be repeated in such a case.

From the second narration it is seen that Caliph Umar and Caliph Uthman used to offer their prayers when they had seen the darkness of the night and thereafter terminated their fasts. This practice of theirs was quite in accord with the command of the Holy Qur'an. Allah says: "*Terminate your fasts at night*". (Surah Baqarah, 2:178). But it is strange that the followers of the caliphs adhere to the first narration in which the commission of error by Caliph Umar is quite apparent and regard early termination of the fast as commendable and are acting upon it even today, but do not act according to the second narration,

which is in perfect conformity with the Holy Qur'an which provides for termination of the fast when the darkness of the night prevails. In other words, to act according to the precedence of Caliph Umar, from which the error is quite obvious is dearer to Ahlal Sunnah, than to act on that precedence of Caliph Umar and Calph Uthman, which is in consonance with the command of the Holy Qur'an, according to which the Shi'ah terminate their fast.

TEXT

Caliph Umar said: "I account for the tribute of Bahrain during prayers. Further, Caliph Abu Bakr has related from Abu Uthman al-Hindi that Caliph Umar said, "I make provisions of the armies of Islam during prayers". (Izālah, vol. II, page 170).

COMMENTS

Before this we have offered comments on a narration from *Izālatul Khifa* (vol. II, page 324) in which Caliph Umar had said from the pulpit, "Whoever wants to enquire about the public funds should enquire from me as Allah had made me the custodian of the public funds". The public money and its distribution so pre-occupied his mind that during prayers he used to do the accounting of the tribute of Bahrain. The next idea that pre-occupied his mind was of the conquests, perhaps because by this means there was increase in the public funds, and for thinking over to provide for the armies of Islam to proceed for conquest he could get time only during prayers.

Prayer (*Salāt*) is the pillar of Islam and is the highest religious ascension for the believers. Prayers has also been called the most virtuous of all acts. The absorption in prayers is the sign of proximity to Allah. The nearer to Allah is he who is more absorbed in prayers. It is only prayers, on the acceptance of which the acceptance of all other acts depends, and similarly on its being rejected, all other acts shall be rejected. As the well-known tradition says: "If prayer is accepted all else is accepted; and if prayer is rejected all else is rejected".

The picture of Caliph Umar's absorption in prayers depicted by his own words in the above narration that is, "I account for the tribute of Bahrain in prayers" and "I make provisions for the armies of Islam during prayers" is such that sinners like us can hardly hazard any comment on it.

Abu Ja'far Muhammad bin Jarir Tabari has written in his *Tarikh* that Abdur Rahman bin Zayd related from Imran bin Suwaydah Laythi who said: "I offered dawn prayers with Caliph Umar. He recited Surah *Subhanallazi* and some other surah. When he returned after the prayers I also stood up with him. He enquired of me if I had any request. I affirmed. He said, "Come on". I followed him in the rear. When he entered the house, he permitted me also to get in. He was sitting on the mat with nothing else on it. I said, "There is a piece of advice" He said, "Greeting to the adviser who comes in the dawn and dusk". I said, "Your people have accused you on four counts". He put his whip on his thigh and reclining his chin on it said, "State them". I said, "People say that you have prohibited performing *tamatto* during Haj, although it was lawful. Neither the Holy Prophet nor Abu Bakr made it unlawful. He said, "Yes, when you people have done *Umra* during the days of Haj, you take it as a substitute for Haj, and your Haj becomes useless, and at the time of Haj Makka remains vacated, although Haj is one of the graceful moments ordained by Allah, and I am right in enforcing this prohibition".

Imran said, "Secondly people say that you have prohibited the *Mut'a* (fixed-time marriage) with women, although it was by Allah's order that for a handful of barley, we used to derive benefit from women and separated from them after three days". He said, "The Holy Prophet had allowed it in time of need, and now people are living in affluence. Later no Muslim resorted to it or acted on it. So now, whoever desires may contract permanent marriage for a handful of dower and pronounce divorce after three days. Here also my view is right".

TEXT

Imam Ahmad bin Hambal relates through Jabir bin Abdullah Ansari that he performed *Umra* with the Holy Prophet and with Abu Bakr. When Umar was caliph he delivered a sermon and said, "Qur'an is Qur'an, and the Prophet was the Prophet of Allah. In his august life two *Mut'a*(s) were lawful – the *Mut'a* of Haj (*Tawafun Nisa*) and the *Mut'a* with women". (This implied that both these are unlawful from now). (*Izālah*, vol. II, page 195).

COMMENTS

From both these narrations it is evident that both *Mut'a* of Haj and *Mut'a* with women were lawful and current during the days of the Prophet and also during the reign of Abu Bakr and were prohibited by Caliph Umar who said that in this matter his view was right.

In connection with the prohibition of *Mut'a*, Allamah Jalaluddin Suyuti writes in *Tarikhul Khulafa*, page 147, recounting the first-ever performance of Umar making *Mut'a* unlawful. From the above narrations it is also established that neither the Holy Prophet nor Abu Bakr prohibited *Mut'a* of Haj or *Mut'a* with women.

The declaration of any act as lawful or unlawful is only by the command of Allah. In the last sermon on the occasion of the Farewell Haj the Prophet declared in very clear words "What Muhammad has made lawful is lawful upto the Day of Judgement, and what Muhammad has made unlawful is unlawful upto the Day of Judgement". He also made it clear saying: "The issue of lawful and unlawful acts should not be attributed to me, because I have made lawful only what Allah has made lawful and I have made unlawful only what Allah has made unlawful". It means that the Prophet had no authority of his own about declaring anything lawful or unlawful, and made only that thing lawful which Allah made lawful and made only that thing unlawful which Allah made unlawful.

The question now arises as to who gave Caliph Umar the veto power to go a step further and declare on the basis of his personal view, unlawful, what had been made

lawful by Allah. The words of Caliph Umar "Both these *Mut'a* were lawful in the days of the Holy Prophet and Abu Bakr, but I declare them unlawful and my view is right" show that he considered his own view as against that of Allah to be right.

The fallacious view of Umar is evident from these words of the narration: "So now whoever desires may contract permanent marriage for a handful of dower and pronounce divorce after three days". This means that the purpose for which Allah made *Mut'a* lawful is still there; but to achieve that object now instead of the fixed-time marriage the farcical permanent marriage should be contracted and after three days divorce may be given.

Now doubt in permanent marriage the man has a right to divorce his wife whenever he likes, but normally permanent marriage is a life contract. At the time of contract the woman is under the impression that it is a permanent marriage, but if the husband conceals the idea in his mind that this bond is for three days only, then this is fraud, which can ruin the life of a woman. On the contrary in *Mut'a* the period is determined with the mutual consent of the man and woman and the woman is not under any misunderstanding at all. The words of Caliph Umar: "Now whoever desires may contract marriage for a handful of dower and get separated by divorce after three days" is tantamount to playing fraud with the woman, and even here Caliph Umar considers his view to be right. Moreover, we do not know whether a permanent marriage with the mental reservation that divorce would be given after three days would at all be valid or not, and what kind of hypocrisy is this.

TEXT

Imam Shafi'i, Imam Bukhari and others have related from Zahari, and he from Mālik bin Awf that when Ibne Abbas and Ali were disputing with Umar about the properties of the Holy Prophet, he heard Umar saying that the properties of Bani Nazir were given by Allah as booty to His Prophet without any military action by the Muslims.

(In Islam this kind of booty is termed as Fa'y). Those properties were particularly for the Holy Prophet. He used to spend from it for his dependants during the year and spent the balance on weapons and other war purposes. The tradition is long and has also been mentioned earlier. Imam Abu Yusuf relates through Kalbi (while Kalbi is an unreliable narrator) and he from Abu Swaleh and he from Ibne Abbas who said, "During the period of the Holy Prophet khums was divided into five shares. One share was for the Holy Prophet and one share for his near kinsmen and three shares for the orphans, destitutes and wayfarers". After him Abu Bakr, Umar and Uthman divided it in three shares omitting the shares of the Holy Prophet and his near kinsmen, and divided it among three groups; that is, the orphans, the destitutes and wayfarers. Then Ali also divided it in the same manner as Abu Bakr, Umar and Uthman had done. Imam Abu Yusuf says that it has been related from Ibne Abbas that Umar said to him, "You may get these widows married out of this money, and pay the debts of the debtors but Ibne Abbas did not agree and said that the amount should be given to those people. On this Umar declined to give over the money to him.

Imam Abu Yusuf says that Muhammad bin Ishaq informed him that he enquired from Abu Ja'far (Imam Baqir) about the view of Ali regarding khums. He replied, "His view was the same as that of Ahlal Bayt but he did not like to act against what Abu Bakr and Umar had been doing. Imam Abu Yusuf says that Muhammad bin Abdur Rahman bin Abi Layla related to him that his father said, "I heard Ali saying that he said to the Holy Prophet that he might make him the trustee of his share from the khums so that he might appropriate it even during his life time, and no one might object to it afterwards". Accordingly the Holy Prophet made him trustee and he used to distribute it till the Holy Prophet lived.

After this Imam Shafi'i related this tradition saying that it was related to him by Ja'far bin Muhammad (Imam Sadiq) who heard it from his father that Imam Hasan, Imam Husayn, Ibne Abbas, and Abdullah bin Ja'far

demanded their respective share of khums from Ali who said, "No doubt it is your right, but shortly I am about to fight against Mu'awiyah, so if you like you may, this time, give up your share". (Izalah, vol. II, pp. 256 – 258).

COMMENTS

1. In this long narration the author has put together contrary points and attempted to confuse the reader's so that he may not reach any correct conclusion.
2. From the narration it is evident that Allah had bestowed the properties of Bani Nuzair on the Holy Prophet without any fighting having taken place between the Muslims and the Jews. In Islam this kind of booty is called Fa'y and according to the Holy Qur'an, it is the right of the Holy Prophet.
3. From the narration of Ibne Abbas it is established that during the time of the Holy Prophet khums was divided into five shares. One share was for the Holy Prophet, one for his near kinsmen and three shares for the orphans, destitutes and wayfarers.
4. Abu Bakr, Umar and Uthman, during their reigns cut out the shares of the Holy Prophet and his near kinsmen. From the narration of Imam Abu Yusuf it is established that Caliph Umar offered to pay the amount of khums to Ibne Abbas on the condition that out of it he would get the widows married and pay the debts of the debtors. On this Umar refused to give the money to him.
5. From the narration of Muhammad bin Ishaq it is established that it was enquired from Imam Baqir as to what was the view of Imam Ali about khums and he replied that Ali's view was the same as that of Ahlal Bayt but he did not like to act against Abu Bakr and Umar. (This clause appears to have been added). It is obvious that Imam Ali had, at the third stage refused the caliphate by declining to act according to the practices of the two caliphs. To attribute such a thing to him is nonsense. According to the Holy Qur'an, khums is Ahlal Bayt's right. All the members of Ahlal Bayt, and even all Bani Hashim were unanimous with Ali till he departed from this world.

In view of all these facts how can it be accepted that in this matter Ali could have approved the action of Abu Bakr against his own previous stand and against the view of all the members of Ahl al Bayt and Bani Hashim.

6. Our above mentioned argument is supported by that portion of the narration where the author writes that Ali said to the Holy Prophet that he might make him the trustee of his share from the khums so that he might appropriate it even during his lifetime and no one might object to it afterwards.

7. The last clause of this narration is that Imam Shafi'i has related from Imam Sadiq that Imam Hasan, Imam Husayn, Ibne Abbas and Abdullah bin Ja'far each demanded their respective share of khums from Imam Ali. Imam Ali said, "No doubt it is your right, but shortly I am about to fight against Mu'awiyah so if you like you may, this time, give up your share". From this also it is proved that in every period the descendants of Prophet Muhammad have been regarding khums as their right, and demanded it, and that Ali, during his caliphate, requested them that in view of military preparations they might give up their share of it if they liked.

8. History never records an incident that Ali ever requested anyone other than Bani Hashim to give up his share from the war booty. It clearly shows that no assistance from Muslims in general was ever asked for in respect of military requirements on behalf of Ali except from Bani Hashim.

9. In this connection a few extracts are quoted below from Moulana Shibli No'mani's book al-Faruq, which will clarify the nature of this issue.

1. A great controversial issue is that of khums. There is a verse in the Holy Qur'an: "*Know that whatever property you may gain, one fifth of it belongs to Allah, the Messenger, the kindred (of the Prophet), orphans, the needy and the wayfarer*" (Surah Anfal, 8:41). From this verse it is established that in khums there is the share of the near relatives of the Holy Prophet. Thus, Ibne Abbas, who was known among the companions as the stream of

knowledge, emphatically argued through this verse about khums. Although Ali did not give Bani Hashim any share from khums yet his view too was that Bani Hashim were really entitled to it. This was not the view of Ali and Ibne Abbas only but all the Bani Hashim and Ahlal Bayt were unanimous on this issue. Among the leading Imams of Islamic law Imam Shafi'i was convinced of this issue and he has very ardently argued about it in his books. About Caliph Umar people stated that he did not regard the near relatives of the Holy Prophet to be entitled to khums. Accordingly he never gave any share of khums to Ahlal Bayt. Imam Abu Hanifah also did not believe in khums for the near relatives. His view was that after the Holy Prophet just as his own share was dropped, in the same way the share of his near relatives was dropped. (page 249).

2. "Now let us examine this issue on the ground of reason, that is, the ground on which the share of the Holy Prophet and his near relatives was allowed in khums. It is obvious that the Holy Prophet could not engage in economic pursuits because of his occupation in conveying of religious commands and performance of the duties of Prophethood. Therefore, it was necessary that some part of the country's revenues should be set apart for him. At that time the only revenues were Fa'y, and war booty (spoils of war). Thus in all these Allah had fixed the Holy Prophet's share, which is mentioned in different verses of the Holy Qur'an. Its example is like the Khālisah (privy purse) fixed for the expenses of a king. (page 251).

3. "Then this verse was revealed: *"Know that whatever property you gain, one fifth of it belongs to Allah, the Messenger, the kindered (of the Propbet), the orphans, the needy and the wayfarer"*. (page 252).

4. "In this very connection is the issue of Fadak, which has for long been the property of the Holy Prophet because there had been no fighting for it, but its people had of themselves given it to the Holy Prophet and therefore it is covered by this verse: *"Since you did not have to exhaust your horses and camels or (even fight), Allah granted to His Messenger their properties. Allah grants authority to*

His Prophet over whomever He wants. Allah is Powerful over all things". (Surah Hashr, 59:6).

5. "No doubt the Holy Prophet had reserved Fadak for his personal expenses, but why? There are detailed narrations about it. Half of Fadak was exclusively for the Holy Prophet who spent from it on the wayfarers. Another narration says: "Fadak was of the Holy Prophet. He used to spend out of it, and gave to the needy among Bani Hashim and arranged marriages of their widows. However doubt may occur that from the verse before this one, it is established that Fadak was property of the Prophet and Umar also interpreted it to that effect. The verse reads: *"Since you did not have to exhaust your horses and camels or (even fight), Allah granted to His Messenger their property. Allah gives authority to His Messenger over whomever He wants. Allah has power over all things.* Thus, reciting this verse Caliph Umar had said, "It (Fadak) was exclusively for the Holy Prophet. This matter is dealt with in detail in Sahih Bukhari Chapter I captioned "The Holy Prophet's Wars" and Chapter II captioned "Inheritance". There is no doubt that on the basis of this verse Caliph Umar regarded Fadak as the exclusive property of the Holy Prophet. (page 255).

1. From the above mentioned five narrations which Shibli No'mani has recorded in al-Faruq the issue of Fadak is considerably clarified. In the first narration the argument is based on the verse wherein Allah has commanded in clear and unequivocal words that whatever is secured as a result of Jihad, one-fifth of it is for Allah, His Prophet, the near relations of the Holy Prophet and the orphans, the needy and the wayfarers. Shibli No'mani confirms that Ibne Abbas, who was known among the companions as the stream of knowledge, emphatically argued through this verse in favour of khums being the right of the descendants of the Holy Prophet.

2. Although Ali did not give anything from khums to Bani Hashim by way of expediency, yet his view was also the same, that is, those who were really entitled to khums were Ahlal Bayt of the Holy Prophet and Bani Hashim.

3. Not only Ali and Abdullah Ibne Abbas but all the members of Ahlal Bayt were unanimous on this point.

4. Among the jurists, Imam Shafi'i believed in the right of the Ahlal Bayt in this matter and he has argued about it in his books with great emphasis.

5. However, about Caliph Umar people say that he did not regard the near relatives of the Holy Prophet to be entitled to khums, and he never gave Ahlal Bayt any share from khums.

6. Among the jurists, Imam Abu Hanifah also agreed with Caliph Umar's view and he held that just as after the Holy Prophet his share was dropped in the same way his relatives' share was also dropped.

Here a few points are worth mentioning.

(a) If the commands of the Holy Qur'an are worthy of being followed till the Day of Judgement, as they really are, then how can the share of the Holy Prophet and his descendants become invalid after him when this command is still there in the Holy Qur'an. Is there any verse in the Holy Qur'an repealing this command? Certainly not. Then who has given and to whom has he given the right and authority to withdraw a right, which the command of the Holy Qur'an has given to a class of people, who were the first upholders of human rights as the founder of Islam and benefactor of Islam, and in which command the rights of this class of people have been laid down for all times up to the Day of Judgement.

(b) Recording the second narration on page 251 of al-Faruq, Shibli No'mani says: "Let us now examine this issue on the ground of reason, that is, on what ground was the share of the Holy Prophet and his near relatives allowed in khums. It is obvious that the Holy Prophet could not engage in economic pursuits because of his occupation in conveying of religious commands and performance of the duties of Prophethood. Therefore it was necessary that some part of the country's revenues should be set apart for him. Its example is like the (privy purse) fixed for the expenses of a king". It means that Shibli No'mani agrees that the part of khums and Fa'y

which Allah had fixed for the Holy Prophet and his descendants was fixed with regard to their position as the head of the religion, enforcer of the Islamic law, and the ruler. We accept this argument of Shibli and agree that it was really so. At the same time our stand is that Allah has declared charity and zakat as unlawful for the descendants of the Holy Prophet till the Day of Judgement and has fixed their share in khums and Fa'y. From this it is evident that just as the Holy Prophet was the head of religion in the same way after him his descendants were the heads of religion and his successors. That is why the descendants of the Holy Prophet did not regard Fadak as a mere piece of land but took its boundaries to be extending to the caliphate.

3. From Allamah Shibli No'mani's narration recorded on page 255 of al-Faruq it is established that:

- (a) The Holy Prophet had reserved Fadak for his own expenses.
- (b) Fadak was the property of the Holy Prophet. He gave out of it to the needy among Bani Hashim and got their widows married.
- (c) There is no doubt that Caliph Umar also regarded Fadak etc. as exclusively for the Holy Prophet.
- (d) Fadak was in the Holy Prophet's possession and use and he had received it for his own expenses.

Before proceeding further in this discussion we draw the attention of the reader to an interesting statement of Moulana Shibli No'mani. This is in connection with the construction of the Masjid of Khufah after founding the town of Kufah during the reign of Caliph Umar. We find the following statement in al-Faruq page 169:

"In front of the masjid a large shed was constructed. It was 200 hands long, and was erected on pillars of sand stone which had been taken out from Nusherwan buildings. At this place it is to be borne in mind that in fact there was no heir of the Nusherwan buildings, and if anyone could be the heir according to the law of nations, it was the caliph, but it was the justice of Caliph Umar that he paid the price of these pillars to the Zoroastrian subjects".

From this statement it appears, that this sand stone was taken out from Nusherwan buildings which the Muslims had conquered through sword, and by virtue of the laws of war, code of morals, and the current laws of nations; it was the property of the Muslims who were the conquerors. It also appears from this statement that no successor of Nusherwan was alive. Even then the sense of justice of Caliph Umar got kindled and he paid the price to those Zoroastrians who were not the lawful successors of Nusherwan. On the contrary in respect of the rights of Āle Muhammad the commands of the Holy Qur'an are in existence, the acts of the Holy Prophet are there to serve as the sacred precedent, the successors of Holy Prophet are living as claimants and are demanding their rights on Fadak and of khums, while Fadak was in the possession and control of Fatimah, even then it is snatched away from them and despite continued demands of the Holy Prophet's successors their right was denied to them. On one side Umar's "Just" treatment towards the Zoroastrians and on the other his opposite treatment with the descendants of the Holy Prophet is meaningful. Let us say clearly it was nothing but the deep-seated animosity against Āle Muhammad which was at work.

Now we present without any comments, regarding khums and Fa'y some quotations from Balazari's Futuhul Buldan, Urdu translation by Abul Khayr Maududi, Jami'a Uthmania, Hyderabad Deccan.

1. At last they sought peace on these terms — "We shall go away from your town, leaving our weapons and mail coats, shall take with us only those articles which can be loaded on camels. All other articles including weapons, mail coats, oases, and lands will be the property of the Prophet of Allah. On this account the properties of Bani Nazir became under the Holy Prophet's ownership. He used to get the land with the palm-date trees cultivated, and from its income he defrayed the expenses of his dependants for the whole year. (Vol. I, page 25, chapter "The properties of Bani Nuzair).

2. The narrator says that in this verse Allah has brought

home to the Muslims that these properties were exclusively of the Holy Prophet and for no one else. (page 26).

3. Caliph Umar said: "The properties of Bani Nuzair were among those properties which Allah had given to His Prophet without fighting and on which the Muslims had not galloped their horses or camels. On that account they were the Holy Prophet's exclusive property. From them he used to defray the expenses of his dependants for the whole year, and whatever was saved from it was spent in the way of Allah or for horses and weapons. (page 28).

4. It is said: On return from Khyber the Holy Prophet sent Mohayyasah bin Mas'ud Ansari to the people of Fadak to invite them to Islam. At that time their chief was a man from among themselves named Yusha' bin Noon, the Jew. He offered to make peace with the Prophet by giving half the land to him, and the Holy Prophet accepted it. Hence, Fadak became exclusively the Prophet's property because the Muslims had not advanced on it with their horses and camels. (page 45).

5. Fatimah said to Caliph Abu Bakr, "Give Fadak to me because the Holy Prophet had reserved it for me" and presented Ali as her witness. He (Abu Bakr) demanded another witness. She produced Umme Aiman. He said, "O daughter of the Prophet! You know that evidence is not complete unless it is given by one man and two women". Hearing this she went away. (pp. 47 - 48).

6. Fatimah said to Caliph Abu Bakr "Give Fadak to me because the Holy Prophet had given it to me". He demanded proof. She produced Umme Aiman and Rubāb, the freed slave-girl of the Prophet. Both gave evidence. Abu Bakr said, "In any case this evidence is not enough. The evidence should be of one man and two women". (page 48).

7. Fatimah went to Caliph Abu Bakr and enquired, "When you die who will be your successor"? He said, "My issues". Fatimah said, "Then how is it that despite our presence you have become the successor of the Holy Prophet". He said, "O daughter of the Prophet! By Allah I have not inherited gold or silver or any other thing from your father". She said, "Khyber is our share and Fadak is a

gift to us". He said, "O daughter of the Prophet! I have heard from the Holy Prophet, "This source of living is till my life. After me, it should be distributed among the Muslims". (page 48).

8. The verse "*Since you did not have to exhaust your horses and camels (or even fight)*", pertains to Fadak and such other areas of Arabia, which were exclusively reserved for the Holy Prophet. (page 49).

9. After this in the year 210 A.H. Amirul Mo'minin, Mamun Abdullah bin Harunur Rashid ordered restoration of Fadak to the descendants of Fatimah and wrote about it to Qāsim bin Ja'far who was his Governor in Medina:— "By virtue of his position in the religion and being a near kinsman of the Holy Prophet, Amirul Mo'minin is apt to abide by his Sunnah and enforce his commands, and to give over anything that he might have bequeathed to anyone as charity or gift. The succour and protection of Allah is in favour of Amirul Mo'minin and by every act, he aims at His Pleasure.

"The Holy Prophet had gifted Fadak to his daughter Fatimah. This was such a well-known matter that there was no difference about it among the descendants of the Prophet. On this basis Fadak had been demanded from Amirul Mo'minin. The disposal of this matter was very important for him by virtue of his sincerity towards the Prophet. Therefore, Amirul Mo'minin deems it proper to restore Fadak to the descendants of Fatimah, and entrust it to them so as to secure Pleasure of Allah by upholding right and justice and of the Prophet by enforcing his command. Accordingly Amirul Mo'minin orders that this be entered in his records and his officers be informed accordingly.

Since after the Prophet it was announced in every Haj that whoever had been given any charity or gift or had been promised anything should come and his statement would be accepted, and his share would be made over to him, Fatimah was more entitled to it that her statement in respect of what had been reserved for her should be taken as true.

Amirul Mo'minin has ordered his freed slave Mubarak Tabari that Fadak in its original boundaries together with all the rights appertaining to it now and also along with its working slaves, and its revenues, should be handed over to the descendants of Fatimah i.e. Muhammad bin Yahya bin Husayn bin Zayd bin Ali bin Husayn bin Ali bin Abi Talib, because Amirul Mo'minin has made them trustees for the administration of these matters.

So know that this is according to the view of Amirul Mo'minin and it has been put in his mind by Allah because of the obedience and service that he performs and of the determination that Allah gave him through the nearness that he enjoys with Allah and His Prophet. You should appraise Mubarak Tabari of this and deal with Muhammad bin Yahya and Muhammad bin Abdullah whom Amirul Mo'minin has appointed trustees in the same manner in which you had held dealing with Mubarak Tabari, and co-operate with them in the matter in which, if Allah wills, the development, improvement and prosperity of Fadak is involved, and increase of its produce is aimed at. (page 50).

The edict has been written on Wednesday the 2nd day of Zi'qadah in the year 210 A.H.

But when Mutawakkil became the caliph, he reversed the position of Fadak.

In the foregoing pages we have quoted nine extracts from Balazari's Futuhul Buldan about the properties of Bani Nuzair and Fadak. These extracts are so self-explanatory, and there is little need for any further comments. Nevertheless we deem it necessary to invite the readers' attention to the following points.

From narration 1, it is established that the properties of Bani Nuzair exclusively belonged to the Holy Prophet. He got these lands cultivated for the subsistence of his dependants.

From narration 2, it is established that since Muslims had not exhausted their horses and camels against Bani Nuzair their properties were meant exclusively for the Holy Prophet and for no one else.

From narration 3, it is established that Caliph Umar

used to say that the properties of Bani Nuzair exclusively belonged to the Holy Prophet and from them he used to defray the expenses for his dependants for the whole year.

From narration 4, it is established that Fadak was granted by Allah to His Prophet without fighting. Therefore it was exclusively meant for the Holy Prophet.

From narration 5, it is established that Fatimah said to Abu Bakr "Give Fadak to me, since the Prophet of Allah had reserved it for me". In reply she was asked to produce witnesses who were afterwards rejected.

From narration 6, it is established that Fatimah said to Abu Bakr, "Give Fadak to me because the Prophet of Allah had given it to me", which means that Fadak was in the possession and control of Fatimah from the days of the Holy Prophet and no one had the authority to deprive Fatimah of it.

From narration 7, it is established that Fatimah enquired from Abu Bakr, "When you die who will be your successor?" Abu Bakr said, "My issues". Fatimah thereupon said, "Then how is it that despite our presence you have become the successor of the Holy Prophet?", and in reply Abu Bakr said, "I have heard the Holy Prophet saying, "This source of living is till my life; after me it should be distributed among the Muslims".

A few questions arise here. First, whether after the Holy Prophet the economic necessities of Āle Muhammad would also come to an end? Secondly, whether Allah excluded Āle Muhammad from the rule of inheritance. Thirdly, is there any verse in the Holy Qur'an from which it may be established that if Abu Bakr dies his issues should inherit him and when Muhammad bin Abdullah dies, his issues should not inherit him.

From narration 8, it is established that Fadak and some areas of Arabia were exclusively reserved for the Holy Prophet.

From narration 9, an edict of Caliph Mamun has been given. He wrote to his Governor at Medina, Qāsim bin Ja'far to restore Fadak to the descendants of Fatimah. In it Mamun has clearly written that the Holy Prophet had

gifted Fadak to Fatimah. He has also written that during the days of Haj it was announced that if the Holy Prophet made any promise to someone he should say so, and the words of those making such claims were accepted and no witnesses were asked for. As such, Fatimah argued that her claim should be accepted and she should be given what had been reserved for her by the Holy Prophet. But alas, it was not done. Everyone among the common people was given according to his claim, without any witness as called for, but the daughter of the Holy Prophet, for whose truthfulness Allah revealed the verse of Purification (Vide, al-Qur'an, 33:33) in the Holy Qur'an, was made to produce witnesses, and on presentation of the witnesses also, the claim was disallowed.

TEXT

There was a son of Caliph Umar whose name was Abu Shahma. One day he stated, "I have committed fornication. Please inflict punishment on me". Umar enquired, "Have you committed fornication?" He said, "Yes". Umar got his admission in this way four times and said, "Were you not aware of its unlawfulness?" He said, "Why not?" Then Umar announced, "O' Muslims! inflict punishment on him". Abu Shahma said, "O' Muslims! anyone who had committed the offence which I have committed, whether before or after the advent of Islam should not inflict the punishment on me. Thereupon Ali stood up and said to Imam Hasan, "Get hold of his right arm" and he got hold of his right arm. Then he said to Imam Husayn, "Get hold of his left arm", and he got hold of his left arm. Ali gave him seventy lashes and when Abu Shahma became unconscious Ali said, "When you meet Allah, tell Him that you were whipped by one who had never been liable to punishment". (Izalah, vol. II, page 312).

COMMENTS

First of all we would say bravo to the moral courage of Abu Shahma, because he was the son of Caliph Umar, and when he committed fornication he himself admitted

the offence before the caliph and asked for punishment. Abu Shahma was a product of the social structure of the companions and he knew the mentality of that structure. He was well aware that in that society there was hardly a man who had not committed this offence in pre-Islamic or post Islamic days. Therefore for the inflictor of punishment he put the condition that he should be punished by such a person who had not committed the same offence either before or after Islam. The result was that only Ali, Imam Hasan and Imam Husayn inflicted that punishment upon him. This means that among the great companions there was none who had not committed this offence before or after Islam. Besides this when Ali had inflicted the punishment, he said to Abu Shahma, "When you meet Allah, tell Him that you were punished by him against whom no punishment was ever due". This evidently implies that Ali, Imam Hasan and Imam Husayn never committed any act in life for which any punishment could be due against them. These words of Ali are a clear proof of his own infallibility and that of Imam Hasan and Imam Husayn.

TEXT

Muslim has related through Ibne Abbas that Caliph Umar said that he went to the masjid and saw that people sitting there were saying: "Has the Holy Prophet divorced his wives?". He said, "I shall surely enquire into this matter". First he went to Ayesha and said, "Ayesha, what has become of you? You have started teasing the Holy Prophet". She said, "Umar, what has become of you? You should mind your own people". He then went to his daughter Hafsa and said, "Hafsa! You know that the Holy Prophet has no love for you, and, if I were not there, he would have divorced you". (Izālah, vol. II, page 330).

COMMENTS

From the above narration the following conclusions are drawn:

1. Disputes used to occur between the Holy Prophet and

his wives and the matter reached the stage that rumour was afloat that he had divorced his wives.

2. History shows that such events are mostly attributed only to two wives of the Holy Prophet, namely, Ayesha and Hafsa.

3. Umar did not keep away from interfering in every such matter as related to the personal, household or matrimonial life of the Holy Prophet.

4. Caliph Umar himself admits that the Holy Prophet did not have love for Hafsa and if he was not there the Holy Prophet would have divorced Hafsa.

The question arises as to what was the cause of the Holy Prophet having no love for Hafsa. Evidently it could be nothing but that she was the daughter of a hard-hearted man like Umar, and used to talk to the Holy Prophet in harsh tone. Thus, Maulana Shibli No'mani records the following narration in "al-Faruq", page 275. This narration says that once he (Umar) spoke harshly to his wife and she also answered in equal terms. Thereupon he said, "You have now reached this extent!". She retorted, "Your daughter talks in the similar harsh tone to the Holy Prophet".

Here it is also noteworthy that in Surah Tahrim (66:4), Allah has admonished these very two wives in these words, *Faqad Sagbat Quloobukuma* that is, surely the hearts of you two have gone astray.

TEXT

Umar wrote to Amr bin Ās, the Governor of Egypt, "I have come to know that you have amassed camels, goats, servants and slaves, whereas before this you had no wealth, nor is your salary so much. Then how could you get this wealth? I have with me those, who were among the first ones in Islam and they are better than you. I had appointed you only because of your performances. If you work for your gain and our loss, why should we then give you authority over us. Write quickly from where you got all this wealth. *Vassalam*".

Amr bin Ās wrote in reply: "I read Amirul Mo'minin's

letter. You have written correctly. As for your question about my wealth, its reason is that the place where I am living the things are very cheap, and often Jihad takes place. I have collected those things to which Amirul Mo'minin has referred from savings that accrue to me. So, Amirul Mo'minin, since you have invested us with authority even if misappropriation had been lawful, we would not have done so. Do not mention performances, because if we think of our abstinence, we become unmindful of your performance. As for those who are first ones in Islam, why did you not appoint them? By Allah, I have never shirked from obeying your orders".

Umar replied, "I have nothing to do with your writing and eloquence. O' group of chiefs! you grab wealth and put excuses before me, although you eat fire and acquire nothing but shame. I am sending Muhammad bin Muslimah so that he may take half of what you have".

When Muhammad reached Amr bin Ās, he sent food for him and placed it before him. He declined to eat the food. Amr said, "Why don't you eat?" Muhammad said, "You have got food prepared for us in order to lay the foundation of evil with it. If you had prepared a guest's food I would have taken it. Take away your food and bring the wealth". Next day Amr presented the wealth before him. Muhammad took for himself half of every property and gave half to Amr. When Amr saw Muhammad's share he said, "Muhammad! Can I say something?" Muhammad said, "Say whatever you like". Amr said, "Woe to the day when I was appointed governor of Umar bin Khattab. By Allah I have seen him and his father that they had wrapped on themselves garments besmeared with oil and they did not reach up to their knees while Ās bin Wā'il used to wear silken clothes". Muhammad said, "Amr, by Allah, Umar is better than you; your father and his father both are in Hell". (Izālah, vol. II, page 369).

COMMENTS

From the above long narration and from several other

similar narrations it is established that:

1. The officers of Caliph Umar, nearly all of whom were companions of the Prophet used to commit misappropriation from the public funds, and Umar used to interrogate them, and would confiscate half out of their wealth; while he also gave some officers punishment of flogging.
2. In this narration, on Muhammad bin Muslimah's taking over half of Amr's wealth, the words which Amr used about Umar and his father before Muhammad bin Muslimah expose the pre-Islamic mentality of Amr bin Ās, from which it is also established that the fact of Amr being a companion of the Holy Prophet did not prove effective for correcting his pre-Islamic mentality.
3. Observing the misappropriation committed in the public funds by Umar's officers nearly all of whom were companions, and also observing Umar's putting them to trial when a glance is cast on the so-called tradition: "My companions are all just; if you follow any of them, you will get guided", the reader gets wonder-struck and fails to decide whom to follow from among this mixed group of companions!

TEXT

Abu Umar states that the Holy Prophet had said to Urwa bin Mas'ud Thaqafi, "You are in your tribe like Sāhib-e Yāsīn in his tribe". When he died Caliph Umar wrote his elegy. (Izālah, vol. II, page 417).

COMMENTS

From this narration it is known that Caliph Umar composed an elegy for Urwa bin Mas'ud Thaqafi. This shows that he did not regard composing an elegy for a mortal to be un-Islamic in any manner.

In this connection Maulana Shibli No'mani writes the following narration in *al-Faruq*, page 271. The greatest poet of these days was Mutammim bin Nuwayrah, whose brother was killed by mistake by Khalid bin Walid during Caliph Abu Bakr's regime. This event caused him so much grief that he used to weep constantly and composed

elegies. From whatever side he passed, people gathered round him, made him recite the elegies and listened to him. While reciting the elegy he would himself weep and made all others weep. When he came to Caliph Umar the latter requested him to recite an elegy. He recited a few couplets the closing ones of which were like these: "For a long time we remained together like the courtiers of king Juzaymah and people began to remark that they would never get separated. But we did separate and then it looked as if we had never been together even for a night".

Addressing Mutammim, Umar said, "If I knew composing an elegy I would have composed one about my brother Zayd". He replied, "Amirul Mo'minin! If my brother had been killed like your brother I would never have mourned him". Caliph Umar always used to say that Mutammim condoled me as no one else condoled me". In those very days there was Khansah, another great woman composer of elegies. Her anthology still exists; it contains nothing save elegies. Scholars of literature agree that in the art of composing elegies no match for Khansah has yet been born. Caliph Umar saw her weeping and crying in the Holy Ka'bah and approaching her condoled her. When four of her sons were killed in the Battle of Qadisiyah, he sanctioned grants for all four of them in her name.

From this narration it is established that:

1. Caliph Umar requested Mutammim bin Nuwayrah to recite an elegy which proves that Umar did not regard listening to elegies as bad.
2. Caliph Umar himself saw the greatest poetess of those days, Khansa, reciting elegies in the Holy Ka'bah, weeping and crying, and went to her and condoled her, but did not prevent her from doing so.

This implies that in Umar's view to compose and recite an elegy, weeping or making others weep, even weeping and crying in the Ka'bah, was not an "innovation". That is why Umar went to the Ka'bah and condoled and consoled Khansa, but did not prevent her from what she was doing.

It is strange that if today the tragic martyrdom of the Doyen of Martyrs Imam Husayn is commemorated by weeping and wailing, it is called an "innovation" and regarded as unlawful.

TEXT

Abdur Rahman bin Awf called on Walid bin Aqaba. Walid said to him, "What is the reason for your deserting Caliph Uthman?". Abdur Rahman replied to Walid bin Aqaba, "He deserves it. You may tell him on my behalf that on the Day of 'Ainain I did not run away from fighting the unbelievers, ('Āsim says the Day of 'Ainain means the Day of Uhud), nor did I confine myself in my house during the Battle of Badr, nor did I give up the ways of Caliph Umar, and all these are true for you. Therefore I do not meet you". (Izālah, vol. I, page 150).

Imam Ahmad bin Hambal has related from Zayd bin Aslam and he from his father, who said: "The day when Caliph Uthman was surrounded by the rebels in his place "Janaiz" I was present there. That day the crowd was so huge that if a stone was thrown from above them it would fall on the head of someone or the other. I saw that Uthman held out his head from the window which was close to Maqām-e Jibrail. Then he said, "Gentlemen! Is Talha among you?". No one replied to him. He again asked, "Gentlemen! Is Talha among you?" People again remained silent and no one replied. When he said for the fourth time Talha bin Ubaydullah stood up. Caliph Uthman said to him, "Do I see you present here? I did not think that you would be among people who heard me calling thrice and did not reply". (Izālah, vol. I, page 151).

COMMENTS

From the first narration, recorded above, it is established that Abdur Rahman bin Awf had deserted Caliph Uthman. Abdur Rahman bin Awf, the companion of the Prophet, was one of the Ashra-e Mubashshirah and was a reliable associate of Caliph Umar. He had been a member of the Select Committee of six persons, which Caliph

Umar had set up to choose a caliph after him. He had given the right of veto to Abdur Rahman bin Awf laying down that if for the candidates the votes were equally divided the caliph would be he who was supported by Abdur Rahman. Abdur Rahman was also son-in-law of Caliph Uthman, and he was the one who made Uthman the caliph. From the mother's side Abdur Rahman belonged to Bani Umayyah. The family, lineal, and personal relations of Abdur Rahman with Uthman showed their effect in the appointment of the caliph, and Uthman was accordingly made the caliph. In spite of all this, Abdur Rahman had separated himself from Uthman because of his wrong policies, so much so that he had boycotted Uthman. Dr Tahā Husayn of Egypt writes in "al-Fitnatul Kubra", Urdu translation page 180:

"Abdur Rahman became opponent of Uthman in both temporal and religious matters. Then this opposition grew beyond limit and he boycotted Uthman. He neither met him nor was on speaking terms with him".

From the above mentioned first narration it is also established that Uthman had run away from the battle-field in the Battle of Uhud. During the Battle of Badr he was sitting in his house. Replying to both these charges the Sunni scholars advance defence on his behalf but from the above narration it is established that Abdur Rahman bin Awf regarded both these acts as evil. That is why he taunted him with these two charges. From the other narration it is established that Talha was included among those, who had besieged Uthman's house. Talha was also a companion of the Prophet, was among the ten great ones and a member of the Select Committee constiuted by Caliph Umar. In the appointment of the caliph he was on the side of Uthman. In spite of all this he was so disgusted with Uthman's policies that joining Uthman's opponents and those who had surrounded him, he incited them to rise against Uthman.

TEXT

During the Battle of Uhud when Satan incited the

people to run away, Uthman, too, was among those very persons who had run away, but Allah's Mercy condoned it, and He pardoned this sin. Its details are given in the Holy Qur'an. (Izālah, vol. II, page 435).

COMMENTS

1. From the above narration it is established that in the Battle of Uhud Uthman had run away from the battlefield, and from the other narrations it is established that he came back to the Holy Prophet only after three days.

2. From the words of this narration the author intends to create the impression that Satan had incited the people to run away from the battle and that afterwards Allah pardoned this sin of theirs.

3. According to the Holy Qur'an and Hadith to run away from the battlefield was the worst of all crimes, because by running away during the battle the Holy Prophet's life was in danger.

4. If the so-called tradition "All the companions are just, if you follow anyone of them, you would get guided" be kept in view, then it is worth considering how the companions, who ran away from the battle, leaving the Holy Prophet, even though at the incitement of Satan, can be regarded as just, and if they are followed what we would learn from them except running away.

5. If Satan could incite some people to refrain from performing an obligatory act like fighting for a holy cause, he must have also incited them to refrain from performing other religious obligations, and how can it be proper to regard such a person as the representative of the Holy Prophet and a Khalifa-e Rāshid.

TEXT

Ayesha relates. "One day the Holy Prophet was lying in his house with his thighs (or she said shins) laid bare. Abu Bakr sought permission to come in. The Holy Prophet allowed him and kept lying in the same state. Abu Bakr talked for a while and went away. Thereafter, Umar sought permission. The Holy Prophet allowed him as well, and

kept lying in the same state. He, too, talked a while and went away. Then Uthman sought permission. Now the Holy Prophet sat up, properly dressed himself, and covered his shins. Uthman came in and left after some talk with him. Ayesha says that when he had gone I said, "Abu Bakr came, but you paid no heed. Umar came but you paid no heed. When Uthman came you sat up and set your dress right". The Holy Prophet said "Why should I not feel shy with this man, with whom angels also feel shy". (Izālah vol. I, page 193).

COMMENTS

The narrator of the above report is Ayesha. Here the question arises whether covering the shin, which is a part of the body, is obligatory. If it is, then why did the Holy Prophet not cover it before Abu Bakr and Umar. From the action of the Holy Prophet it appears that shin is not included in that part of the body, which it is obligatory to cover.

TEXT

It is related from Hārith bin Nawfal that Caliph Uthman performed Haj. During Haj hunted meat was brought to him. It had been hunted by one, who was not in Ehram of Haj. He ate that food, but Ali did not eat it. Uthman said, "By Allah, we neither hunted nor ordered hunting". Ali said, "Allah says: "Prohibited is that which is hunted on land so long as you are in Ehram". (Izālah vol. I, page 394).

The author says that the point at issue is that the Arabic word "*Sayd*" means sometimes "to hunt" and sometimes "whatever is hunted". Therefore each interpretation is correct in its place. It is reported from Hasan that Caliph Umar held eating of hunted meat by one in Ehram to be lawful provided that it was hunted by one not in Ehram, but Ali did not hold it lawful.

COMMENTS

From this narration the point that is clarified is that

Ali regarded eating of hunted meat during Haj in the state of Ehram, as unlawful while Uthman regarded it lawful and also ate it. The author has offered explanation on behalf of Uthman under excuse of difference of interpretation but appears to be falling in his own trap. The author himself says that the word "*Sayd*" occurring in the Qur'anic verse has two meanings i.e. "to hunt" as verb and "whatever is hunted" as noun. Evidently, the Holy Qur'an has not restricted the extent of prohibition to any one meaning of the word and therefore the prohibition must apply to both these meanings as was the stand taken by Ali, because restricting the meaning of a word of wide meanings, when there is no indication of such restriction in the construction, is not permissible under any rule of interpretation of law.

2. From the above narration we do not get any clue as to whether Uthman offered any reply to the verdict which Ali gave to the effect that eating of hunted meat in the state of Ehram for Haj is unlawful or he atoned for his error, though even for minor lapses there are prescribed atonements.

3. However, it is also established here, that despite being known as the "Compiler of the Holy Qur'an", Uthman was unable to appreciate its correct interpretation, and preferred his own opinion to clear the verdict of the Qur'an.

TEXT

Imam Ahmad has related from Hārith: "During the days of Caliph Uthman my father Hārith was posted in Makka on some duty. Uthman was coming to Makka and we went to Qadid to receive him. The people of Makka had hunted a partridge (a red-legged bird). We boiled it in water and salt and served its soup to Uthman and his men. Those people hesitated to eat it. Uthman said, "We have neither hunted it nor ordered its hunting. Those not in Ehram hunted it, and they are giving it to us to eat. What is the harm there? Then Uthman enquired, "Who disputes it?" People said, "Ali". Uthman sent for Ali, who came to him. Abdullah bin Hārith said that it seemed he

was seeing Ali that he was removing leaves from his hand at that time. Uthman said to him, "We did not hunt it, nor ordered its hunting. Those not in Eham hunted it and they are offering us to eat it. What is the harm in it?" Ali flew into a rage and said, "I put on oath everyone who was with the Holy Prophet when a leg of a wild antelope was presented to him and he said, 'We are in Eham; let those who are not in Eham eat it'. The narrator says that twelve companions stood witness to it. Then Ali said, 'I put on oath everyone who was with the Holy Prophet when eggs of ostrich were presented to him he said, 'We are in Eham, let those who are not in Eham eat it'. Then further twelve persons stood witness to it, and Uthman turned his face away from the food and went to his tent. The people of Makka ate it. However, in this matter also, the Imams of the four schools of Islamic jurisprudence support the view of Uthman. (Izālah, vol. II, page 478)

COMMENTS

From this narration it is evident that in relation to the problems of Islamic law Uthman had no knowledge of the Holy Qur'an, or of the Sunnah of the Holy Prophet. In this narration from the concluding sentence added by the author, "In this matter also the four schools of Islamic jurisprudence support the view of Uthman", it is evident that the basis of the four schools of thought rests not on the commands of the Holy Qur'an, the Sunnah of the Holy Prophet or the verdict of Ali but on preferring their own view for reasons best known to them!

TEXT

It is related from Anas bin Mālik that Huzayfah bin al-Yamān came to Caliph Uthman. He had been fighting against the Syrians on the side of the people of Iraq during the conquest of Armenia and Azerbaijān. Huzayfāh got puzzled with those people's differences about the recitation of the Holy Qur'an and said to Uthman, "Amirul Mo'minin! Do something for those people before they

begin to differ about the Book like the Jews and the Christians". Uthman set up a committee headed by Zayd bin Thabit to prepare the copy of the Qur'an. He sent word to Ummul Mo'minin Hafsa saying, "Send the Holy Qur'an to us. We will get two copies of it made and return it to you". Hafsa sent it to Uthman. Uthman ordered Zayd bin Thabit, Abdullah bin Zubayr, Sa'd bin A's and Abdur Rahman bin Harith bin Hisham to copy it and said to the above three Qurayshites: "When there is a difference on any point between you and Zayd bin Thabit, then write according to the language of the Quraysh because the Holy Qur'an has been revealed in their language". They did accordingly. When they finished copying Uthman got Hafsa's Qur'an sent back to her, and sent one copied volume each to every direction and also ordered that any other Qur'an, which was written on pages and note books should be got burnt. (This has been taken from Sahih Bukhari). (Izalah, vol. II, pp. 420 and 446).

1. In the above narration the author seems to create the impression that Uthman got only the Holy Qur'an of Hafsa copied, but from this very narration this view is falsified by the directions that Uthman gave to the three Qurayshites namely Abdullah bin Zubayr, Sa'd bin A's and Abdur Rahman bin Harith, for he said: "In case there arises any difference between you and Zayd bin Thabit, then write according to the language of the Quraysh because Qur'an has been revealed in their language", and that they did accordingly. However, it is not clear what changes were made and at what places under this direction. In any case the making of changes was definitely authorized by Uthman.

2. The head of the committee set up by Uthman for compilation of the Qur'an was Zayd bin Thabit, who was an Ansari, who had no knowledge of that portion of the Qur'an which had been revealed during thirteen years in Makka. When the Holy Prophet migrated to Medina, Zayd bin Thabit used to play in the streets. That is why Abdullah bin Mas'ud declined to adopt the Qur'an compiled by Zayd bin Thabit saying "I had learnt 70 chapters of the

Holy Qur'an from the Holy Prophet at a time when Zayd bin Thabit used to play in the streets of Medina. The result is that about the Qur'an that was revealed in Makka, Zayd had no knowledge at all, while during the days when the rest of the Holy Qur'an was revealed during the eleven years of the Holy Prophet's life in Medina we see Zayd playing in the streets and he had not attained the age of puberty by then.

3. The other member of this committee was Abdullah bin Zubayr who was born in Medina as the first-born child among the Muhajirs. It is obvious that he had not been born when Qur'an was being revealed in Makka and in Medina too up to the end of the revelation of Qur'an he had not attained maturity.

4. Not to include in this committee the foremost persons like Ali bin Abi Talib, the most learned of the learned, and Abdullah bin Mas'ud, and Abdullah bin Abbas — the commentator of the Qur'an, and to entrust such a great task to Zayd bin Thabit and Abdullah bin Zubayr, who were minors up to the close of the revelation (i.e. up to the demise of the Holy Prophet) could have been based only on some political considerations.

5. The following statement occurs in *Tarikhul Khulafa* of Allamah Jalaluddin Suyuti, page 176, "He (Ali) was a great divine, well-known warrior, matchless ascetic and reputed orator. He was among those who had compiled and arranged the Holy Qur'an and presented it before the Holy Prophet". This implies that Ali had compiled the Holy Qur'an during the lifetime of the Holy Prophet and had read it out to him.

In the same book, *Tarikhul Khulafa*, page 182, there is this narration: Tibrani has in "Awsat" and "Saghir", related from Umme Salma, the Mother of the faithful, that she heard the Holy Prophet saying: "Ali is with Qur'an and Qur'an is with Ali, and after separating from me both of them would join me at the Cistern of Kauthar".

As for Uthman's ordering that except the Qur'an that he had collected any other Qur'an which was written on pages and note-books should be burnt, we have already

shown that Abu Bakr had got five hundred traditions burnt. About burning of the pages of the Holy Qur'an and of traditions only competent ulema can pass verdicts. We refrain from saying anything in this behalf.

TEXT

Imam Mālik says that a woman was brought before Caliph Uthman. She had given birth to a child after six months. He ordered her to be lapidated. Ali said to him. "She is not liable to lapidation, because Allah says, *"The period in which his mother bore and suckled him lasted for thirty months"* (Surah al-Ahqaf, 46:16) and at another place he says: *"Mothers should suckle their children for two complete years if the father wants them to complete this term"*. (Surah al-Baqarah, 2:234). Therefore the period of pregnancy would be six months and therefore she shall not be liable to lapidation. He sent a man after her but learned that she had already been lapidated. (Izālah, vol. II, page 451).

COMMENTS

1. The caliph of the Muslims who was also called the compiler of the Holy Qur'an was not aware of the verse wherein the period of pregnancy and suckling has been clearly laid down.
2. Caliph Uthman did not have the capability to deduce a solution to any problem from the Holy Qur'an or the Sunnah, and did not consider it necessary to consult Ali in any matter. If he had referred this case to Ali, an innocent woman would have been spared lapidation.
3. As a consequence of the wrong decision of Uthman an innocent woman was lapidated. How can Uthman be exonerated from this ruthless killing. To cover a ruthless killing under the guise of error of judgement is different, while the demand of the law of Islam for culpable homicide is something else.

TEXT

In the second category is the conquest of Africa by

Abdullah bin Sa'd bin Abi Sarh. In consideration for those conquests Caliph Uthman had posted him as Governor of Egypt and had promised to give him the khums acquired through his efforts. (Izālah, vol. II, p. 453).

COMMENTS

Abdullah bin Sa'd bin Abi Sarh was the foster-brother of Caliph Uthman. About him we quote the following extract from Maulana Abul A'la Maududi's famous book "Murtad ki Saza", (Punishment of an Apostate) pp. 15 – 16.

It is related from Abdullah bin Abbas that Abdullah bin Abi Sarh used to write for some time the revelations. Then Satan incited him and he joined the unbelievers. When Makka was conquered the Holy Prophet ordered that he should be killed but afterwards Uthman sought protection for him, and the Holy Prophet granted him protection. About this last mentioned matter we get the following fact in the narration of Sa'd bin Abi Waqqas: "When Makka was conquered, Abdullah bin Sa'd bin Abi Sarh sought protection under Uthman. Uthman brought him to the Holy Prophet and said, "O' Prophet of Allah! Accept Abdullah's allegiance. The Holy Prophet raised his head, looked at him and kept quiet. It happened three times. It was after the third time that he accepted his allegiance. Then the Holy Prophet turned towards the companions and said, "Was there not among you a good person, who, when he saw that I kept back my hand for allegiance, should have killed this man?". The people said, "O' Prophet of Allah, we did not know what you meant. Why did you not wink?". Thereupon the Holy Prophet remarked: "It does not behove a Prophet to wink". (Sunan Abi Daud).

Thus, from the narration of Maulana Maududi, it is established that accepting allegiance of Abdullah bin Sa'd bin Abi Sarh was not to the liking of the Holy Prophet, rather he liked that during the interval when he had kept his hand back from accepting allegiance some one should have killed him.

In the same context the following extract from the well-known book "al-Fitnatuul Kubra", by Dr Tahā Husayn of Egypt page 160 is worthy of perusal. The esteemed readers would very well assess the character of Abdullah bin Sa'd bin Abi Sarh after his re-entry into Islam.

Dr Tahā Husayn writes: "Abdullah bin Sa'd was not a truthful person. The Muslims were also not happy with him. This is the man who committed excess against the Holy Prophet and derided at him beyond limit. Then Holy Qur'an held him unbeliever and condemned him. Deriding the Holy Qur'an he used to say: "Like Allah, I would also reveal Qur'an". Abdullah was declared liable to be killed on the day of the conquest of Makka, but Uthman made him Muslim and took him to the Holy Prophet. There is no doubt that the Egyptians were not happy with Abdullah's actions. He extorted wealth from them towards which Amr bin Ās referred. It is gathered that Abdullah made such demonstration of superiority over Egypt's non-Quraysh Arabs as had made them his severe opponents and awfully disgusted. They complained of him to Uthman. Uthman sent him letter of admonition wherein he severely warned Abdullah and ordered him not to do that with which the subjects were not happy. But Abdullah paid no heed to it, and on the contrary punished the complainants, and beat one of them so much that he succumbed to his injuries. Thereafter, not only the Egyptians became angry but the esteemed companions also got enraged, and brought pressure to bear upon Uthman, who deposed him".

From the above narration the following points emerge:

- (1) Abdullah bin Sa'd was not a truthful person.
- (2) Muslims were also not happy with him.
- (3) He committed excess over the Holy Prophet, mocked at him beyond limit.
- (4) The Holy Qur'an declares him unbeliever and condemned him. (Vide Surah al-An'am, 6:93).
- (5) Ridiculing the Holy Qur'an he used to say that like Allah he would also reveal Qur'an.

- (6) He extorted wealth from the Egyptians beyond their capacity.
- (7) He demonstrated superiority over the non-Quraysh Arabs.
- (8) On people's complaint Uthman sent him letter of admonition and warned him severely, but he paid no heed to the warning of the caliph. On the contrary he punished the complainants, and beat one of them to death.

In short this is the man whom Uthman made Governor of Egypt and promised to give him in reward the khums of Africa. In the discussion on khums and "Fa'y" we have shown that by order of the Holy Qur'an, such properties were exclusively the right of the Holy Prophet, his descendants, kinsmen, the orphans, the needy and wayfarers. However, Abu Bakr had taken over these properties in his control saying that as caliph he would spend them in the same manner as the Holy Prophet used to spend. After Abu Bakr, Umar took possession of these properties as caliph and, as we have shown in the discussion on Fadak, khums and fa'y, he dropped out from these properties the share of the Holy Prophet and his descendants and kinsmen. After this, when Uthman became caliph, he also, acting on the lines of the two caliphs, took possession of their properties. Despite there being clear command in the Holy Qur'an about these properties the two caliphs as well as Caliph Uthman gave nothing from it to the descendants of the Holy Prophet. The limit of Uthman's boldness is that despite clear command in the Holy Qur'an he dropped out from these properties the share of the descendants of the Holy Prophet, but made over the khums of the entire Africa to one, who had been an apostate. This treatment is worthy of notice.

TEXT

Baihaqi has related from Saib bin Yazid that during the days of the Holy Prophet, Abu Bakr and Umar, the first Azan on Friday was performed when the Imam Jama'ah (leader of the congregation prayer) ascended the

pulpit. When Uthman became caliph, the crowd of the people became large. He added one Azan and the same is being followed up till now. (Izālah vol. II, page 459).

COMMENTS

Caliph Umar introduced many innovations in Islam during his caliphate, for example in the Azan of dawn prayer, he added the sentence "*As-Salato Kbairum minan Naum*" (Prayer is better than sleeping), introduced "*Tarāwih*" during Ramazan. Similarly he did many other things of this nature that are all written in the books of history. In the same way Caliph Uthman also, acting on the lines of Caliph Umar, added one Azan, which according to the author did not exist in the period of the Holy Prophet nor during the caliphate of Abu Bakr and Umar.

TEXT

No'man bin Bashir has related from Ayesha who said that the Holy Prophet said: 'O' Uthman, if Allah makes you caliph over these people and the hypocrites try to make you take off this shirt, which Allah has let you put on, you should never take it off". The Holy Prophet uttered this three times. No'man says that he said to Ayesha, "Why did you not tell this tradition to the people?". She said, "By Allah, at that time it had completely gone out of my mind". (Izālah, vol. II, page 463)

The narrators of this tradition are two. One is No'man bin Bashir and the other is Ayesha, the Mother of the faithful. About No'man bin Bashir we have already shown, in the discussion on the qualifications for caliphate, that this man belonged to the tribe of Aws and was among the Ansar of Medina. He is the man who in the Saqifah paid allegiance to Abu Bakr first of all, because of his jealousy for the tribe of Khazraj. He was pro-Umayyad. He took the blood-stained shirt of Uthman and the chopped off fingers of Nā'ilah, the wife of Caliph Uthman, to Mu'awiyah in Damascus and Mu'awiyah hung them on the pulpit in the Masjid of Damascus and thus incited the people to fight against Ali.

The second is Ayesha. Her opposition to Uthman is among the accepted facts of history, which it is not necessary to recount here. The above tradition which has been attributed to the Holy Prophet runs counter to the historical realities. In the whole of his reign Uthman placed over the people, individuals from among Bani Umayyah, who were evil-doers and forsakers of Islam. Eventually the Muslim community became disgusted with them and brought Uthman to bay and surrounded his house. This siege continued for forty days. Ali and the esteemed companions tried their best to counsel Uthman so that the Muslims might get rid of these tyrants. They advised him to appoint pious and noble companions as officers, but Uthman did not listen to anyone. Consequently the people killed him. These were the causes that led to Uthman's assassination.

Caliph Umar had also several times prophesied during his caliphate that if Uthman was made caliph he would impose Bani Umayyah on the heads of the people and the people would kill him. In other words Uthman's misdeeds and pro-Umayyad activities were the causes of his murder.

In the above tradition such a saying has been attributed to the Holy Prophet that if it be regarded as correct it would mean suspension of the law of crime and punishment which is unacceptable to reason. It is also against reason that the action of the person, whom Abdur Rahman bin Awf had made the caliph, should be attributed to Allah and in this way he be granted full authority to impose his relations on the heads of Muslims.

The last portion of this tradition is this: I said to Ayesha, "Why then did you not tell this tradition to the people". She said, "By Allah at that time it had completely gone out of my mind". It is no wonder at all that Ayesha forgot this tradition. On all such occasions she was wont to forget things out of expediency. For example, there is clear command in the Holy Qur'an, "*O wives of the Prophet! Do not get out of your houses*", and there is the tradition of the Holy Prophet that "The dogs of Hawwab would bark on one of my wives". Ayesha had forgotten all

these purposely and they came to her mind only when it was too late and thousands of innocent Muslims had been sacrificed at the altar of the Mother of the faithful.

TEXT

Abu Sa'id stated that Uthman disliked people of Egypt coming to Medina or said something like that. The people of Egypt came to Uthman and said, "Fetch the Holy Qur'an". He got it. They said, "Open chapter Yunus". He began reciting it. When he reached the verse, "*Ask them: Have you considered that out of the sustenance which Allah has given you, you made some of it lawful and some unlawful? Did Allah permit you to do this or are you ascribing falsehood to him?*" (Surah Yunus, 10:59). The Egyptians said "You have appropriated the meadow. Has Allah allowed you this or have you forged a lie on Him?" He replied, "Leave it. It has been revealed in respect of this. As for the meadow, before me Umar had taken it for the camels of charity. Then the camels of charity multiplied, so I extended the meadow". Those people kept stopping him on verse after verse and he kept saying this was revealed for this etc.

Then the Egyptians questioned him about some thing, for which he had no explanation. He admitted them and said, "I seek pardon from Allah and offer repentance". Then he asked them, "What do you want?" They took pledge from him. The narration says: "I recall that Abu Sa'id said that the Egyptians got him write down the terms and took their pledge that so long as he stood by the terms they would not deviate, nor separate from unity. Then he asked, "What more do you want?" Those people said, "Grants should not be given to people of Medina. The booty should be given also to the fighters of Jihad and companions". Then the people comprising the delegation were satisfied with Uthman, and happily came to Medina with him.

Once Caliph Uthman stood up and said during a speech: "By Allah I have not found anyone better than this deputation that has come to me in respect of their

demands. Beware! Whoever has a field should get back to it, and whoever has cattle should seek subsistence from their milk. This booty is only for the fighters of Jihad and companions". People became displeased and said, "This is a trick of Bani Umayyah", while the Egyptian delegation went back home happily. They were yet on the way when they saw a rider who sometimes appeared before them and sometimes separated from them. Then he would again come to them and use abuses. People said, "It seems your matter is quite strange. Who are you?" He said, "I am a messenger of the caliph and am going to the Governor of Egypt". People searched his person and found a letter which was written to the Governor of Egypt on behalf of the caliph. It bore the caliph's seal. It was written in this letter: "Kill these people or cut their hands and feet off". They retraced their steps from that very place. Reaching Medina they approached Ali and said, "The enemy of Allah has ordered so and so about us. By Allah, now his blood has become lawful and that is why we have come back". Ali said, "By Allah, I would not co-operate with you". Those people then went to Uthman and said, "You have written so and so for us". He said, "There are two courses—either you produce two witnesses or I swear that I have neither written it nor got it written. You know that a letter can be written on behalf of another and the seal can be forged". These people said, "By Allah, Allah has made your blood lawful and you have broken the pledge and covenant". The narrator says that those people surrounded him.

Another narration says: "These people were yet on the way when a rider passed close by them. People felt suspicious about him. His person was searched and a letter which was addressed to the Governor was found with him. It was written in it: "Kill such and such persons". Those people got back from that very place and first of all approached Ali and related the matter to him. He approached Uthman with that letter and said, "This is your letter and this is your seal". Uthman said, "By Allah, I have neither written it nor have I any knowledge of it,

nor did I order it to be written". Ali said: "Whom do you suspect?" Uthman said, "I guess my secretary has played fraud, and O' Ali, do you suspect me?". Ali said, "Why are you suspicious about me". He said, "People are obedient to you". Ali said, "Then why do you keep them away from me?". The narrator says that Abu Umar bin Budail Khuza'i and Tajibi advanced towards Uthman. One of them shot an arrow at him and the other killed him with sword. Then they ran away. They journeyed during night and remained hidden in caves in the day. On reaching a town between Egypt and Syria they were hiding in a cave when a Nabti was coming with his ass and flies had entered the nose of the ass. The ass entered the cave and the Nabti also followed the ass into the cave. Finding these men there he informed Mu'awiyah who got them arrested and killed. (Izalah, vol. 2, pp. 467 - 470)

COMMENTS

In the above mentioned narrations the author has made an unsuccessful attempt to throw light on the grounds and causes of Uthman's murder but the narrations he has recorded are so incomplete that the reader cannot reach any conclusion. The causes of Uthman's murder are those which had been prophesied by Caliph Umar in these words: "If he is made caliph, he would impose Bani Umayyah on the people and the Arabs would rise against him and kill him". This prophecy of Caliph Umar proved true word by word. From the very second year of his caliphate Uthman started removing the governors appointed by Umar and appointing in the responsible position of governors those individuals from among Bani Umayyah, about whose evil doings there are verses in the Holy Qur'an, and who had at sometime forsaken Islam, and about whose killing the Holy Prophet had himself ordered during the conquest of Makka. Being disgusted with the misdeeds of these governors of Uthman the people of Basra, Kufah, Egypt and other provinces of the Islamic realm started coming on deputations and complaining against these officers to Uthman. A study of history shows

that in Medina these deputations also used to meet Ali and placed before him the tyrannies of Uthman's officers, and wanted him to get their demands redressed by Uthman. On all these occasions, Ali, acting with sympathy, high acumen and sagacity, made every possible attempt to effect a compromise between Uthman and the deputationists. Thus Uthman, too, on the counsel of Ali removed the complaints of these deputations and each of them got back to their areas with pleasure. But unfortunately before the deputations could reach their home the attempts of Ali and the conciliatory steps of Uthman turned futile. It happened like this. Being over-powered with his sentiment of nepotism Uthman not only allowed Marwan and his father to re-enter Medina but also made him his minister. This Marwan bin Hakam was the cousin and son-in-law of Uthman. The Holy Prophet had pronounced curse on his father (Hakam) and had banished Marwan and his father from Medina. Despite repeated requests Abu Bakr and Umar had not allowed these two to come back to Medina. Now this Marwan used to change the policies and orders of Uthman by his own free will, and the deputationists who went back after making compromises with Uthman with the efforts of Ali in Medina found the reverse of it on reaching their areas. Even before Uthman's orders could reach his officers, Marwan's order to the contrary would reach them. From the narration that Dr Taha Husayn has recorded on page 160 of his famous book *al-Fitnatul Kubra* it is gathered that Uthman's officers also did not pay heed to his orders. The narration is this: "It is gathered that Abdullah made such demonstration of superiority over Egypt's non-Quraysh Arabs as had made them his bitter opponents. They complained of this to Uthman. Uthman sent Abdullah a letter of admonition wherein he severely warned him and ordered him not to treat the people so harshly. But Abdullah paid no heed to it and, contrary to it, punished the complainants, and beat one of them to death".

Another cause that led to Uthman's murder was his making grants to his near relations from the public funds,

the details of which are covered in the pages of history. Those interested to see these details may refer to *Tarikh-i Tabari*, *Tabaqat-i Ibne Sa'd*, *Tarikhul Khulafa*, *al-Fitnatul Kubra*, and *Maulana Maududi's Khilafat wa Mulukiyat*.

However we give below Caliph Uthman's financial policy from *Mas'udi's Murujuz Zahab* vol. II, page 341 and *Balazari's Ansabul Ashraf* vol. V, page 25, 28, 48, 52 etc.

On assumption of caliphate Uthman followed a financial policy that was unknown to the Muslims during his predecessors' regimes. He started giving copious grants to his kith and kin and his supporters from among the Quraysh as well as to some of the members of the advisory council as a special case. Had these grants been from his private property it would not have evoked any objection, but they were given from public treasury which belonged to all the Muslims. Uthman's governors in different areas also spent the state money on the lines followed by him in Medina. Thus they spent money lavishly for their relatives, supporters and favourites.

Uthman enforced a law regarding estates whereby he provided for the rich class of people, whom he would like to favour with grants and gifts, an opportunity to indulge in activities to enhance their riches. This happened when he allowed the people to transfer their lands which they had got from the booty and purchase lands near the places where they lived.

Thus anyone who owned land in Iraq, Syria or Egypt could sell it to anyone who had land in the Hijaz or anywhere else in the Arab territories. The rich people lost no time in availing of this law. They purchased lands in the conquered territories with their accumulated wealth and exchanged their lands in the Hijaz with those in the conquered territories and procured slaves and free men to work on these lands. In this way the riches of this class of the people, who aspired for power and were greedy of authority, increased enormously and made them more powerful.

Mas'udi and others have given some instances of these huge riches at that time. The wealth of Zubayr reached

fifty thousand dinars, one thousand horses, one thousand slaves and lands and farms in Basra, Kufah, Egypt and Alexandria. The revenue income of Talha bin Ubaydullah from Iraq was one thousand dinars per day or more, according to some writers. The estate of Abdur Rahman bin Awf contained one hundred horses in addition to one thousand camels and ten thousand sheep which he owned. On his death one fourth of his wealth was valued at eighty four thousand dinars. When Zayd bin Thabit died he left behind such a big quantity of gold and silver that it was cut with axes. Besides that the other property and estates left by him valued at one hundred thousand dinars. Ya'la bin Maniyah died leaving behind five hundred thousand dinars and lands and farms valued at three hundred thousand dinars. As for Uthman himself, on the day he was killed he had with his treasurer, one hundred and fifty thousand dinars and one million dirhams while his farms at Wādiul Qura, Hunayn, etc. were valued at one hundred thousand dinars. Besides this, he left behind a large number of horses and camels. He gave away the marketplace of Mehzun in Medina to Hārith bin Hakam, and the estate of Fadak to Marwan bin Hakam. He donated the khums of Africa amounting to five hundred thousand dirhams to the same Marwan bin Hakam, and this was the same man who, as already mentioned, had been exiled from Medina by the Prophet. This Marwan had become Uthman's son in law as the caliph had married his own daughter to him. As against these undeserved bounties on members of his own tribe, Bani Umayyah, the caliph's treatment with some of the notable companions of the Prophet was most detestable. Uthman was informed that Abuzar, one of the most eminent companions of the Prophet sat in Masjidun Nabi and recounted the evils of the reigning caliph, at the same time reminding the people that, if they had followed Ali and the Ahlal Bayt as was commanded by the Prophet, they would have deserved the blessings of Allah. Uthman exiled Abuzar to Syria. In due course the governor of that area Mu'awiyah also reported that Abuzar was instigating the people to rise

against the caliph, whereupon Uthman ordered Mu'awiyah to send back Abuzar to Medina, and Mu'awiyah sent him back on a very uncomfortable camel so that when Abuzar reached Medina both his thighs were bleedings. Some time afterwards Uthman ordered Marwan to turn Abuzar and his daughter out to Rabzah and also ordered that no one should see him off. Abuzar died there in a state of complete loneliness and extreme misery. Next, when Uthman took up the compilation of the Qur'an he got one copy prepared according to the arrangement he had made, and after collecting all other copies from wherever they existed he got them burnt. In this connection he asked Abdullah bin Mas'ud, another distinguished companion of the Prophet, residing at Kufah, to surrender his copy of the Qur'an, but Abdullah bin Mas'ud declined to part with the copy whereupon Uthman ordered the Governor of Kufah, to arrest him and send him to Medina. On his reaching Medina there was exchange of hot words between him and the caliph, under whose orders people dragged away Abdullah bin Mas'ud from his presence so cruelly that two of his ribs were broken.

Another noted companion victimized by Uthman was Ammar bin Yasir. After his scurrilous talk with Uthman, Abdullah bin Mas'ud lived quietly in Medina and when he died Ammar bin Yasir offered his funeral prayer and buried him without informing the caliph of his death because that was Abdullah's dying wish. When Uthman came to know of his death and learned that Ammar had performed his funeral rites he was very angry with Ammar. Again, Miqdad, another noted companion of the Prophet, with whom Uthman was not happy because of his outspoken love for the Ahlal Bayt, died and Ammar performed his funeral rites without informing the caliph. These and similar other events extremely exasperated the caliph against Ammar and he rebuked him severely.

In short, it became well known that the caliph had no regard for the companions who had till now been generally revered for their high positions before the Prophet. He paid no consideration to merit or efficiency of the workers

but removed them only to replace them by men from Bani Umayyah who were well-known for their evil qualities. The caliph was freely using the public treasury for showering bounties on his own kinsmen and relatives. This resulted in a general revolt against him from all quarters. Eventually Uthman was killed by insurgents who rose in protest against his misdeeds, thronged into Medina from all sides and having kept him confined to his house for forty days and finally killed him. There was a great commotion in the city and for five days after his assassination there was no caliph at all. Ultimately those in the control of the affairs decided to beg Ali to accept the caliphate. Here are Ali's own words taken from the Sermon of Shiqshiqiyah: "At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Hasan and Husayn were getting crushed and both the end of my shoulder garment were torn. They collected around me like the herd of sheep and goats". In short, in response to these compelling circumstances Ali consented to grace the caliphate with his acceptance, as he could not see Islam which he had nurtured with his sweat and blood falling prey to disruption in this manner. In this way the matchless hero of Islam and the unflinching adherent of the Prophet was again dragged into active service of his cherished religion after a quiet and segregated life of twenty four years or so. It is significant to mention here that both Talha and Zubayr, about whom some further details would be described later, were included among the notables who paid allegiance to Ali as caliph and as head of the Muslim State swearing their support and fealty to him in that position.

A word is necessary at this stage to explain Ali's principle of action in this matter. It is only that for Ali the interest of Islam was the dearest of all other considerations. So long as there was no danger to Islam, Ali would not mind who the caliph was. In fact whenever he was consulted — and he was consulted in many difficult situations which baffled the ruling caliph — he would offer the

most appropriate and wholesome advice in the matter of the problem placed before him. On these occasions the facts that he had been deprived of caliphate, or that his wife Fatimah had been denied her rightful share of inheritance in the well-known estate of Fadak, did not deflect him from watching and catering to the intrinsic interests of Islam, or prompt him to withhold his co-operation with the ruling caliph. This was the keynote of his career throughout the three caliphates that preceded him, and speaks eloquently of his keen love for Islam, and his staunch adherence to the principles of altruism and selflessness of the highest order in the face of the severest trials and tribulations.

Ali co-operated with the first three caliphs only in the interest of Islam. In fact on many occasions he openly and actively helped the reigning caliphs by guiding them on the correct lines and offering his sincere advice for the conduct of affairs of the State. This was indeed a great political stroke of Ali that in order to save Islam from degenerating into a movement for mere worldly power he did not resort to arms for establishing his right to the caliphate but left it to the caliphs one after the other to carry on as rulers vouchsafing his personal help to them whenever it was needed for the support, advancement, betterment or upkeep of Islam — its principles and practices.

The companions in Medina particularly the companion who had placed the crown of caliphate on Uthman's head namely Abdur Rahman bin Awf who was also his son-in-law, and a member of the Select Committee constituted by Caliph Umar for appointment of a caliph had become disgusted with his wrong policies and the oppression of his officers. It is truly depicted in Dr TahāHusayn's *al-Fitnatul Kubra*, page 216. The narration says: "It is also related that Abdur Rahman bin Awf said to Ali "If you so desire, get your sword and I also get my sword, because he (Uthman) has gone back on the words he had given me". Similarly it is also related that when he was in his death bed he said to some of his friends: "Before his (Uthman's) committing excesses you should stretch out your hands".

The next narration of this series which shows indignation of the companions of Medina against the wrong policies of Uthman may also be seen in Dr Tahā Husayn's words. He writes in *al-Fitnatul Kubra*, page 249: "Historians state that such treatment was meted out to the people at the hands of Uthman in 34 A.H. that worse than that could hardly have been done by anyone. The companions noticed and heard all this, but except the small group comprising Zayd bin Thabit, Abu Asyad Sa'idi, Ka'b bin Malik, and Hassān bin Thabit, no one stopped or resisted it. Of course the companions in Medina wrote letters to the companions spread over all the borders saying: "Come to Medina and mend the deteriorated conditions of caliphate. You have gone out of home for jihad but jihad is behind you (at home). Come back to Medina for the sake of protection and preservation of religion. Authority has become a great mischief for the religion".

The conclusions that emerge from the above two narrations are summarized below:

1. Abdur Rahman bin Awf's saying to Ali "You should get your sword and I get my sword, because Uthman has gone back on the words he had given me" and his saying to some of his friends in his dying condition, "before Uthman's committing any excesses, you should stretch out your hands", show clearly that the matter had advanced so far that even the son-in-law of Uthman and he who had made him caliph was suggesting his being murdered.
2. According to the second narration of Dr Tahā Husayn in the view of the companions in Medina, authority had become a great mischief for religion. For this they wrote letters to the companions busy in jihad on the borders, calling them back, so that instead of engaging in jihad on the borders they should conduct jihad against that authority which had become a great mischief for religion, mend the deteriorated conditions of the caliphate, and protect and preserve religion.

Out of the author's narrations, quoted by us from pp. 467 - 471 of *Izālah*, we quote the last narration so that the readers may arrive at their own conclusion.

The narrators say that Abu Amr bin Budail Khuza'i and Tajibi advanced towards Uthman. One of them shot an arrow at him and the other killed him with sword. Then they fled. They journeyed during night and remained hidden in caves in the day. On reaching a town between Egypt and Syria they were hiding in a cave when a Nabti was coming with his ass and flies had entered the nose of the ass. The ass entered the cave and the Nabti also followed the ass into the cave. Noticing these men there he informed Mu'awiyah's officer, and Mu'awiyah got them killed.

From the above narration it gets clearly established that Uthman had been killed by Abu Amr bin Budail Khuza'i and Tajibi whom Mu'awiyah got arrested and killed. As such what is the justification for laying the blame of Uthman's murder on Ali and for the Battle of Jamal and Siffin that was fought against him when as a result of those battles more than one hundred thousand Muslims were killed on both the sides including countless companions. How can those people, who laid this blame on Ali, escape the responsibility for these battles.

It is proved from history that in the Battle of Siffin, on Ali's side there were seven hundred of those companions who had fought in the Battles of Badr and Uhud in the company of the Holy Prophet, and this conflict is an event of that period which is called the best period and these are the performances of those who are said to fall under the category of the saying: "The companions are all just . . .".

TEXT

Ahmad has related from Sho'bah and he from Qatadah and he from Abdullah bin Shaqiq who said: Uthman forbade the people to perform *Tamattu'* (Umra before Haj) while Ali pronounced "*Talbiyah*" (*Labbayk! Allabuma Labbayk! I stand up for Your service O' God!*) in *Tamattu'*. Uthman said something to Ali. He replied. "Do you know that the Holy Prophet used to perform *Tamattu'*. He said, "Yes; but we were then in a state of fear". Sho'bah says, "I enquired from Qatadah, "Fear for

what" and he replied, "I am not aware".

Ahmad has related from Abdullah bin Zubayr who said: "By Allah, we were with Uthman in Hajfah and there was a group of Syrians with him; among them was Habib bin Muslimah as well. Tamattu' was discussed before Uthman. He said, "The most perfect Haj and Umrah is that both should not be performed during the months of Haj. Therefore if you perform Umrah afterwards and have the honour of visiting the House of Allah twice that would be preferable, because Allah has given you plenty of wealth. Ali was feeding the camel in the middle of the valley. He got news of Uthman's statement. He came and stood before Uthman and said, "You want to restrict the Sunnah that was made current by the Holy Prophet and to withdraw the permission that is allowed by Allah through His Book, and you prevent the people from it, although it has been made lawful for the needy and those who come from afar". Then Ali performed intention for Haj and Umrah together. Uthman turned towards the people and said, "Did I forbid it? I did not forbid it, but I had merely expressed an opinion; whoever may like to act upon it may do so and whoever may not like it may not do so". (Izalah, vol. II, p. 477)

COMMENTS

We have already commented on many other traditions like the above two narrations in the previous pages and do not wish to repeat it here. Nevertheless we express our opinion with great brevity on some sentences of these narrations.

From the first narration it is evident that Ali considered Haj-e Tamattu' to be essential on the ground that the Holy Prophet used to perform Tamattu'. Caliph Uthman forbade Tamattu' against the Sunnah of the Holy Prophet saying that at that time we were in a state of fear". When the narrator of this report, Sho'bah, enquired from Qatadah, 'From what was this fear?' he replied that he did not know it. From this it is evident that Uthman used to change the Sunnah of the Holy Prophet by his own

opinion for which there was no ground.

As we have stated in the previous pages, Mut'atul Haj and Mut'atun Nisa were prohibited by Umar during his caliphate, although in the days of the Holy Prophet and Abu Bakr it was lawful and current. In this matter Uthman followed only Umar leaving the Sunnah of the Holy Prophet and the practice of Abu Bakr. Contrary to this, Ali followed the Sunnah of the Holy Prophet and opposed every matter that was introduced against the Sunnah of the Holy Prophet by order of any of the three caliphs. In fact by declining to follow the practice of the two caliphs, Ali gave up the office of caliphate. In other words, Ali opposed every such act or order of the three caliphs as was against the Sunnah of the Holy Prophet. From this it is also established that he had not paid allegiance to any of the three caliphs otherwise there was no justification for opposition of their practices.

TEXT

Ahmad has related from Salim bin Ali Jo'd that Uthman sent for some companions among whom was Ammar bin Yasir as well, and said to them: "I ask you people one thing and desire that you should speak the truth to me. I put you under oath. Do you know that the Holy Prophet gave preference to Quraysh over all people and to Bani Hashim over Qurayshites. All the people kept silent. Uthman said, "If the keys of Paradise were in my hands I would have handed them over to Bani Umayyah, so that all may enter Paradise". (Izalah, vol. II, page 479)

COMMENTS

1. From the above narration it is established that Caliph Uthman wanted to prove the justification for his nepotism and pro-Bani Umayyah policy against the Holy Prophet's giving preference to Bani Hashim over Quraysh. Further, it is also established that Uthman regarded the Holy Prophet not just but a patron of his family and pro-Bani Hashim, although there is not a single example in the history of Islam of the Holy Prophet's patronizing his

family so much so that even the enemies could not lay this blame on him.

2. This is a blame against the Holy Prophet and is an eye – opener for those, who believe in Uthman, and accord basic importance to the practice of the three caliphs in religious matters after the Holy Qur'an and the Sunnah of the Holy Prophet.

3. The concluding part of this narration exposes that limit of Uthman's partisanship beyond which no individual can imagine. He says "If the keys of Paradise were in my hands I would have handed them over to Bani Umayyah that they may enter Paradise".

4. From this narration it is also clearly proved that in Uthman's view the basic teaching of Islam i.e. fear of Allah, piety, virtuous actions and Islamic values of purification of mind had no value. Rather for entering Paradise he considered it enough to be from his tribe – Bani Umayyah.

Abu Bakr bin Shaybah has related that he knew it from Sho'bah and he from Amir bin Murrah, who said that he heard from Abu Swaleh, that is, Zakwan, and he from Suhaybe, the slave of Abbas, who said: "Abbas sent me to call Uthman. I went to Uthman. He was then giving breakfast to the people. I called him. He came to Abbas and said, "O' Abul Fazl! Allah may make you successful". Abbas said, "O' Amirul Mo'minin! May you too be successful". Uthman said, "When your messenger reached I was giving breakfast to the people and came after feeding them". Abbas said, "I remind you of Allah in the matter of Ali because he is the son of your cousin, brother-in-religion, associate of the Holy Prophet along with you, and your friend, and the husband of your wife's sister. I have come to know that you intend to stand in opposition to Ali and his companions. O' Amirul Mo'minin! Forgive me for this". Uthman said, "Among all your friends, I am very keen that if Ali desired no one else could be nearer me than he, but he does not listen to anyone against his views".

Abbas sent for Ali and said, "I ask you in the name of Allah to co-operate with your uncle's and aunt's son,

brother-in-religion, associate of the Holy Prophet along with you and your friend namely the caliph". Ali said, "By Allah, if he says I should get out of the house I shall get out, but in the matter of Allah's commands I can not be indolent". Muhammad bin Ja'far says, "I have heard it several times and narrated it several times. The authority of this tradition is flawless and reliable". (Izālah vol. II, page 480).

COMMENTS

The above narration shows that:

1. Uthman wanted to stand in opposition to Ali and his companions.
2. Uthman held that if Ali desired there would be no one near him than he, but he did not listen to anyone against his own views.
3. Ali replied that if Uthman asked him to get out of the house, he would get out, but in the matter of Allah's commands he would not remain indolent.
4. From this it is proved that Ali's difference with Uthman was only that Ali held Uthman's actions to be against Allah's commands.
5. Uthman desired that Ali should give up opposing him and become nearer to him.

Contrary to this Ali was prepared to get out of his house if Uthman so ordered him, but in the matter of enforcement of the commands of Allah he was not prepared to show any indolence, or deviate from his own view and act in favour of Uthman.

Chapter 4

The Merits and Distinctions of Ahlal Bayt

This chapter deals with the merits and distinctions of Ali and other members of Ahlal Bayt. It is the most striking chapter of this book because it contains not only the sublime merits of the Holy Family of Prophet Muhammad as acknowledged even by their opponents but also disproves the alleged merits and performances attributed by the revered author to the three caliphs in his renowned book "Izālatul Khifa 'an Khilafatil Khulafā".

In the previous three chapters we have thoroughly discussed those traditions and narrations, which the author has recorded in the above-mentioned book as grounds and authoritative versions (*nusus*) in proof and support of the caliphate of the first three caliphs namely Abu Bakr, Umar, and Uthman.

In this discussion of ours there is enough material for those who are in search of truth in the light of historical facts in an impartial and unpartisan spirit and also for those who want to arrive at a conclusion by serious thinking and properly considering the facts. The aim of this book of

ours is not to settle the issue of caliphate but since the author has said in the Preface of his book: "In these days the misguidance of Shi'aism has come openly in the forefront, and the minds of the common people have been affected by those misconceptions, and most of the people of this country have started entertaining doubts about the proofs of the caliphate of the wise caliphs". We should like to make our own views clear.

This means that the author wrote his book to dispel the so-called misguidance spread by Shi'aism and in proof of the caliphate of the three caliphs. Since this book is regarded as a masterpiece of the author against Shi'aism, we thought it proper that a reply to it should be afforded mainly through his own narrations and from Sunni ulema and their authentic books so that by an analysis of the author's theories the correct logical viewpoint should become clear and the esteemed readers may appreciate what the real position of the high claims advanced for the justification of the caliphate of the three caliphs is.

In the coming pages we shall present to the esteemed readers the traditions and definite commands which the author has recorded in *Izālah* in proof of the caliphate of Ali, the Commander of the Faithful, so that they may be viewed against the reported traditions in proof of the caliphate of the first three caliphs dealt with in previous pages. The traditions regarding Ali are so clear, unequivocal, reasoned and befitting the position of the spoken word of the Holy Prophet that we do not feel the need of any detailed comments on them. Therefore in the coming pages we would present most of the traditions and events without comments. About the veracity of these traditions suffice it to say that the author has accepted them as true and included them in his book.

From the traditions and commands in proof of the caliphate of the three caliphs which we discussed in the previous pages the readers would very well realize that the merits of the three caliphs mentioned in these traditions are such that the facts of their lives falsify them.

As men, they were not free from human frailties.

From their fancy they had been brought up by the unbelievers and they grew up in the atmosphere of heresy.

The first thirteen years after the proclamation of Prophethood were years of tribulations and trials for Islam and Muslims. During this period the real Islamic society could not be constructed. Of course, during the ten years of the Holy Prophet's life in Medina, the Muslims did get an Islamic society from which they were benefited. But even in this social order it cannot be claimed for any individual that he became totally free from the evils of human society and attained the rank of sinlessness. That is why even the three caliphs have themselves time and again proclaimed these natural weaknesses of theirs. In the previous pages we have proved through the narrations quoted by the author himself that no proof of the merits of the three caliphs mentioned in those traditions is available from the facts of their lives.

As against this, Ali's bringing up was in the lap of the Holy Prophet. From the age of two years the Holy Prophet took him in his own care and his bringing up proceeded in the Holy Prophet's lap for a set purpose. He is seen busy in prayers with the Holy Prophet in the Cave of Hira. From the age of two years upto the death of the Holy Prophet he never separated from the Holy Prophet for a single day. On the occasion of the first call to Islam namely the Da'wat-e Zul 'Ashirah (the Feast of the Kinsmen), the Holy Prophet declared him to be his brother, vicegerent, and caliph and ordered his obedience. On the occasion of Mu'âkhât (Islamic brotherhood) when the Holy Prophet created brotherly relations in Makka in pairs among Muhajirs and in Medina between one Muhajir and one Ansari; then on both these occasions he made Ali alone his own brother saying "You are my brother in this world as well as in the next". While creating the brotherly relationship the Holy Prophet had kept in view the natural disposition and homogeneity of the companions. Accordingly the companion who had greater natural inclination towards the other or with whom he was nearer in qualities was made brother of that person. That is why Umar was made

brother of Abu Bakr, Uthman was made brother of Abdur Rahman bin Awf and Talha was made brother of Zubayr. But if Ali had any homogeneity in ideas, actions and qualities with someone, it was the personality of the Holy Prophet only; that is why according to this principle on both the occasions the Holy Prophet made Ali his brother.

In the following pages we shall present the traditions recorded by the author. From then the reader would be able to realise that whatever the Holy Prophet said about the merits of Ali is corroborated by the facts of Ali's life. For example the Holy Prophet said, "I am the city of knowledge and Ali is its gate". It is corroborated from Ali's life that he was really the gate of the city of knowledge. In the entire history of man there never was born an individual who might have made the challenge "Ask me any thing before I am no more among you". The fact is that before a questioner finished his question Ali gave the reply. In this way take all the traditions in praise of Ali one by one and apply it to his life. Nowhere would you come across any contradiction at all.

Even those who do not believe in Ali's infallibility are constrained to believe him to be sinless in actions. Despite all efforts the world has failed to pick up any fault or flaw in his actions in life. The following statement of Imam Ahmad bin Hambal's son Abdullah is preserved in history: "When I enquired from my father Ahmad bin Hambal about Ali and Mu'awiyah he said, "You should know that there were many enemies of Ali. They tried to find fault with Ali but could not detect any. So they turned towards Mu'awiyah who had waged war against Ali, and these enemies of Ali praised Mu'awiyah very highly which was a trick against Ali". (Commentary by Malik Barkat Ali page 13, Moulana Maudidi's "Khilafat wa Mulukiyat", Urdu version).

In short the traditions or commands which the author has advanced in proof of the rightfulness of the caliphate of the three caliphs bear no comparison with the facts of lives of these individuals. Besides this, if there was any such tradition of the Holy Prophet or any verse of the

Holy Qur'an, then what was the justification for leaving the sacred body of the Holy Prophet without shroud or burial and instead appointing Abu Bakr as caliph through a hurried gathering in Saqifah. The queer proceedings at Saqifah and the scuffle that took place there are a good proof of the fact that the Holy Prophet had not at all given any command in favour of these individuals. It is also noteworthy that out of the numerous so-called traditions advanced by the author in justification of the caliphate of the three caliphs not a single one was advanced in Saqifah. It shows that these individuals were themselves quite unaware of their own merits. Therefore these traditions cannot be accepted as commands for proving the caliphate of the three caliphs.

As against this, the traditions narrated about the merits of Ali right from the Feast of the Kinsmen up to the Day of Ghadir are so consecutively narrated without any break that they are enough to establish that the Holy Prophet had actually given clear command for Ali's caliphate. It is wrong to hold that the Holy Prophet had entrusted the issue of caliphate to the consensus of the people or to the select because the consensus or consultation of the faulty people is also faulty. Even two hundred faulty individuals cannot jointly elect a faultless person. How can the election of the successor of a perfect person like the Holy Prophet be entrusted to the imperfect consensus of a society replete with hypocrites and full of those who were accepted as Muslims out of consolation or who became Muslims perforce on the day of the conquest of Makka.

It is very clear that the Holy Prophet had prophesied in unequivocal words the mischiefs that were to occur after him. It is impossible that the Holy Prophet who was aware of the mischiefs to occur after him in all their details and had repeatedly informed his people about them should be unaware of the dispute that was to crop up after him about caliphate, and would not afford any guidance about it. In support of these views of ours we present to the readers the following narration recorded by the author.

It is recorded in Khasāis of Abu Na'im as a narration of Ali that when Ibne Muljam wounded him he stated in his will: "The Holy Prophet had informed me of the disputes which were to crop up after him, and that I should fight the pledge-breakers, Kharajites and relentless people. Whatever has happened to me was informed by the Holy Prophet. Further, the Holy Prophet informed me that Mu'awiyah and his son Yazid will also get to the caliphate. Then Bani Marwan would get it and then Bani Abbas. The Holy Prophet also showed me the soil of the place where Husayn would be martyred. The Holy Prophet had given information about all those who are to rise against Islam".

Huzayfah says that the Holy Prophet did not leave out any mischief that was to occur up to the Day of Judgement and in which three hundred or more persons would take part but that he named them, so much so that he gave out the name of the mischief-maker, and also of his father and his tribe. Abu Daud has related it.

COMMENTS

From this narration it is evident that the Holy Prophet had prophesied in very clear words the mischiefs that were to rise soon after him so much so that the names of the mischief-makers, their father's names and the names of their tribes had also been indicated. He had also ordered Ali to fight three of these groups namely, pledge-brakers, Kharajites and relentless people. It is clear that these mischiefs, to which the author has pointed out, arose, because of the caliphate having fallen into the wrong hands and because of the lust for power. The question arises that when the Prophet had made the prophecy about the mischiefs to occur soon after him in such detail, was it not his duty to take some effective and positive steps and afford evidence to face these mischiefs and to prevent the caliphate from falling into the wrong hands? If he did not do so then, Allah forbid, he failed in the performance of his official duty. If he did afford guidance, then what was the justification or need for the proceedings at Saqifah.

In this connection we place before the readers a further narration of the author.

One who has studied the series of the battles can appreciate that when the Holy Prophet went for the holy battles he used to put some one in charge of Medina. It never happened that the Holy Prophet had gone to the battle without appointing someone in Medina. How then is it possible that when he departed from this world and left on a long journey he did not appoint any deputy of his own according to his regular practice. If you think over the actions of the Holy Prophet and his universal reforms, which were the real purpose of his Prophethood, then it will be far from the position of the Holy Prophet and impossible that despite his great efforts for the care and reform of the people he would have left the servants of Allah in confusion, and would not have made any arrangements for the preservation of Divine Message although the Holy Prophet's practice was that on return from the holy battles he himself used to appoint officers and judges and gave everyone the duties of which he was capable. By looking at these matters it becomes clear that the Holy Prophet could not have left this world for the next without appointing a caliph. (Izâlah vol. I., page 535).

COMMENTS

In the above reasoning, the author agrees that the Holy Prophet could not have left this world for the next without appointing a caliph. That is, in the author's view also for the preservation of the Message of Islam the appointment of a caliph was as necessary as the Message itself. From the above argument of the author it is also clear that the responsibility for the preservation of the Islamic Message also lies on Allah who sent it and the Holy Prophet who propagated it for 23 years, would not leave this world before making arrangement for the appointment of a caliph. It is obvious that to attribute to the Holy Prophet any shirking from his duty is absurd and one who thinks so is out of the fold of Islam.

From this discussion of the author it becomes

manifest and clearly established that the Holy Prophet had definitely appointed his caliph before his death. If this be the fact then we challenge that either, in the light of all the traditions of the Holy Prophet beginning from "He is my brother, my vicegerent, and my Caliph among you, so listen to him and obey him" pronounced in the Feast of Kinsmen and "For whomsoever I am Master, Ali is his master" pronounced on the Day of Ghadir-e Khum, in favour of Ali's caliphate, Ali should be acknowledged as the immediate caliph of the Holy Prophet or justification may be proved for the proceedings at Saqifah in the light of the author's reasoning mentioned above.

TEXT

Among others is the tradition that the Holy Prophet said: "For whomsoever I am the master, Ali is his master". (Izālah vol. I, page 52)

As when during the Battle of Khayber the Holy Prophet said: "Tomorrow I shall hand over the banner to a person who would be loving Allah and His Prophet and Allah and His Prophet would be loving him". From this saying the Muslims became aware definitely that whoever got the banner would be the lover and the loved one of Allah, and His Prophet, but they did not know that a particular individual would be honoured with that bounty. When the next day the banner was handed over by the Holy Prophet to Ali it became manifest to everyone that that man was Ali. (Izālah vol. I, page 70).

May Allah bless Ali. O' Allah to whatever side Ali turns, turn "truth" to that very side. (Izālah vol. I, pp. 158 and 548).

COMMENTS

The Holy Prophet was commissioned to Prophethood with "truth" and to follow "truth" is incumbent upon every Muslim. But about Ali the Holy Prophet said, "O' Allah turn "truth" to whatever side Ali turns", that is, Ali is the point and deviation from him would be synonymous with deviation from "truth".

Abu Ya'la has related from Umar bin Asyad, who quotes Ibne Umar as saying: "In the days of the Holy Prophet we used to say that after the Holy Prophet is Abu Bakr, then Umar, but Umar said: "Ali has three matchless merits, that is, he married Fatimah Zahra by whom he got issues also; the doors of all persons in Masjidun Nabi were closed except his (Ali's) door; and on the Day of Khayber the banner was given to him. If out of these I had only one, I would have preferred it to red-coloured camels".

COMMENTS

The above mentioned narration is related by Ibne Umar also. While recounting the merits of Ali an irrelevant clause has been unnecessarily added that is in the days of the Holy Prophet we used to say that after the Holy Prophet is Abu Bakr, then Umar". Obviously this clause has no relevance with the tradition coming next to it.

The same narration has been related from Caliph Umar as well, wherein the merits of Ali do appear but the irrelevant clause regarding Abu Bakr and Umar does not exist, which shows that this clause was fabricated later.

TEXT

At the time of Hijrah (migration) Ali slept in the bed of the Holy Prophet so that if the unbelievers attacked they would attack upon him. (Izalah vol.I, page 369).

When the unbelievers agreed upon the opposition of the Holy Prophet and his intention to migrate from Makka to Medina became firm, he said to Ali. Put on my covering sheet so that the enemies might not be aware of my departure". (Izalah vol. II, page 490)

COMMENTS

While giving an account of migration and mutual consultation of the unbelievers Ibne Ishāq has written that Jibra'il came to the Holy Prophet and said: "Tonight, do not sleep in your own bed". When darkness prevailed the unbelievers began to watch so that when the Prophet was asleep they would attack him. When he noticed this, he

said to Ali: "Put on my Hazrami covering-sheet and sleep in my bed. You will not receive any harm from the unbelievers". The Prophet used to sleep putting on that very sheet. Noticing Ali putting on the Prophet's covering-sheet, the unbelievers said, "By Allah, Muhammad is sleeping. He has his sheet on himself". The whole night they remained under that impression. In the morning Ali got up.

TEXT

Ali stated the tradition that Allah made charity unlawful for His Prophet and in lieu of that levied khums for them. Similarly for Ahlul Bayt Allah made charity unlawful and fixed khums for them. (Izālah vol. I, page 406)

Tirmizi has related from Ibne Umar that the Holy Prophet created brotherhood among the companions. Ali (having been left out) came with tearful eyes and said: "O' Prophet of Allah! you created brotherhood among the companions but I have been left out". The Holy Prophet said, "You are my brother in this world and the next world". (Izālah, vol. II, page 491)

Ali said, "O' Prophet of Allah, I notice that you are kind and generous to such and such persons but I am finding myself deprived of it. Noticing this I have lost courage. If it is due to your displeasure then from your good self I seek and beseech pardon". The Holy Prophet said, "By Allah, this delay and waiting was not for this reason. Your position to me is the same as the position of Harun was to Musa. You are my successor". Ali said: "What shall I get in succession from you". The Holy Prophet said, "Whatever the Prophets got". Ali said: "What did the Prophets get". The Prophet said, "The Book and the Sunnah". Then he added "O' Ali! In Paradise you will be with my daughter Fatimah in my palace. You are my brother and my comrade". Then the Holy Prophet recited this verse, "*Brothers on cushions opposite one another*". Then he said these friends of Allah would be watching one another on the Day of Judgement. (Izālah, vol. I, page 444)

Muhammad bin Ishaq says that the Holy Prophet left

Ali among his family and ordered him to stay with them. The hypocrites started circulating false rumours about him and said that the Holy Prophet did not take him with him as he was disgusted with him and did not give importance to him. When the hypocrites said this sort of thing, Ali took up his weapons, set off and met the Holy Prophet at a place called Jaraf, and said "O' Prophet of Allah, the hypocrites say that you left me out of disgust". The Holy Prophet said: "They speak lie. I have ordered you to stay there because of my family. Go and stay with my people and my family. O' Ali! Are you not satisfied with this that you are to me as Harun was to Musa, except that there is no Prophet after me". Ali came back to Medina while the Holy Prophet proceeded on his way. (Izālah, vol. I, page 49 and vol. II, pp. 500, 501, 505).

Imam Muslim has related through Isma'il bin Ibrahim, and from Abu Hayyan and he from Yazid bin Habban that Zayd bin Habban, Hasin bin Samrah and Amr bin Muslim went to Zayd bin Arqam. Hasin bin Samrah said to him: "You have seen better days, specially as you have seen the Holy Prophet participated in the battles and have offered prayers behind him. Please relate to us whatever you heard from him. He said, "I am now old enough and now I am a man of the bygone days. Out of what I heard from the Holy Prophet I have forgotten some and remember only in part. So accept what I remember and excuse me for what I have forgotten". Thereafter Zayd bin Arqam stated: "One day the Holy Prophet stood at the place called Ghadir-e Khum and delivered a sermon. After praise of Allah the Holy Prophet uttered pieces of admonition. Then he said, "O' people! I am also a man like you, and the time is not far away when the Messenger of Allah may come and I would respond to his call; I am leaving among you two valuable entities. One of them is Book of Allah (the Holy Qur'an). In it there is guidance and light, have it and adhere to it". Then the Holy Prophet further persuaded the people to act on the Book of Allah and thereafter said, "The second entity is my Ahlal Bayt. I remind you fear of Allah in respect of my Ahlal Bayt".

He uttered this twice. After this Hasin asked Zayd, "Are the wives of the Holy Prophet not included among Ahlal Bayt. Zayd said, "The wives are included, but in particular Ahlal Bayt comprise those persons on whom charity has been made unlawful". He asked, "Who are the people on whom charity has been made unlawful?" He said, "They are the descendants of Ali, descendants of Aqil, descendants of Ja'far, and descendants of Abbas. On these charity has been made unlawful".

The narration of Fazil, Jarir and Sa'id bin Mas'ud is also to the same effect. This much is stated in Sahih Bukhari and Sahih Muslim.

As to what has been narrated in addition to this, traditionists differ about its correctness. Some take it as correct and others totally alien. I (the author) am inclined to the view that the addition is also correct, though not to the degree of Muslim's narration. That addition is this: Hakim relates through Sulayman al-Ā'mash, he from Habib bin Abi Thabit, he from Abi Tufail, he from Zayd bin Arqam who said, "When the Holy Prophet started back from the Farewell Haj he stayed at the place Ghadir-e Khum between Makka and Medina. Under his orders the ground was cleansed and a pulpit was prepared on which he stood up and said, "It is as though the Divine call has come for me and I have responded to it. I leave among you two valuable entities each of which is better than the other. Those are the Book of Allah (the Holy Qur'an) and my progeny. Be careful as to what you should do with these two. These two would not separate from each other, and on the Day of Judgement they would join me at the Cistern (of *Kautbar*)". Then he added: "Allah is my friend and master, and I am friend and master of every Muslim". Then catching hold of Ali's hand he said, "Of whomsoever I am friend and master, Ali also is his friend and master, O' Allah, love him who loves Ali and be hostile to him who is hostile to Ali". This is the tradition.

It has been related through Salma bin Kuhl, who related from his father and he from Abu Tufail that Zayd bin Arqam said: "The Holy Prophet stopped under some

large trees between Makka and Medina. People cleansed all the land beneath the trees. The Holy Prophet took rest and then delivered a speech after the night prayer, and said: "I am leaving among you two entities. So long as you follow them you will not get misguided. Those are the Book of Allah (The Holy Qur'an) and my progeny". Then he added, "Do you know that for every Muslim I am dearer than his own life". He repeated it thrice. The people replied, "Yes of course". Then the Holy Prophet said, *Mankunto Maulabo Fa Aliyyun Maulabo*. (Of whomsoever I am the friend, Ali also is his friend).

In this very context is the tradition of Umme Salma that the Holy Prophet said, "Whoever abuses Ali abuses me". (Hakim has narrated it).

In the same context is the tradition of Abuzar that the Holy Prophet said addressing Ali: "Whoever obeyed me obeyed Allah and whoever disobeyed me disobeyed Allah; while whoever obeyed you obeyed me and whoever disobeyed you disobeyed me". (Hakim has related it).

In the same context is the tradition "Love of Ali is the sign of belief and enmity of Ali is the sign of hypocrisy". (Bukhari has related it).

In one tradition it is narrated that: "O' Ali, good tidings to him who loves you, and woe be to him who has grudge against you, and speaks lie about you". All these traditions are of similiar sense. (Izalah vol. I, page 567 - 9 and vol. II, page 503)

COMMENTS

The above quoted lengthy narrations recorded by the author serve as a document comprising numerous realities, which are analysed below for the benefit of the readers:

1. From the narration of Zayd bin Arqam it is established that on return from the Farewell Haj, the Holy Prophet during an address at Ghadir-e Khum gave directions to adhere to two entities only for the guidance of the community and its safety from misguidance, namely the Book of Allah and the Ahlal Bayt, that is, family of the Holy Prophet and about the Ahlal Bayt he reminded them twice of the fear of Allah.

2. About the inclusion of the wives among Ahlal Bayt, Zayd bin Arqam's view is that in particular the Ahlal Bayt are those for whom charity has been made unlawful.

3. In another narration from Zayd bin Arqam there are the following additional words:

At the place of Ghadir-e Khum in between Makka and Medina the Holy Prophet uttered the above mentioned tradition with the following addition. "There are the two things which would not separate from each other, and on the Day of Judgement they would join me at the Cistern (of Kauthar)", And then he added, "Allah is my Friend and Master and I am friend and master of every Muslim", Then catching hold of Ali's hand he said: *Mankunto Maulabo Fa Aliyyun Maulabo* (O whomsoever I am friend and master, Ali is his friend and master). O' Allah! Love him who loves him and be hostile to him who is hostile to him".

4. Proceeding onward the author quotes another narration of Zayd bin Arqam in the following words: "O' people, I am leaving among you two entities. So long as you follow them you will not get misguided. These two things are the Book of Allah (the Holy Qur'an) and my progeny (*Itrat*).

This means that adherence to these two things is the sole way to avoid misguidance.

5. Further on after this narration is the Holy Prophet's saying: "Do you know that for every Muslim I am dearer than his own life". He repeated it thrice. People said, "Yes". Then he said, "Of whomsoever I am friend, Ali is his friend".

6. The words that occur in this tradition of the Holy Prophet are that thrice he enquired from the people. "Am I not more entitled to be master of the lives of the believers than they themselves?". It implies: "Am I not the master with full control over you?". In reply all of them said, "Yes Of course". The master with full control is that absolute ruler whose mastership is over their lives as well. Here the Holy Prophet got it acknowledged by all that he was the master of the people, over their lives. Along with

this acknowledgement he immediately took hold of Ali's hand and said, "Of whomsoever I am *maula* (master), Ali is his *maula*". From the earlier and later context of this tradition it is evident that at Ghadir-e Khum the Holy Prophet had introduced Ali before a crowd of one lakh and forty thousand companions as the absolute master after him like himself, and not merely as a friend. Here by a wrong translation of the Arabic word "*Maula*" the author or his translator, has made the tradition to read like this. "Of whomsoever I am friend, Ali is his friend". This is nothing more than an unsuccessful attempt to minimize the importance of the event by the wrong translation of the word.

TEXT

Hākim has related from Ahmad bin Hambal that he said that so many merits as have been related about Ali have not been related about any companion. (Izālah vol. II, page 504)

It is among the continuously related traditions that the Holy Prophet said, "I am from Ali and Ali is from me. O' Allah, love him who loves him and be enemy of him who is his enemy". Zayd bin Arqam, Burayda, Imran bin Hasin, Amr bin Washshash and others have related it. (Izālah, vol. II, page 505)

COMMENTS

The above noted tradition establishes that on one side Ali's life and existence was a product of the Holy Prophet's efforts because Ali was brought up in the very lap of the Holy Prophet and on the other side the Holy Prophet's declaration that he is from Ali, is a clear acknowledgement of the fact that his mission's success and preservation had been dependent on the efforts and sacrifices of Ali.

TEXT

It is a continuously related tradition that when the verse "*O' People of the House! Allah intends but to keep off from you uncleanness, and purify you with a*

thorough purification" (Surah al-Ahzab 33:33) was revealed, the Holy Prophet sent for these five personages. This tradition has been related by Sa'd, Umme Salma, Wathilah, Abdullah bin Ja'far and Anas bin Malik. (Izalah, vol. II, page 505).

COMMENTS

In the above traditions the author, acting with brevity omitted as a measure of expediency the names of the Holy Five whom Allah has purified. It would have been good if he had given the names of the Purified Five under this verse of purification as he had written the names of the Purified Five under the verse of Mubahila (Surah Ale Imran 3:61).

TEXT

Muslim has related from 'Amir bin Abi Waqqas, and he from his father who said that Mu'awiyah bin Abi Sufyan enquired from Sa'd "Why do you not abuse Ali?" Sa'd replied, "So long as I remember the three sayings which the Holy Prophet uttered I shall never abuse him; if I could secure even one of those three, it would have been dearer to me than a flock of cattle; they as these:

1. I heard from the Holy Prophet when at the time of some jihad he had left Ali behind and he said, "You are leaving me behind among women and children", the Holy Prophet said, "Are you not satisfied that you are to me as Harun was to Musa except that there is no prophet after me".

2. I heard from the Holy Prophet on the Day of Khyber when he said, "I will give this banner to a man who loves Allah and the Holy Prophet and whom Allah and the Holy Prophet love", Sa'd said, "We all began to aspire for it". The Holy Prophet said, "Call Ali to me". He was brought. His eyes were aching at that time. The Holy Prophet gave the banner to him and Allah made him victorious.

3. When the verse, *Mubammad, say: Come, let us call our sons, and your sons, and our women and your women and our close relation and your close relation*

(Surah Ale Imran, 3:61)" was revealed the Holy Prophet sent for Ali, Fatimah, Hasan Husayn and said, "O' Allah these are my Ahlal Bayt". (Izālah, vol. II, pp. 505 – 506).

COMMENTS

In this narration Mu'awiyah's request to a great companion like Sa'd bin Abi Waqqas to abuse Ali shows that Mu'awiyah desired that everyone who met him should also, for the sake of pleasing him, abuse Ali. Politically Sa'd bin Abi Waqqas was in the anti-Ali group. In the Select Committee he was on the side of Uthman. After Uthman's murder he was among those few companions who did not pay allegiance to Ali. Despite his bias toward Umayyad and Uthman he acknowledged the merits of Ali and regarded it to be a serious sin to abuse Ali, and in spite of Mu'awiyah's desire he could not dare commit this grave sin. From this it is also established that Mu'awiyah did not feel the fear of Allah in the least in committing the biggest sin for the achievement of his political objectives.

TEXT

Hakim has related from Umme Salma that she asked Abdullah bin Jadali: Did anyone among you abuse the Holy Prophet. He said "God forbid", or some such phrase. Umme Salma said, "I have heard the Holy Prophet saying "Whoever abuses Ali abuses me". (Izālah vol. II, page 508)

COMMENTS

1. This narration has reference to the practice introduced by Mu'awiyah for abusing Ali from the pulpits in the mosques. Evidently in those days Ali was abused from the pulpits in the course of the sermon on every Friday in every mosque throughout the Muslim realm, Masjidun Nabi being no exception.
2. This practice of abusing Ali in Masjidun Nabi just in front of the sacred grave of the Prophet and from the pulpit of the Holy Prophet remained in force from the year 40 A.H. for the whole of the Umayyad period with the exception of the short reign of Caliph Umar bin Abdul Aziz.

3. At that time the quarters of the wives of the Holy Prophet were adjacent to Masjidun Nabi and their doors also opened towards the masjid.

4. That in the year 40 A.H. when this practice commenced, six of the wives of the Holy Prophet were living is established from history; particularly it is true about Ayesha who in this entire period enjoyed a central position for the companions, because people used to refer to her for solving problems of Islamic law so much so that even problems about taking bath were also ascertained from her. It is obvious that being the daughter of the First Caliph and a wife of the Holy Prophet her influence and prestige among the people is an undeniable fact. Yet it is strange that despite all these things, none of the wives of the Prophet except Umme Salma raised any voice against this obnoxious practice, neither Ayesha nor any other respected lady!

TEXT

Abu Bakr bin Ubaydullah bin Abi Malika has related from his father who said that a man came from Syria and abused Ali in the presence of Ibne Abbas. Ibne Abbas hit him with a stone and said, "O' enemy of Allah, you caused pain to the Holy Prophet, *"Verily those who cause pain to Allah and His Prophet, Allah curses them in this world and the next world, and He has allocated for them grievous torment"*. If the Holy Prophet were there you would have caused pain to him". (Izālah, vol. II, page 509)

COMMENTS

1. From this narration it is established that the mental coaching of the people of Syria in the reign of Mu'awiyah was done on hatred for Ali and almost the whole of Syria in every period of Islamic history was hostile to Ahlal Bayt. In the light of Ibne Abbas's narration above, the foundation of the Islam of these people was laid on hostility to Ali, that is, on causing pain to the Holy Prophet. In this narration the verse of the Holy Qur'an recited by Ibne Abbas is greatly worthy of attention. The

verse is: "Those who cause pain to Allah and His Prophet, Allah curses them in this world and the next world and He has allocated for them grievous torment".

It is related from Ibne Abbas that the Holy Prophet said, "I am the city of knowledge and Ali is its gate; so whoever wants knowledge should come to the gate".

TEXT

It is related from Jabir bin Abdullah Ansari that he heard the Holy Prophet saying, "I am the city of knowledge and Ali is its gate; so whoever aims at knowledge should come to the gate". (Izālah, vol. II, page 509).

His (Ali's) wise sayings are so numerous that they cannot be counted; and how can it be when the Holy Prophet said "I am the city of knowledge and Ali is its gate". (Izālah, vol. II, page 531)

It is related from Ayesha who said that the Holy Prophet said, "Call the Chief of Arabia to me". I said, "Are you not the Chief of Arabia". He said, "I am the Chief of all human beings, while Ali is the Chief of Arabia". (Izālah, vol. II, page 509)

It is related from Ali that in connection with the commentary of the verse, "*Verily you are the warner, and for every people there is a guide*" he said that, "The Holy Prophet was the warner and I am the guide". (Izālah, vol. II, page 510)

COMMENTS

From this narration Ali's being the guide of the people. So far as the function of guidance is concerned the Holy Prophet has introduced only Ali, as the guide to the entire Muslim nation. That is why Caliph Umar had pointed out the flaws in every member of the Select Committee which he had constituted at the time of his death, with the exception of Ali about whom he said, "If you make Ali your caliph he would lead you on the path of guidance and would not allow you to go astray". This means that Umar also acknowledged Ali's position as the guide of the people.

TEXT

It is related from Ali that the Holy Prophet said, "O' Ali! For you is a treasure in Paradise and you are the owner of both its sides. So you should not look this way and that way again and again. The first look is excusable to you but the second is not". (Izālah, vol. II, page 509)

It is related from Abu Hurayrah that Fatimah said, "O' Prophet of Allah, you married me to Ali although he is destitute; he has no money". The Holy Prophet said, "O' Fatimah! Are you not satisfied that Allah cast a glance at the people of the earth and from them He chose two individuals. One of them is your father and the other your husband". (Izālah, vol. II, page 510)

COMMENTS

1. It appears that the author is determined to add those parts in the traditions containing merits of Ahlal Bayt which may smack of flaws in those personalities. Both the above-mentioned narrations are examples of this attitude. In the first narration Ali has been given the good tidings of a treasure for him in paradise by the Holy Prophet but along with that a warning has also been given that he should not look here and there again and again as the first look is free but the second is not. The first question that arises here is, "What is the connection between the treasure in Paradise and looking here and there again and again? The second question is about the first look being excusable and the second being not excusable. In Islamic law the first look of a man at non-mahram (a woman with whom marriage is allowed) is excusable, while the second glance is not excusable. Was it then, Allah forbid, Ali used to cast glances at non-mehram woman. If, Allah forbid, it was so, then why did the Holy Prophet cover him under the Mantle of Purification? Why did he take him for Mubahila (contest). Why did he make him his own brother, vicegerent, and successor and declared him like Harun, made him the guide of the people, and declared the following of Qur'an and Ahlal Bayt to be the sole way of protection from misguidance after him. Would that the

author had used his intelligence after suspending his intolerance for the time being, and considered in what ignoble shape he is portraying the character of the fourth caliph of the Sunnis and companion of the Holy Prophet!

2. In the second narration which the author has written on page 510 it has been shown that Fatimah said to the Holy Prophet "O' Prophet of Allah, you married me to Ali although he is a destitute. He has no money". To prove that these sentences of Abu Hurayrah are fabricated ones it is enough that they have been related by Abu Hurayrah who was whipped in the reign of the Second Caliph as a punishment for narrating false traditions. The second factor which proves this portion of the tradition false, is the character of Fatimah. Her whole life is a practical example of lack of concern for the world. She would work grinding the mill, perform the routine household duties with her own hands. Nevertheless even during starvation for three days no beggar went empty handed from her door. It is a historical fact that several times she had to pledge her mantle with some Jew in order to meet the need of a beggar. The use of the sentences: "You married me to Ali although he is a destitute, he has no money" in respect of such a lady is an example of the extremely biased mentality of the narrator, Abu Hurayrah as well as of the author. It is a pity that Abu Hurayrah and others of his category not only prepared false traditions in the merits of the three caliphs but also added in the true traditions about the merits of Ahlul Bayt portions which lower their position.

3. The sentences in the other part of this tradition, i.e. "Are you not satisfied that Allah cast a glance at the people of the earth and out of them He chose two individuals; one of them is your father and the other your husband" mark the high peak of Ali's merits, wherein the Holy Prophet has, while assessing Ali's merits as equal to his own, declared that "Allah cast a glance at the people of the earth, and chose two individuals out of them; one is your father and the other your husband". And it is agreed that whomever Allah selects is sinless, high merited, and

enjoys the status of being His chosen one. Allah never chooses a sinful person or an evil doer. This is the norm with Allah and the norm of Allah never varies. This tradition is, therefore, a proof of Ali's sinlessness, because, as the Prophet has said, "He is the chosen one of Allah".

TEXT

It is related by Zayd bin Arqam that the doors of certain companions were towards Masjidun Nabi. One day the Holy Prophet said, "Close all the doors except Ali's door". People raised questions about it. The Holy Prophet stood up and after Allah's praise he said, "I ordered all doors except Ali's door to be closed. Some of you raised questions about it. By Allah, I neither, closed anything nor opened anything; but I was given a command (by Allah) and I obeyed it". (Izālah vol. II, page 509)

It is related by Abu Sa'id Khuderi that the Holy Prophet said to Ali: "O' Ali; except me and you it is not proper for anyone to pass through the mosque in the state of ceremonial uncleanness. (Izālah vol. II, page 516)

It is related by Ibne Abbas that the Holy Prophet got all the doors closed except Ali's door. (Izālah, vol. II, page 516)

COMMENTS

1. From the above mentioned traditions it is established that leaving Ali's door the Holy Prophet got closed all the doors of the companions that opened into the masjid, and that it was permissible for Ali to pass through the masjid, in the same way as it was for the Holy Prophet although it was not permissible for anyone else.
2. From the first tradition it also appears that among the companions there was a regular group who raised objections against the Holy Prophet off and on, and every time the Holy Prophet replying to them attributed his act to Allah and clarified that he did not do it but Allah did it or commanded it. Take for example, placing Uthaman bin Zayd as the head of the arm over the aged companions like Abu Bakr and Umar or the Holy Prophet's speaking in

privacy with Ali and many other similar matters which are recorded in the books of biography and history, and in which people had raised objections against the Holy Prophet. Despite knowing that whatever the Holy Prophet said or did was in consonance with the Divine revelation raising relentless objections by the companions against the Holy Prophet and the Holy Prophet reply on every such occasion clarifying from the pulpit: "I did not do it but Allah did it" is nothing better than a flaw in the belief of the companions and in their appreciation of the position of the Holy Prophet.

TEXT

It has been related from Anas bin Malik who said: "I was attending to the Holy Prophet when a roasted bird was brought before him. The Holy Prophet said, 'O' Allah send Your most beloved person so that he may partake of this food with me". I said, "O Allah! Let him be from among the Ansar". Ali came in. I said, "The Holy Prophet is busy in his affairs". He went away. Then he came again and the Holy Prophet said, "Open the door". He came in. The Holy Prophet said to me: "Why did you do so?" I said, "O' Prophet of Allah, I heard your prayer, and I wished the man whom you wanted to share with you should be someone from my community". The Holy Prophet said, "A man does sometimes love his community". (Izālah, vol. II, page 510)

COMMENTS

From this narration Ali's being the most beloved servant of Allah is established. On every such occasion the Holy Prophet gave Ali, and only Ali out of the entire group of the companions, the distinction of being the beloved of Allah. For no other person were the words: "Allah and His Prophet love him" uttered by the Holy Prophet. For example, in Khayber at the time of handing over the banner, or on the complaint of Khalid bin Walid against Ali (after returning from Battle in Yemen), the Holy Prophet said that Allah and His Prophet love Ali.

In this narration the Holy Prophet prayed to Allah to send His most beloved servant to partake with him of the roasted meat, and after the prayer Ali came and took part in eating. It was thus confirmed that in Allah's view only Ali is the most beloved servant.

TEXT

1. Zayd bin Arqam has related that the Holy Prophet said: "Whoever desires life and death like mine and to abide in Paradise which Allah has promised me should bear love towards Ali because he will not let you out of guidance nor put you up to wrong-doing. (Izālah vol. II, page 569)
2. Abuzar has related: "We recognized the hypocrites by their falsifying Allah and the Prophet, their keeping away from prayers and their enmity towards Ali". (Izālah vol. II, page 510)
3. Salman Farsi has related that a man asked him, "Why do you love Ali?" He said that he had heard the Holy Prophet saying: "Whoever loves Ali, loves me and whoever bears enmity towards Ali bears enmity towards me". (Izālah vol. II, page 510)
4. Ammar bin Yasir has related that he heard the Holy Prophet saying to Ali: "Blessed are those, who love you and speak truth about you, and woe be to those, who bear enmity towards you and speak lie about you".
5. Ali bin Talha has related: "During a journey for Hajj we met Hasan bin Ali in Medina. Mu'awiyah bin Khadij was also with us. People said to Hasan: "This Mu'awiyah bin Khadij abuses Ali". Imam Hasan said, "Bring him to me". He was brought to Imam Hasan. The Imam said, "Do you abuse Ali?" He said "By Allah, I don't". Imam Hasan said, "If you meet him on the Day of Judgement, and I do not feel it probable that you will meet him, you will find him standing with the Holy Prophet on the Cistern of Kauthar and he would be turning away the hypocrites from that Cistern with a thorny stick in his hand. This has been related to me by the truthful and incarnate truth while the liar is ever disappointed". (Izālah vol. II, page 511)

6. Zayd bin Arqam has related that the Holy Prophet said to Ali, Fatimah, Hasan and Husayn, "If you are at war with somebody I am at war with him, and if you are at peace with somebody I am at peace with him". (Izālah vol. II, page 512)

7. Buraydah has related that among women Fatimah and among men Ali were the most dearly loved ones of the Holy Prophet. (Izālah vol. II, page 512)

8. Jami' bin Umayr has related: "I went with my mother to Ayesha. My mother asked her about Ali. I was listening behind the curtain. She said, "You enquire about him. By Allah, I do not know any individual more dearly loved by the Holy Prophet than he, nor any woman who was more dearly loved by the Holy Prophet than Fatimah. (Izālah vol. II, page 513)

All these traditions are recorded by Hākim in his "Mustadrak".

9. Nisa'i has reported Ali as saying, "By Allah, the Holy Prophet has made a pledge to me that no one would love me but a believer and no one would bear enmity towards me but a hypocrite. (Izālah vol. II, page 513)

10. Nisa'i has related that Sa'id bin Ubayd said: "A man came to Ibne Umar and began to ask about Ali. He said, "Do not ask me about Ali but view his house from the house of the Holy Prophet". That man said, "I bear enmity towards him". Ibne Umar replied, "Allah would bear enmity towards you". (Izālah vol. II, page 513)

11. Tirmizi has related in the "Appendices" to the Musnad, from Abdullah bin Ahmad, both of whom said on the narration of the Holy Prophet's esteemed descendants that Nazr bin Ali Johzami related to them saying that he was told by Ali bin Ma'far bin Muhammad who said that it was related to him by his brother Musa bin Ja'far bin Muhammad, to him by Ja'far bin Muhammad, to him by his father Muhammad bin Ali who related from his father Ali bin Husayn who related from his grandfather Ali bin Abi Talib that the Holy Prophet catching hold of the hands of Hasan and Husayn said: "Whoever loves me and these two and their parents will be with me in my grade

on the Day of Judgment". (Izālah vol. II, page 515)

12. Tirmizi has related from Abu Sa'id Khudari: "We used to demarcate the hypocrites by their enmity towards Ali". (Izālah vol. II, page 515)

13. It is related from Umme Salma that the Holy Prophet used to say, "No hypocrite would bear love to Ali nor would any believer bear enmity to him". (Izālah vol. II, page 516)

14. It is related from Ali that the Holy Prophet gave a pledge to him saying, "One who loves you is a believer and one who bears enmity towards you is a hypocrite". (Izālah vol. II, page 516)

15. Hākim has related from Abuzar that the Holy Prophet said, "O Ali! one who kept away from me kept away from Allah, and O' Ali! one who kept away from you kept away from me". (Izālah vol. II, page 547)

COMMENTS

The above noted 15 traditions recorded by the author about the merits of Ali are too clear, unequivocal and glowing like the noonday to need any comment. Nevertheless we deem it necessary to throw light on particular sentences from each tradition briefly.

Tradition No. 1: In it two points are established.

(1) Whoever wants to live and die like the Holy Prophet and to go in Paradise should love Ali. The life and death like that of the Holy Prophet are that high stage of perfection of human values the conception of which is not possible save in the lives of the Prophets while in this tradition the Holy Prophet has linked this highest stage of perfection of human values with love for Ali.

(2) The remark "because he will not let you out of guidance nor put you up to wrong-doing". The very purpose of Prophethood of the Holy Prophet is to save mankind from misguidance and to make it tread on the path of guidance. In the commentary of the verse "*Verily you are a warner and there is a guide for every people*" Ali said: "The Holy Prophet was a warner and I am the guide", as we have discussed in the previous pages. Here we

can say as a challenge that wherever the Holy Prophet has spoken of guidance he has introduced Ali only as the guide and no other companion. This leads to the inevitable conclusion that where there is Ali there is guidance and where Ali is not there, there is misguidance.

Tradition No. 2: This tradition shows that during the period of the Holy Prophet people demarcated the hypocrites by their falsifying Allah and the Holy Prophet, their keeping from prayers and their enmity towards Ali. This implies that Allah, the Holy Prophet, prayers, and love for Ali are those pillars of the Islamic belief deviation from which is a sign of hypocrisy.

Tradition No. 3: This tradition has been related from Salman Farsi. From it also it is established that love for Ali is love for the Holy Prophet and enmity towards Ali is enmity towards the Holy Prophet. Just as enmity towards the Holy Prophet takes one out of Islam, enmity towards Ali also takes a Muslim out of the fold Islam.

Tradition No. 4: In this tradition the remark "O' Ali! Blessed are those who love you and speak the truth about you, and woe be to those who bear enmity towards you and speak lie about you", prove that in the period of the Holy Prophet there was a group of the companions who bore enmity towards Ali and spoke lie about him, and the Holy Prophet had knowledge about them.

Tradition No. 5: From this tradition also clue is got about those hypocrites, who used to abuse Ali, and Imam Hasan's words to Mu'awiyah bin Khadij "If you meet him on the Day of Judgement and I do not deem it probable that you would meet him" show that Mu'awiyah bin Khadij was among those hypocrites who nursed a grudge against Ali and Imam Hasan's saying to him with the reference of the Holy Prophet as the most truthful and incarnate truth that you will find him standing with the Holy Prophet on the Cistern of Kauthar and that he would be removing the hypocrites from the Cistern with a thorny stick in his hand, shows that on the Day of Judgement Ali will turn away his enemies from the Cistern of Kauthar.

Tradition No. 6: From this tradition it is clear that to

be at war with Ali, Fatimah, Hasan and Husayn is to be at war with our Holy Prophet and to be at peace with them is to be at peace with the Holy Prophet. In other words their cause is one with the cause of the Holy Prophet.

Tradition No. 7: From this it is clear that among women Fatimah and among men Ali were the most loved ones of the Holy Prophet.

Tradition No. 8: This tradition has been related from Ayesha. From it also it is established that on the surface of the earth no one was more dearly loved by the Holy Prophet than Ali and Fatimah.

Tradition No. 9: In this tradition Ali himself says on a solemn oath: "The Holy Prophet pledged his words that no one would love me but a believer and no one would bear enmity towards me but a hypocrite". The swearing by Ali and the pledge by the Holy Prophet show that love for Ali is a part of belief without which belief is not complete, and that its converse, that is, enmity towards Ali is hypocrisy.

Tradition No. 10: The narrator of this tradition is Sa'id bin Ubayd who says that a man came to Abdullah bin Umar, the son of the Second Caliph, and began to ask about Ali, when Abdullah said, "Do not ask me about Ali but view his house from the house of the Holy Prophet". These sentences prove that in his view there was no difference between Ali's life and the Holy Prophet's life. And when the questioner said, "I bear enmity towards Ali, Abdullah bin Umar said, "Allah will bear enmity towards you".

Tradition No. 11: From this tradition it is established that whoever would love Ali, Fatimah, Hasan and Husayn would, on the Day of Judgement be with the Holy Prophet in his grade.

Tradition No. 12: In this tradition Abu Khudari Sa'id says: "We Ansar used to recognize the hypocrites through their enmity towards Ali.

Tradition No. 13, 14 and 15: These are similar in import to the above tradition.

TEXT

It is related from Abu Sa'id Khudari that the Holy Prophet went to Fatimah, and said, "I, you, and this sleeping one (i.e. Ali bin Abi Talib), Hasan, and Husayn will be in one place on the Day of Judgement". (Izalah vol. II, page 511)

It is related from Anas that the Holy Prophet said, "Paradise is eager for three persons, namely Ali, Salman and Ammar. (Izalah vol. II, page 511)

Bukhari has related from Hasan who said that he heard from Abu Bakr that the Holy Prophet was delivering a sermon when Hasan came there. The Holy Prophet said, "My this son is a Chief; and maybe Allah brings about peace between two groups of Muslims through him". (Izalah vol. II, page 544)

Abdullah bin Sa'd bin Zurarah has related from his father that the Holy Prophet said, "Allah has revealed three things about Ali that he is the Commander of the Faithful, Leader of the pious and the Chief of those who pray". (Izalah vol. II, page 511)

COMMENTS

This tradition clearly shows that the three merits which the Holy Prophet mentioned for Ali were exactly according to the command of Allah given to him through revelation. These three distinctions are:

- (1) The Commander of the Faithful, i.e. Amirul Mo'minin.
- (2) Leader of the pious, Imamul Muttaqin.
- (3) Chief of those who pray i.e. Rasul Musallin.

From this tradition it is evident that the Holy Prophet gave the title of Amirul Mo'minin by the command of Allah only to Ali. This title was not given from Allah and the Holy Prophet to anyone else in the Muslim community. From other narrations also it is found that the Holy Prophet had given this title of Amirul Mo'minin to Ali alone. As such no one has the right to appropriate this title either of his own accord or at the instance of the people. Allamah Jalauddin Suyuti writes in Tarikhul Khulafa, page 141, in the context of Caliph Umar's "First Innovation"

that he was the first to be called "Amirul Mo'minin". From this it is known that Caliph Abu Bakr had not, in his reign as caliph, dared to appropriate the title of Amirul Mo'minin, but Caliph Umar chose himself, for which he had no justification or authority. Perhaps that is the reason why on acquiring this high title his conscience used to prick him. In Tarikhul Khulafa page 132 we come across the words of Caliph Umar saying: "O' Umar, you and the position of Amirul Mo'minin! Fear Allah, or else Allah would inflict on you severe chastisement".

The second distinction is Imamul Muttaqin. It is obvious that to be God-fearing is so high a rank in Allah's view that perhaps there can be found in the world very few individuals, who may claim to be God fearing. If the 30 parts of the Holy Qur'an, that is, its 114 chapters or 6666 verses are to be expressed in a single word then that word would be *taqwa*, that is Fear of Allah". The spirit of Islamic worship is *taqwa*. Without *taqwa* Allah does not accept any act; that is why, prayer is offered because it keeps us away from evil, and this is the first sign of *taqwa*. Fasting has been made obligatory so that people may practise *taqwa* during a given period. Haj is also accepted only from him, who practises *taqwa*. Whatever worship it may be, without *taqwa* it is like the body without the spirit. There is no value for it in Islam. That is why, perhaps, no one has upto this day claimed himself to be God-fearing much less to be the leader of the God-fearing (or Imamul Muttaqin). The verse of the Holy Qur'an "*and make us leader of the God-fearing*" would have become meaningless if through the above tradition the Holy Prophet had not, by the command of Allah, got the Leader of the God-fearing recognized.

Distinction No. 3 shows that Ali is the Chief of those who offer prayers. When the Holy Prophet is getting Ali recognized as the Chief of those who offer prayers, had he, God forbid, forgotten this tradition of his own when he was in his death-bed.

TEXT

It is related from Abdullah bin Mas'ud that the Holy Prophet said, "To glance at the face of Ali is worship. (Izālah vol. II, page 512)

COMMENTS

Allah says in the Holy Qur'an "*I have not created the Jinn and the men except that they worship Me*". The purpose of the entire creation is only worship. Thus, just as prayers, fasting, Haj and zakat constitute worship of Allah in the same way to glance at Ali's face is a form of worship.

In this connection we quote the following narration from Sawiq-i Mohriqah on the authority of "Al-Murtaza" by Sayyid Ali Ja'fari, page 97: "Caliph Abu Bakr often glanced at Ali's face, and Ayesha asked him, "Why do you often glance at Ali's face". Abu Bakr replied, "I have heard the Holy Prophet saying that to glance at Ali's face is worship". From this narration of Caliph Abu Bakr the above noted tradition of the author is confirmed that is, "To glance at the face of Ali is worship".

When merely to glance at Ali's face is worship, what grade of worhsip would be to follow him!

How far was then Caliph Abu Bakr justified in imposing his authority over him about whom he himself testified that to glance at his face is worship!

TEXT

It is related from Salman that the Holy Prophet said, "The first among you to come to me at the Cistern of Kauthar and the foremost Muslim among you is Ali".

It is related from Zayd bin Arqam that the first to embrace Islam was Ali bin Abi Talib (Izālah, vol. II, page 511)

COMMENTS

In the above noted tradition the Holy Prophet is himself testifying that Ali was the first to have embraced Islam so we can challenge that history is unable to produce

the testifying of the Holy Prophet about any other companion to be the foremost in Islam.

TEXT

It is related from Umme Atiyyah that the Holy Prophet sent a contingent of army. Ali was also in it. She said, "I heard the Holy Prophet praying with raised hands". He was saying, "My Allah, do not let me die except after I see Ali". (Izālah, vol. II, page 516)

COMMENTS

As is the regular habit of the author, he has recorded this narration in such a mutilated form that the reader can hardly catch its background. However, in the presence of hundreds of thousands of companions the Holy Prophet's praying to Allah only for Ali with the words, "My Allah do not let me die except after I see Ali", shows how important the life of Ali was in his eyes for the fulfilment of his mission.

TEXT

Hākim has related from Ibne Abbas that Ali used to say in the lifetime of the Prophet; Allah says in the Holy Qur'an: "*So if he (the Prophet) dies or is killed, will you take to your heels?*" By Allah, when He has given us guidance we would not take to our heels. If he dies or is killed, then by Allah, we too will court death fighting for him. By Allah, I am his brother, his vicegerent, his cousin and the successor of his knowledge. Who is more deserving of these merits than I". (Izālah, vol. II, page 518)

COMMENTS

From the above tradition two points come to light.

1. First is the mental inclination of the society of those days which because of comprising esteemed companions, is called the virtuous society; that is the people of those days were looking forward that if, God forbid, the Holy Prophet died or was killed, they take to their heels and revert to their ancestral creed. That is why Allah too had

to give a warning to the people through the verse quoted above.

2. Secondly, referring to this verse Ali said during the lifetime of the Holy Prophet: "Allah has given us guidance, we would not take to our heels. If he dies or gets killed, then by Allah, we too will court death fighting for him". This was not a mere verbal claim but every moment of Ali's life gave an eloquent testimony to what he said. In this tradition the last words of Ali are: "By Allah, I am his brother, his vicegerent, his cousin and the heir of his knowledge. Who is more deserving of these merits than I". From these words it is clear that Ali regarded himself deserving of this sentiment of sacrifice because he was the Holy Prophet's brother, his vicegerent, his cousin and the heir of his knowledge. From this it is also established that even in the Holy Prophet's lifetime, Ali did not miss an opportunity to present himself as his brother, vicegerent and heir of his knowledge. This tradition presents both sides of the society of the companions in its mirror. On one side that entire society which was waiting to take to its heels after the Holy Prophet, and on the other the sincere brother, vicegerent and heir of the knowledge of the Holy Prophet who was seen eager to sacrifice his life for the Holy Prophet's mission.

TEXT

Among other things it was characteristic of Ali to keep in memory the pieces of knowledge heard from the Holy Prophet and to recount them in the moment of need. Umar always sought Allah's protection from the occasion when Ali was there to solve his problem.

Abu Umar has related from Sa'id bin Musayyab who said that Caliph Umar used to seek Allah's protection from a problem that might not be solved by Ali. (Izālah, vol. II, page 522)

COMMENTS

In both the above noted traditions the author has attempted that to create the impression that Umar was

always anxious that Ali might not solve a problem and for this reason he would often seek Allah's protection. While commenting on many a narration of this book we have already exposed the partisan mentality of the author. These two traditions are a further proof of that mentality. In the "Preface" of his book he has no doubt claimed that "the light of Divine Succour poured into his weak bosom such knowledge with detail and clarity" but he paid no heed to that "pouring of the light of Divine Succour" because he has not given proof of honesty in recounting traditions of the Holy Prophet or historical facts. Take, for example, this very above-noted narration of Sa'id bin Musayyab. The author writes "Abu Umar has related from Sa'id bin Musayyab that Caliph Umar used to seek Allah's protection from a problem that might not be solved by Ali". The real tradition which we record here from *Tarikhul Khulafa* of Suyuti, Urdu translation, page 180, is this: Sa'id bin Musayyab says that complicated problems used to come before Umar and if by chance Ali was not present there, then Caliph Umar used to seek Allah's protection lest the problem should have been wrongly solved. Sa'id bin Musayyab says that in Medina there was none except Ali who could say: "Ask me whatever you like". Keeping both these narrations in view the esteemed readers would appreciate that the real point was that whenever a complicated problem came before Caliph Umar and Ali was not there to solve it, then Caliph Umar would seek Allah's protection from such an eventuality. The author has given it a converse meaning and shown that Umar sought Allah's protection from problems which Ali might not solve as if there were problems which could not be solved by Ali. Allah may pardon us for this.

TEXT

Abu Umar has related from Sa'id bin Musayyab that except Ali bin Abi Talib no one said "Ask me". (*Izalah* vol. II, page 523)

COMMENTS

We have already quoted this narration from *Tarikhul Khulafa* wherein it is clearly written that "In Medina there was no one except Ali who could say "Ask me whatever you like". The author has, according to the dictates of his nature, taken out from it the words "whatever you like" and has thus presented this narration in an incomplete form as stated above.

TEXT

Abu Umar has quoted Abu Tufayl as saying "Ali was delivering a sermon. When I reached there he was saying. "Ask me whatever you have to ask in the Book of Allah. By Allah, there is no verse but I know whether it was revealed in the night or in the day, on the plain or on the hill". (*Izālah*, vol. II, page 523)

Abu Umar relates that Ibne Abbas said, "By Allah, Ali possesses nine parts of knowledge and in the remaining tenth part all the people are sharers with him". (*Izālah*, vol. II, page 523)

In describing Divine Unity and Attributes his eloquence was unparalleled. This description is found in his sermons. Among the great companions he was singular in this respect. That is, in the matter of Unity and Attributes of Allah he was the first exponent. In his description he did not at all deviate from the course of the Prophets. The later scholars also treaded this course but went off the path.

TEXT

In the matter of Mysticism he was an unfathomable ocean. Being engaged in battles during his caliphate he could not expound it. Junayd Baghdadi says that "In principles and trials our chief is Ali". In sermons, eloquence and rhetoric is his originality. The previous caliphs did not pay attention to it. (*Izālah* vol. II, page 537)

It is recorded in *Ahyaul Uloom-i Diniyah* that he (Ali) collected and compiled the Holy Qur'an during the lifetime of the Holy Prophet but fate did not allow its publication. (*Izālah*, vol. II, page 535).

Then the Holy Prophet informed of the event of Siffin. Shaykhan has related from Abu Hurayrah that the Holy Prophet said, "The Day of Judgment would not occur till two great groups fight and there be general massacre among the two, and the claim of either would be the same". These words point, to the fact that the people of Syria raised the Holy Qur'an saying: "Qur'an is between you and us", while Ali said, "This Qur'an is silent, and I am the speaking Qur'an". (Izālah vol. II, page 540)

Hākim has related from Umme Salma that she heard the Holy Prophet saying, "Ali is with Qur'an and Qur'an is with Ali. These two will not separate from each other till they come to me at the Cistern (of Kauthar)". (Izālah, vol. II, page 547)

COMMENTS

In the first tradition quoted above the author has referred to Ahyaul Uloom. It is shown there that Ali had collected and compiled the Holy Qur'an during the life of the Holy Prophet but fate did not give chance for its publication. The question arises here as to what political expediency stood in the way of Uthman, who is known as the compiler of Qur'an, that he ignored that Qur'an which Ali had collected and compiled during the life of the Holy Prophet!

In the second tradition quoted above the author writes about the Battle of Siffin. The Syrians raised the Holy Qur'an saying "Qur'an is between you and us" while Ali said, "This Qur'an is silent, and I am the speaking Qur'an". Here Ali's calling himself as the speaking Qur'an and thus claiming himself to be the match of the Holy Qur'an is in consonance with the tradition of the Holy Prophet, "I am leaving among you two entities the Book of Allah and my Ahlal Bayt". In this tradition the Holy Prophet declared Ahlal Bayt to be the match of the Holy Qur'an and ordered adherence to them.

In the third tradition the saying of the Holy Prophet, "Ali is with Qur'an and Qur'an is with Ali. These two will not separate from each other till they come to me at the

Cistern (of Kauthar)", clearly shows that the Holy Qur'an and Ali are interlinked, and that following of the Holy Qur'an without following Ali is meaningless, because the Holy Qur'an is silent while Ali is the speaking Qur'an.

TEXT

Account of Amirul Mo'minin, *Imamul Ashja'in* (Leader of the Bravest), *Asadullah* (Lion of Allah) Ali bin Abi Talib.

He had very close relationship with the Holy Prophet. In lineage he had a very high rank. His father was Abu Talib bin Abdul Muttalib and mother Fatimah binte Asad bin Hashim. Abu Umar writes that Fatimah was the first woman who gave birth to a Hashimite son. Therefore Ali and his brothers rank first among those who were Hashimite in lineage from both sides. After him this honour fell to the share of Imam Husayn and after him also to Imam Muhammad Baqir, Abdullah Mahaz and his brother. About this Fatimah binte Asad the Holy Prophet used to say, "After my real mother she is my mother". (Izalah vol. II, page 487).

The distinction and greatness that came into view at the time of his birth is that he was born inside the Ka'bah. That Fatimah binte Asad gave birth to Ali within the Ka'bah is a continuously related fact.

Allah's bounty came to him from his early age, and the Holy Prophet took him under his support. That is why he had accepted Islam before the age of puberty, and used to offer prayers with the Holy Prophet. Many of the esteemed companions hold the opinion that after Khadijah he was the foremost Muslim (Izalah vol. II, page 487)

Muhammad bin Ishaq says that Abdullah bin Najih relating from Mujahid bin Jā'ir, that is, Abdul Hajjaj told him that one of the bounties of Allah on Ali ibn Abi Talib was that there occurred a severe draught over Quraysh while Abu Talib had a large family. The Holy Prophet said to his uncle Abbas who was very affluent among Bani Hashim, "O' Abbas, your brother Abu Talib has a large family, and you see the time that has come to the people.

Come with me so that we may lighten some of his burden, that is, each of us may take over one individual from his family, and relieve him of his burden". Abbas said, "Yes". And both went to Abu Talib and said to him, "We desire to lighten some of the burden of your family till the severity of this time passes away". Abu Talib said, "You may leave Aqil (and according to Ibne Hisham, Talib and Aqil) with me, and excepting them, you may take with you whomever you like". The Holy Prophet hugged Ali while Abbas hugged Ja'far. Ali remained with the Holy Prophet continually till Allah made him Prophet and Ali expressed belief in him and obeyed him, and in the same way Ja'far remained with Abbas till he also became Muslim. (Izālah, vol. II, page 488)

During the Battle of the Ditch (Ahzab) when the warriors of Quraysh, crossing over the ditch, stood face to face with the Muslims, Ali fought with Amr bin Abd Wudd and dispatched him to Hell.

Ibne Ishaq says: Then the unbelievers found out the narrowest point in the Ditch and spurring their horses crossed over to a place between Sal'a and the Ditch. Ali along with a few Muslims advanced to stop them till he took control of the point from which they had entered, and the horsemen of the unbelievers bent towards them. Amr bin Abd Wudd had fought in the Battle of Badr and had been seriously wounded and did not participate in the Battle of Uhud. In the Battle of the Ditch he came out with distinctive sign so that people might recognize him. Stopping his horse he called out, "Who is there to face me?" Ali went to face him and said, "O' Amr! You had pledged to Allah that whoever from among Quraysh presents two conditions you would accept one of them". Amr said, "Yes", Ali said, "I call you to Allah, the Prophet and Islam". He said, "I do not need it". Ali said, "I want that you should fight getting down from the horse. He said, "O' son of my brother, I do not want to slay you". Ali said, "But by Allah, I want to kill you". At this he turned towards Ali and fighting commenced between them. Ali slayed him and the horsemen of the unbelievers

fled away, till they crossed over the Ditch to the other side. Ali has described this event in a poem.

Out of his ignorance he desired to support the idols and I supported Allah of Muhammad. When I left him dead like a log of wood I came away, and ignored his clothes; but if I had fallen down he would have snatched away my clothes. O' people of the allied parties! Don't think that Allah would leave His religion and Prophet without succour. (Izālah, vol. II, page 495)

COMMENTS

In this narration about the Battle of the Ditch also the author has tried to make it brief and curtail it so that the common people may remain unacquainted with the historical facts regarding the matchless bravery and sacrifice of Ali. To give some details of this event we present to the readers a few essential extracts, from Madarijun Nubuwwah of Shah Abdul Haq Muhaddith Dehlavi and Siratun Nabi of Shibli No'mani:

"When the Quraysh and tribes of Arab rose against the Holy Prophet and for annihilation of Muslims and the breach of covenant by Bani Qurayza created further seriousness among them, while Muslims felt severe fright and fell in serious tribulation, the Holy Prophet said, "Sufficient is Allah for us: and He is the best Succourer". Nevertheless the condition of weak-hearted Muslims became out of control because of fear and the power of the unbelievers. They became so over-awed and frightened that their eyes got dazzled, as Allah says recounting this event, *"When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats and you began to think about diverse thoughts of Allah. There the believers were tried and they were shaken a tremendous shaking"*. (Surah al-Ahzab, 33:10 – 11).

And the hypocrites and people of weak belief began to say: "Muhammad used to make promises to us that the treasures of Caesar and Khusro will be in our hands but our condition is that we have become quite helpless. At

that time this verse was revealed *"And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Prophet did not promise us (victory) but only to deceive"*. (Surah al-Ahzab, 33:12).

Some of them sought permission and made false excuses that their houses were vacant as Allah says: And when a party of them said: "O people of Yathrib! There is no place for you to stand, so return you; and a party of them asked permission of the Prophet saying: Surely our houses are exposed, and they were not exposed; they only intended to flee away. (33:13).

Thereafter the Holy Prophet sent Zayd bin Hāritha with three hundred men for guarding the houses, forts and dwelling areas of Medina while the Quraysh continued the siege for twenty, twenty four, or twenty seven days according to varying narrations, till the Muslims got disgusted of the siege. During the siege 'Ibād bin Bashir with a group, used to guard the tent of the Holy Prophet. The unbelievers came and headed towards the tent of the Holy Prophet, but did not have the courage to cross the Ditch.

In short, severe fighting and killing took place between the two forces; particularly Ali put up such a valiant fight in this Battle as is beyond the common comprehension and understanding as has been mentioned in the tradition "Surely Ali's facing the enemy on the Day of the Ditch is superior to the worship of my ummah up to the Day of Judgement". The Holy Prophet prayed for Ali and gave him his own sword named Zulfiqār. The troubles and hardships suffered by the Holy Prophet and the Muslims in this Battle are beyond imagination. Although in Uhud too, there were hardships and tribulations but they were for one day only, and on that day the Quraysh alone were there, whereas on the Day of the Ditch all the tribes of Arabia had collectively risen to kill the Holy Prophet and annihilate the Muslims". (Madarijun Nubuwwah, vol. II, Urdu translation, pp. 296 – 298).

Before we proceed further in our discussion we consider it proper to present one more extract about the

Battle of the Ditch from Maulana Shibli No'mani's Siratun Nabi, vol. I, page 313 and 314.

"Now an attack was arranged from the side of the unbelievers so that one day was fixed for each of the reputed generals of Quraysh namely Abu Sufyan, Khalid bin Walid, Amr bin Ās, Zerar bin Khattab, and Jabirah. Every general fought on the day of his turn along with the entire army behind him. They could not cross the Ditch, but since the Ditch was not so wide, they showered stones and arrows from the outer side.

Since this method did not bring success it was decided that a general offensive should be attempted. All the forces got together. The chiefs of the tribes were in the front. By chance the Ditch was less wide at one point. This place was selected for the attack. Famous brave men of Arabia namely Zerar, Jabirah, Nawfal and Amr bin Abd Wudd spurred their steeds from their side of the Ditch and crossed it. The most famous brave man among these was Amr bin Abd Wudd. He was regarded equal to a thousand riders. He had gone back after being wounded in the Battle of Badr and had taken a vow that he would not put oil in his hair till he had taken revenge. At this time his age was ninety years. Even then first of all he came forward and according to the Arab custom, called out – "Who comes to face me?" Ali stood up and said, "I". But the Holy Prophet stopped him saying, "This is Amr bin Abd Wudd". Ali sat down. But there was no response to Amr's challenge from any other side. Amr called out second time and again the same voice was there in reply. This time when the Holy Prophet said that this was Amr bin Abd Wudd, Ali said, "Yes, I know that he is Amr". In short, the Holy Prophet gave permission, gave him the sword with his own sacred hand, and put the turban on his head.

Amr's saying was that if any person asked him three things he would surely accede to one. Ali asked him. "Is it really your word". And the following conversation took place:

Ali: "I invite you to embrace Islam".

Amr: "This cannot be".

Ali: "Get back without fighting".

Amr: "I cannot bear the taunt of the Quraysh women".

Ali: "Then fight with me".

Amr laughed and said, "I never expected that this request would be made to me under the sky".

Ali was on foot. Amr's sense of honour did not like this position and he got down from the horse, and struck the first sword at the horse's feet, cutting its shins. Then he enquired, "Who are you?" Ali gave out his name. He said, "I do not want to fight with you". Ali said, "But I do want it". Now Amr was waiting in anger and taking the sword out of the sheath leapt for an attack. Ali took it on his shield but the sword got through and after piercing into the shield struck the forehead. Although the wound was not deep, this good sign remained on his forehead as a mark of memory. It is written in *Qāmus* that Ali was also called *Zul Qarnain* because there were two marks of wounds on his forehead—one of the hand of Amr and the other of Ibne Muljam. After the enemy had attacked, Ali made an attack. Cutting the shoulder of the enemy his sword went further down. Along with that Ali shouted "*Allabo Akbar*" and victory was announced. After Amr, Zerar and Jabirah attacked but when the hand with *Zulfiqar* advanced they had to get back. Umar tried to chase Zerar. Turning back Zerar attempted to give him stroke of spear, but stopped, saying, "Umar, keep in mind this obligation". While running away Nawfal fell in the Ditch. The companions started shooting arrows at him. He said, "O' Muslims! I want a noble death". Ali acceded to his request and getting down in the Ditch slayed him with sword as it was worthy of the nobles". (*Siratun Nabi*, vol. I, pp. 313 – 314)

The above noted two narrations extracted from Shah Abdul Haq Muhaddith Dehlavi and Maulana Shibli No'mani contain enough material for thinkers. We would now examine and comment on both these narrations.

1. In the Battle of the Ditch all the tribes of Arabia had allied themselves with Quraysh, and even the Jewish tribe of Medina namely, Banu Qurayza had broken their covenant

and allied themselves with the unbelievers. According to Maulana Shibli No'mani their number was more than twenty four thousand.

2. With the advance of the unbelievers the Muslims felt severe fright and were in a state of a great trial. Because of their fright and power of the unbelievers the condition of the weak-hearted Muslims became out of control. Owing to extreme awe and fear their eyes got dazzled, as Allah has said in the Holy Qur'an: *"When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts about Allah. There the believers were tried and they were shaken a tremendous shaking"*. (Surah al-Ahzab, 33:10)

This verse of the Holy Qur'an clearly shows that the number of the unbelievers was so large that they were swarming from above as well as from below the Muslims, while the condition of Muslims was that even on getting the news of the large number of the unbelievers, as the Holy Qur'an says, their eyes turned dull and their hearts reached the throats, and the Muslims began to entertain diverse thoughts about Allah. In the words of Shah Abul Haq Muhaddith Dehlavi the hypocrites and people of weak belief began to say "Muhammad used to make promises to us that the treasures of Rome and Persia would be in our hands but our condition is that we have become quite helpless. At that time this verse was revealed: *"When the hypocrites and those in whose hearts was a disease began to say: Allah and His Prophet did not promise us (victory) but only to deceive"*. (Surah al-Ahzab, 33:12).

Some of them sought permission and made false excuses that their houses were vacant as Allah says: *When a party of them said: O' people of Yatrib! There is no place for you to stand, so return, and a party of them asked permission of the Prophet saying: Surely our houses are exposed; and they were not exposed, they only intended to flee away"*. (Surah al-Ahzab, 33:13).

Shah Abdul Haq Muhaddith Dehlavi has depicted the fear and disappointment in the hearts of the companions

of Medina in the light of the verses of the Holy Qur'an. From this, besides the background of the Battle of the Ditch and the fear and disappointment in the hearts of the Muslims, the shaking of their belief, their entertaining all sorts of ideas about Allah and their declaring the promises made by Allah and the Holy Prophet as a mere deception, become quite evident. They clearly said: "Muhammad had promised us that the treasures of Ceasar and Khusros would be in our hands, while our condition is that we are quite helpless". This implies that the aim of this group of the companions was the treasures of Ceasar and Khusros and not the support of Truth, as the Holy Qur'an itself testifies to it. A trifling criterion namely the mere news of the large number of the unbelievers put them off the rails and they began to use improper words about Allah and the Holy Prophet. This is one side of the picture of the Battle of the Ditch drawn by Shah Abdul Haq Muhaddith Dehlavi. Now we present another side of this very Ditch in his own words:

"In short, great fighting and killing took place between the two sides. (Here by fighting and killing, the author means shooting of arrows and throwing of stones only, because the Ditch stood as a barrier between the unbelievers and the army of Islam). Particularly Ali's valiant fighting and his putting the enemy to the sword in this battle is beyond our comprehension and understanding, as has been mentioned in the tradition "Surely Ali's facing the enemy on the Day of the Ditch is superior to the worship of my Ummah up to the Day of Judgment". The Holy Prophet prayed for Ali and gave him his own sword called Zulfiqar. The troubles and hardships that befell the Holy Prophet and the Muslims in this battle were never experienced by anybody in any battle. In Uhud too there were hardships and tribulations, but they were for one day only, and on that day the Quraysh alone were there, whereas on the Day of the Ditch all the tribes of Arabia had collectively risen to kill the Holy Prophet and annihilate the Muslims".

From the above extract it can be seen that, in giving this account, Shah Abdul Haq Muhaddith Dehlavi has

omitted to include the part relating to Amr Ibn Abd Wudd's challenge to the Muslims to come out to face him, and in response only Ali's standing again and again to fight the enemy off. Even then whatever he has written is enough to let the readers arrive at a correct conclusion. He says: "In short great fighting and killing took place between the two forces". We have already said that this fighting and killing was confined to shooting of arrows and hurling of stones but not hand to hand fight, because the Ditch stood as a barrier between the two armies. After this Shah Abdul Haq says: "Particularly Ali's brave fight and his slaying the enemy in this battle is beyond comprehension and understanding, as has been mentioned in the tradition: "Surely Ali's facing the enemy on the Day of the Ditch is superior to the worship of my Ummah up to the Day of Judgment". The Holy Prophet prayed for Ali and gave him his own sword named Zulfiqar. Shah Abdul Haq considered this fighting of Ali to be beyond comprehension and understanding, which is quite correct in its place. From the Battle of Badr up to the Battle of Hunayn all the performances of Ali were beyond the bounds of comprehension and understanding. That is why in all these battles the laurel of victory is with Ali. However, regarding this fighting being beyond the comprehension and understanding, Shah Abdul Haq has assessed the event correctly, and the tradition of the Holy Prophet that he has quoted in support of it is enough for it.

When Amr ibn Abd Wudd was killed by Ali and Ali shouted, *Allaho Akbar*, the Holy Prophet made the declaration: "Ali's one stroke on the Day of the Ditch is superior to all the worship of my Ummah up to the Day of Judgement". This tradition of the Holy Prophet marks that peak of Ali's distinctions where the bounds of human comprehension and understanding come to an end. Whatever a man may think about the words of this tradition he cannot but reach the conclusion that the survival of Islam and the establishment of Allah's worship is under obligation of this single stroke of Ali.

If Amr ibn Abd Wudd had not been killed by Ali,

the unbelievers' force of 24 thousand would have freely entered Medina and general massacre of the Muslims would have taken place. Portraying the plight of the Muslims on account of the tribble fright at that moment Shah Abdul Haq has himself written with the authority of the Qur'anic verses that the eyes of the Muslims had become dazzled and their hearts had reached their throats. They were raising all sorts of misgivings about Allah. They were taking the promises of Allah and the Holy Prophet to be mere deception, and were finding excuses to run away from the battle. They said that their houses were exposed and there was none to guard them. Shah Abdul Haq has written all these things on the authority of the Holy Qur'an. It is evident that in view of this mental disturbance of the companions the Holy Prophet could not expect anything from anyone except Ali. At this juncture Ali's advancing in the battlefield all alone and slaying Amr ibn Abd Wudd served as surety for the survival and preservation of Islam in the world up to the Day of Judgment. That is why the Holy Prophet made the announcement that the single stroke of Ali on the Day of Ditch is superior to all the worship of his Ummah up to the Day of Judgement. Now let all the worship of the Ummah up to the Day of Judgement be on one side of the scale and Ali's one stroke on the other side. Ali's stroke would come out heavier, because Ali's act is the cause of all the worship to be performed up to the Day of Judgement.

After this, we now refer briefly with comments, to the narration from Maulana Shibli No'mani's *Siratun Nabi*, vol. 1, pp. 313 and 314, an extract of this has been given on the previous pages.

Maulana Shibli writes: "By chance the Ditch was less wide at one point. This site was selected for the attack. Famous brave men of Arabia namely Zirar, Jabirah, Nawfal and Amr ibn Abd Wudd spurred their steeds from their side of the Ditch and got across. The most brave man among them was Amr ibn Abd Wudd. He was regarded equal to a thousand riders. He had gone back after being wounded in the Battle of Badr and had taken a vow that

he would not put oil in his hair till he had taken revenge. At this time his age was ninety years. Even then first of all he came forward and according to the Arab custom called out: "Who comes to face me?" Ali stood up and said, "I". But the Holy Prophet stopped him, saying, "This is Amr ibn Abd Wudd". Ali sat down. But there was no response to Amr's challenge from any other side. Amr called out the second time and again the same voice was there in reply. When Amr challenged for the third time the Holy Prophet told Ali that it was Amr ibn Abd Wudd. Ali said, "Yes I know that he is Amr" In short, the Holy Prophet gave permission, gave him the sword with his own hand and put the turban on his head".

In the above narration the following points come to light:

1. By chance the Ditch was less wide at one point, and four brave men of Arabia crossed it by spurring their steeds.

2. The most reputed brave man among them was Amr ibn Abd Wudd who was regarded equal to a thousand riders. He was wounded in the Battle of the Badr and had gone back, and had taken a vow that he would not put oil in his hair till he had taken revenge. At this time his age was ninety years. First of all he advanced forward and called out, who was coming to face him?

3. He called out to the Muslims thrice to face him but except Ali none among the companions of the Holy Prophet had the courage to face this ninety year old brave man. All the three times only Ali stood up and every time the Holy Prophet made him sit down saying, "This is Amr ibn Abd Wudd"

The object of the Holy Prophet in preventing Ali every time from going to face Amr was perhaps that he wanted to try the bravery and courage of his companions. But when despite repeated challenges of Amr no one else rose up in response to Amr's challenge the Holy Prophet was constrained to permit Ali. He gave him his sword Zulfiqar with his own hand and put the turban on his head.

After this, Moulana Shibli writes: "Amr used to say that if anyone in the world asked him three things he would certainly accede to one. Ali asked Amr if it was his word; and then Ali asked him to embrace Islam. On his refusing to do that, he made the second request that he should go back without fighting. He replied that he could not bear to hear the taunt of the Quraysh women. The third thing which Ali asked him was, "Then come on and fight with me". Amr laughed and said, "I never expected that this request would be made to me under the sky". These words of Amr are a mirror of his courage and bravery. He was so brave and valourous that in his entire life of ninety years no one had till this day dared to fight with him. Ali's challenging him to fight was so surprising an event that he could not even imagine it. That is why he abruptly said, "I never expected that this request would be made to me under the sky"

We do not want to repeat the portrait of Ali's fighting with Amr that Shibli has drawn. Nevertheless these sentences of him are noteworthy: "When the adversary had attacked, Ali made an attack. Cutting the shield, his sword went further down. Along with that Ali shouted *Allabo Akbar* and victory was announced. After Amr, Zirar and Jabirah attacked; but when the hand with Zulfiqar advanced they had to get back. Caliph Umar tried to chase Zirar. Turning back Zirar attempted to give him a stroke of spear, but held back saying, "Umar keep in mind this obligation". From this portion of Moulana Shibli's narration it is known that when Ali had slain Amr and announced victory by shouting *Allabo Akbar* he turned towards Zirar and Jabirah but noticing the hand with Zulfiqar both of them got back and fled. When Ali had brought the battlefield under control Caliph Umar's vein of courage got excited and he chased the fleeing Zirar. Turning back Zirar tried to strike him with a spear but held back saying "Umar, keep in mind this obligation". After this the narration is silent. It seems that as soon as Umar saw the spear he lost courage and gave up chasing. That is, he consented to take upon himself the obligation

of an unbeliever.

After this we present here that part of the author's narration which he has recorded towards the end of this narration:

"Ali has described this event in a poem.

Translation: "Out of his ignorance he desired to support the idols and I supported Allah of Muhammad. When I left him dead like log of wood I came away and ignored his clothes, but if I had fallen down he would have snatched away my clothes. O people of the allied parties! Do not think that Allah would leave His religion and Prophet without succour".

These words of Ali recorded by the author establish that in Ali's view the importance of the Battle of the Ditch meant providing succour to Allah and Muhammad. That is why the Holy Prophet declared: "One stroke of Ali on this Day is superior to the worshipping of the entire Ummah up to the Day of Judgement".

Nisā'i and Hākim have related from Ali that (and these are the words of Nisai) some people of Quraysh came to the Holy Prophet and said, "We are your neighbours and allies. Some of our slaves have run away and come to you. They have no desire for religion nor are they eager for learning, but they have run away from our lands and cattle. You return them to us". The Holy Prophet said to Abu Bakr: "What do you say?" Abu Bakr said, "They are speaking the truth. They are your neighbours and allies". The Holy Prophet's countenance got changed. Then he asked Umar: "What do you say?" He also said, "They speak the truth. They are your neighbours and allies". The Holy Prophet's countenance got more changed, and he said, "O' people of Quraysh! By Allah, Allah will impose upon you, from among you, a man whose heart He has tested for belief and who would punish some of you on account of your opposition to belief". Caliph Abu Bakr said, "O' Prophet of Allah, am I that individual?" The Holy Prophet said, "No, then Caliph Umar asked, "O' Prophet of Allah, am I that individual?" The Holy Prophet said, "No, but the man is that one who is stitching my

shoes", and the Holy Prophet had given his shoes to Ali to stitch. (Izālah, vol. II, page 496)

COMMENTS

The following conclusions emerge from the above noted narration:

1. The opinion of Caliph Abu Bakr because of which the Holy Prophet's countenance got changed was bad.
2. In spite of noticing the changing of the Holy Prophet's countenance Caliph Umar gave the same opinion that was given by Abu Bakr. Accordingly the Holy Prophet's countenance got further changed.
3. The Holy Prophet not only rejected the opinion of both of them but also warned the people of Quraysh saying: "Allah would impose upon you a man whose heart He has tested for belief".
4. This reference by the Holy Prophet was towards Ali who was then stitching the shoes of the Holy Prophet.
5. It is evident that the Holy Prophet had rejected the opinion of Abu Bakr and Umar, rather his face had become so changed that his extreme disapproval was apparent from it. But these two did not realize it, and when the Holy Prophet said to the unbelievers of Quraysh that, "Allah would impose upon you a man whose heart He has tested for belief", they could not help expressing their desire to be included in this distinction and each of them enquired, "O' Prophet of Allah, am I that man?" "O' Prophet of Allah, am I that man?". The Holy Prophet said, "No, no, it is that one who is stitching my shoes".

Despite their claim for being the nearest companions their incapacity to understand the Holy Prophet is evident.

During some days of (the Battle of) Khayber Caliph Umar remained as the head of the army as well, and he made efforts for conquering it; but eventually victory was achieved at the hands of Ali and the latter remained superior by way of distinction in this case. Ali says: "When the Holy Prophet reached near Khayber he sent Umar with some men towards the people of Khayber and fighting took place till the people of Khayber repulsed Umar and

his men; and they came back. The men were calling him coward and he was calling them coward". Hakim related it saying that Ali said this by way of exaggeration because the objective was to face (the enemy) and therefore he regarded not facing the enemy as cowardice. (Izālah, vol. II, page 85)

COMMENTS

In the above noted narration the author acknowledges in clear words that on the Day of Khayber the Holy Prophet sent Umar as the head of the army and fighting took place till the people of Khayber defeated Umar and his men and they came back. If to come back after being defeated is not cowardice what else is it then? To run away from a battle after getting defeated does not behave a brave man.

This quality is the reverse of bravery; and the reverse of bravery is cowardice. What can brave men like Ali call running away after defeat except cowardice. As for the point that Ali said so by way of exaggeration, it is the author's personal view and his regard for Umar. Otherwise, students of history know what the position of his steadfastness was in the numerous battles in which he participated with the Holy Prophet.

TEXT

Muhammad bin Ishaq says that Buraydah bin Sufyan related to him and he related from his father and he from Salma bin Akwa' that the Holy Prophet gave the banner to Abu Bakr and sent him towards the Fort of Khayber. He fought but came back and the Fort was not conquered, although he tried his best to achieve victory. Next day the Prophet sent Umar and he also put up a good fight, but it was not conquered and he came back. The Holy Prophet said, "Tomorrow I will give the banner to one who loves Allah and the Prophet, is an attacker, had never run away, and will not come back without conquering. Salma says that the Holy Prophet applied saliva to his eyes and then said, "Take this banner and go, and do not come back

without conquering". Salma says that Ali ran with that banner while he (Salma) was in his rear, He fixed the banner in a soft stone. The Jews came out from the top of the Fort to watch and asked: "Who are you?" He replied, "Ali bin Abi Talib". The narrator says that the Jews began to say, "By Torah, you will overpower us". The narrator said that he returned after victory. (Izālah, vol. I, pp. 49 and 70 and vol. II, p. 497)

Ibne Ishaq says that Abdullah bin Hasān related to him and he related from the members of his family, and they from the Holy Prophet's slave Rāfe' who said that when the Holy Prophet gave the banner to Ali he (Rāfe') also went with him. When he reached near the Fort the people of the Fort came out and faced him. He fought with them alone. A Jew attacked him with sword. Ali threw away the shield from his hand taking the gate that was near the Fort in his hand and used it as a shield. So long as fighting continued that gate remained in his hand. When Allah got the fort conquered at his hand, he put down that gate from his hand. Seven persons tried to turn over that gate but they could not.

Bukhari has related from Salma ibn Akwa' that in the Battle of Khayber, Ali had remained behind because of eye-sore. Then he took his remaining away from the Holy Prophet as a matter of shame, and set for the battlefield. On the eve of the conquest of the Fort the Holy Prophet said, "Tomorrow I will give the banner to the man whom Allah and the Prophet love, and Allah will grant victory at his hands". Everyone began to aspire for that honour. People said, "Indeed, Ali has come". Then the Holy Prophet gave the banner to him.

It is a continuously related narration that on the Day of Khayber the Holy Prophet gave the banner to Ali and said, "I shall give the banner to a man who loves Allah and His Prophet and Allah and His Prophet love him". This narration has been related by Caliph Umar, Ali Sa'd, Abu Hurayrah, Sehl bin Sa'd, Salma ibn Akwa' and others. (Izālah, vol. II, page 505)

Nisā'i has related from Abdur Rahman bin Abi Layla

and he from his father who said to Ali as he was going with him, "People regard it as uncommon that in winter you go out in thin and soft clothes and in summer you wear thick and stiff clothes". Ali said, "Were you not with me in Khayber?" He said, "I was". Ali said, "The Holy Prophet sent Abu Bakr giving him the banner and he came back without victory. Then he gave the banner to Umar. He also came back in the same manner. Then the Holy Prophet said, "Now I will give the banner to a man who loves Allah and the Prophet and Allah and the Prophet love him. He is not a man who runs away". Then he sent for me, and I had pain in my eyes. He applied saliva to my eyes and said, "My Allah, protect him from the trouble of heat and cold". From that day I never felt heat or cold". (Izālah, vol. II, page 513)

The Holy Prophet prayed to Allah to keep off the heat and cold from Ali. After this prayer Ali used to put on light clothes in winter and thick clothes in summer and felt no trouble from heat or cold. (Izālah, vol. II, page 528)

COMMENTS

Now we recapitulate of all these narrations along with comments.

1. The first narration shows that during the Battle of Khayber the Holy Prophet first gave the banner to Abu Bakr and sent him at the head of the army, but he could not conquer the Fort. Next day the Holy Prophet sent Umar but he, too, came back defeated. After the unsuccessful return of both these the Holy Prophet announced that the next day he would give the banner to a man who loved Allah and His Prophet and Allah and His Prophet loved him; he was an attacker and not one who ran away, and he would not return without victory. These words of the Holy Prophet indicated that in his view to conquer the Fort of Khayber the following qualities in a man were necessary.

- (i) He should be brave.
- (ii) He should be an attacker.
- (iii) He should not be one who ever ran away.

(iv) He should love Allah and His Prophet. Allah and His Prophet should be loving him.

From these sentences of the Holy Prophet it is also evident that those who had gone with the banner up till then did not possess these qualities. After this announcement the Holy Prophet gave the banner to Ali. From the Holy Prophet attributing these qualities to Ali from his declaring with certainty that he would not return without victory, and from the factual conquest of the fort by him, it is proved that these qualities existed only in Ali or in other words in the Holy Prophet's view no one except Ali held these qualities. It also becomes evident that in the army of Islam Ali alone was a person who never ran away from a battle; on the contrary history fully shows what was the plight of the other companions in the Battles of Uhud, Ahzab, Khayber and Hunayn etc.

From one narration it is also known that some people attacked Ali with sword Ali threw away the shield from his hand and picked up the gate and used it as a shield. Afterwards seven persons tried to turn over the gate but could not. It is clear that using a gate as a shield was by that God-given prowess of Ali for which the history of the world fails to have any parallel.

By nature he (Ali) had all the qualities which should be in man, such as bravery, prowess, self-respect, faithfulness etc.

It is said in Riyaz that when Ali walked he was in a little bent position. When he held some one's hand his breathing would stop and he could not take breath. He was a bit fat, and had strong arms and hands. When he started for fighting he would run. He was strong hearted and powerful. He never engaged in wrestling with anyone but that he knocked him down. He would overpower everyone whom he faced.

One of his strong qualities is faithfulness. When Allah's bounty embellished it, love was created out of it. It has been related as a continuously narrated tradition that the Holy Prophet said: 'Tomorrow I shall give the banner to him who loves Allah and the Prophet and Allah and the

Prophet love him". Among these high qualities are strictness, boldness, caring nobody and not breaking determination because of people's consideration or desire. Ali used this quality in the matter of forbidding evil and guarding the Public Property. (Izālah, vol. II, pp. 516 – 517).

Ibne Ishaque says that according to some scholars when it was the time for prayers the Holy Prophet, hiding himself from all others including Ali's father Abu Talib and all his uncles, used to go up to the mountains and Ali followed him. Both of them offered their prayers there. When it was night they came back. They continued doing this for a long time. One day Abu Talib saw them offering prayers and asked the Holy Prophet what religion he had adopted. He replied "My dear uncle! It is the religion of Allah, of angels, of the Prophets, and of our father Ibrahim" or he said, "Allah has sent me as a Prophet towards you, and, O' my uncle, first of all, I have a right to preach you. You should accept this religion and should help me! Abu Talib said, "O' my nephew! I cannot abandon the religion of my forefathers and their ways, but I swear by my Lord that so long as I am alive you cannot be put to any harm". The learned scholars say that Abu Talib said to Ali: O my son! What sort of religion have you adopted?" He replied: "O, my father! I have affirmed my faith in the Holy Prophet. I acknowledge the truth of what he has brought. I offer Allah's prayers along with him, and I follow him". Abu Talib said, "Of course, he will guide you to the right path. You should hold him fast". (Izālah, vol. II, page 488)

Ahmad quotes 'Urfi as saying: "Once I saw Ali who burst into laughter while he was on the pulpit. I had never seen him doing so before. He was laughing in such a way that his molar teeth were visible. Then he said, "I am just reminded of Abu Talib. I was offering prayers with the Prophet of Allah at Nakhlah, when Abu Talib came over there, and said, "O, my cousin! What are you both doing?" The Holy Prophet invited him to Islam. He replied, "There is no harm in what you are doing, but by my Lord, my hands will never get high;" and was laughing over that

incident of his father with surprise. Then he said, "O, Allah! I do not know any person except the Holy Prophet, who has offered prayers prior to me in this Ummah". He repeated these words three times. Then he said seven times: "I have offered prayers prior to all others".

COMMENTS

From the above two narrations we draw the following conclusions:

1. When the time for prayers came both the Prophet and Ali hiding themselves from the people went upto some mountain place in Makka and offered prayers there.
2. Another report says that Khadijatul Kubra also used to join them in prayers. Here we quote below a narration from Nisā'i's "Khasā'is" (Urdu translation printed by Muhammadi Press Lahore 1310 A.H. page 5):

"Muhammad bin Ubayd bin Muhammad informed us and said that Sa'id bin Khathim reported to him from Asad bin Ubaydah who reported from Yahya bin 'Afif, who told 'Afif that he came to Makka during the Days of Ignorance i.e. before the Holy Prophet appeared, and stayed with Abbas bin Abdul Muttalib. He continued, "When the sun rose high and became bright i.e. it was the noon-tide and I was looking at Ka'bah, a young man came and looked towards the sky. Then he stood up facing the Ka'bah. Shortly after that a boy came and stood on his right side. Soon after that a woman came and stood up behind them. That young man bowed down (i.e. performed Ruku'); then he raised his head from bowing, and the boy and the woman also raised their heads. Then that young man prostrated himself on the ground and that boy and the woman also followed him. Seeing this I said, 'O' Abbas! This is something great and unusual. It never seen or heard of before". Abbas said, "Do you know who this young man is?" I said "No". He said, "He is my nephew, Muhammad bin Abdullah bin Abdul Muttalib". Do you know who this boy is?" I said "No". He said, "He is also my nephew, Ali bin Abi Talib". He said, "Do you know who this woman is? I said "No". He said, "She is Khadijah

binte Khawalid and wife of that nephew of mine, i.e. of Muhammad. Muhammad stated to me that his Lord is the Lord of the skies, and the worlds, and the religion which he is following was commanded by his Lord. By my Lord there is no one on this religion except these three persons”.

3. This tradition shows that Ali was the first man to embrace Islam, and Khadijah was the first woman who had embraced Islam. It clearly proves that there was no Muslim at that time except these three. Hence if somebody claims to be the foremost among the Muslims vis-a-vis the above three persons, his assertion is simply absurd. The other tradition quoted in *Izālah* i.e. “But, by Lord, so long as I am alive no one can put you to any harm” was proved in word and spirit by Abu Talib, who kept his promise and guarded the Holy Prophet throughout his life.

4. Abu Talib’s addressing his son Ali in these words “He will call you to the right path; you should keep holding him fast” prove beyond doubt his firm faith in the Holy Prophet’s mission and Islamic teachings. When Abu Talib asks his son to follow strictly the Holy Prophet, his faith in Islam becomes crystal clear.

5. The fact is that faith comprises two things – acknowledgement and action.

At that time the Holy Prophet was the target of the tortures of the infidels of Quraysh. It was against all manners of expediency for Abu Talib to announce his faith in Islam. But so far as his actions are concerned his entire life was spent in looking after the welfare of the Holy Prophet and in making his mission successful. And this fact proves beyond a shadow of doubt his firm faith in Islam.

6. The tradition about Ali’s saying from the pulpit: “O! Allah! I do not know of any person, except Your Prophet, who, among this Ummah, has offered Your prayers”. (He uttered these words three times. Then he said seven times: “I was foremost among all the people to offer prayers”); proves that if there had been any other Muslim he would have participated in the prayers and Ali would not have uttered the above words.

Ali declared on the pulpit: "I was foremost among all the people to offer prayers, and repeated these words seven times. If his claimed had been wrong the people would have at once interrupted and belied him. If there had been anyone to criticize him, he would have named somebody who also had offered prayers before or along with him. But since nobody contradicted him it is proved that he was the foremost believer in Islam.

Before migration the Holy Prophet behaved with Ali in a manner from which caliphate could be anticipated as it is among the requirements of special caliphate.

TEXT

In the book *al-Khasā'is*, Nisā'i has related from Rabi'ah bin Najjah that a man said to Ali "O' Amirul Mo'minin! How in the presence of the uncle you became the successor of your uncle's son?" Ali said, "The Holy Prophet invited the progeny of Abdul Muttalib for a feast, and got prepared one 'Mud' of food for them. After all of us had eaten, the food remained as it was, as though no one had touched it. Then he sent for water in a small bowl. All the people drank it with satisfaction, and it remained as it was, as though no one had touched it. Then the Holy Prophet said, "O' sons of Abdul Muttalib, I have been raised as Prophet to you in particular and to the other people in general. Now you have noticed this event with your own eyes. Who from among you pays allegiance to me to become my brother, helper and successor". No one responded to him, but I rose, while I was the youngest among them all. The Holy Prophet bade me sit down. Then he repeated it thrice. Every time I would rise up and he would bid me sit down. The third time the Holy Prophet struck his hand over mine. So I am the successor of my uncle's son, and not my uncle". (*Izālah*, vol. II, page 489)

COMMENTS

1. In this narration the author himself acknowledges that from it caliphate is anticipated, as it is among the requirements of special caliphate. Evidently this is the

event of the Feast of the Kinsmen which the Holy Prophet had arranged only for his kin in the third year of Prophethood by Command of Allah as in the verse "*Warn you your near kinsmen*". This important event enjoys the position of a milestone in the history of Islam. In this event the Holy Prophet not only invited his kinsmen to Islam but also indicated his would-be successor after him for continuing his mission. Whatever he said on the occasion was, in addition to the announcement of his Prophethood, also clear announcement of the high position of his first-ever supporter Ali and of his being his brother, vicegerent and caliph. The Holy Prophet repeated off and on during his life, and finally on his return from the Farewell Haj in the plain of Ghadir he declared. "Of whomsoever I am the master, Ali is his master". This was the final and the categorical declaration which goes to prove beyond a doubt that Ali was his successor. On the other side Ali too honoured the allegiance paid by him on the Day of the Feast of Kinsmen to the last breath of his life by supporting Islam and protecting the Holy Prophet till he sacrificed even his life for the sake of Islam.

2. It is a pity that the author has tried to hide the importance of this basic event by writing: "Before migration the Holy Prophet behaved with Ali in a manner from which, caliphate is anticipated", because from this narration caliphate was not merely anticipated, but the Holy Prophet had made definite announcement of it in unequivocal words.

3. Similarly, it is not clear from where the author has adopted these words "who from among you pays allegiance to me to become my brother, helper, and successor". According to history the words of the narration are "Verily this is my brother, my successor and my caliph among you. Listen to him and be obedient to him". From this it is quite clear that whoever promised that day to support the Holy Prophet would be his brother, successor and caliph. By translating this unequivocal narration as "my brother, helper and successor" an attempt has been made to put the mind in doubt.

4. An attempt also seems to have been made to direct

the attention from this important event which as we have pointed out above is a virtual announcement for Ali being the brother, successor and caliph of the Holy Prophet to the issue of Abbas and Ali being or not being the inheritor of the Holy Prophet.

TEXT

Nisā'i has related from Ali who said, 'I was walking with the Holy Prophet till we reached Ka'bah. The Holy Prophet climbed my shoulders. As I stood up with him I felt weak. When the Holy Prophet noticed my weakness he bade me sit down. I sat down. He got down and sitting down he said, "Climb over my shoulders. I climbed over his shoulders. He stood up with me. At that moment I felt that I could touch the sky if I wished. Then I climbed the Ka'bah. On it there was an idol of copper (or brass). I started moving it right and left towards all the four sides so as to dislodge it from its position. When I succeeded the Holy Prophet bade me throw it and I threw it, breaking it into bits like those of glass. Then I got down and the Prophet and I started walking briskly, lest someone should come across till we reached our homes. (Izālah vol. II, page 490)

The above mentioned event relates to the conquest of Makka. On their day of the conquest of Makka the Holy Prophet let Ali climb his shoulders and made him smash the idols that were in the walls of the Ka'bah. This idol smashing is an important event of the history of Islam which all the historians have related. Ali's well-known title "Idol Smasher" is associated with this very event. This event brings a distinction for Ali, which is beyond the imagination of any person. No individual could place his foot on the sacred body of the Holy Prophet exceptance who was sinless like the Holy Prophet, whose flesh was the flesh of the Holy Prophet whose blood was the blood of the Holy Prophet, who was from the Holy Prophet while the Holy Prophet was from him, who was the match of the Holy Prophet in qualities of excellence, whom the Holy Prophet declared to be his brother and who was

brought up in the lap of the Holy Prophet. No one from among the Ummah could dare place his foot on the sacred shoulders of the Holy Prophet.

As we said, this event relates to the Conquest of Makka. When the Holy Prophet entered Makka as a conqueror along with an army of ten thousand soldiers, he got the idols smashed in front of all of them. In connection with this important event from which an unparalleled distinction for Ali emerges, the author's words, "the Holy Prophet and I started walking briskly lest someone should come across till we reached our homes", seem to be an unsuccessful attempt to minimize its importance, so as to show that the Holy Prophet and Ali stealthily smashed one idol in the Ka'bah and briskly traced back their steps and reached their homes so that no one could see them. This is too unbecoming to the position of the Holy Prophet as well as of Ali.

TEXT

It is related that Abu Sa'id bin Talha came out in the field and challenged: "O' companions of Muhammad! You say that those killed on your side are in Paradise and those killed on our side are in Hell. By Lāt and Uzza, you are telling lies. If you had belief in this, someone of you should have surely come out to face me. Ali went forward to face him and both got engaged in fighting till Ali killed him. Then the narrator counted a number of names of those killed on enemy's side and said that they were killed by Ali bin Abi Talib. (Izālah, vol. II, page 494)

COMMENTS

The above event relates to the Battle of Uhud. From this narration the following points come to light:

1. Despite the open and taunting challenge of Abu Sa'id bin Talha, no one from among the companions was prepared to come forward to face him. If someone had been ready to face him he would not have uttered these words: "If you had belief in it someone of you would have surely come out to face me". However, on every occasion when

Islam and infidelity were face to face, Ali was the only great personality, who was seen ready to serve as a shield against every such challenge. Accordingly, responding to the challenge of Abu Sa'id, Ali dispatched him to Hell.

2. From the words of the narration "then the narrator counted a number of names of those killed on the enemy's side and said that they were killed by Ali bin Abi Talib, it becomes clear that in the Battle of Uhud on one side many great brave men among the companions of the Holy Prophet about whom it is claimed that through them Islam received great strength, are seen running away to save their lives leaving the Holy Prophet in the battlefield, while on the other side Ali is seen killing whole group of unbelievers and protecting the Holy Prophet. This scene must have been worth watching indeed that on one side a group of companions of the Holy Prophet were running away to save their lives and on the other the lonely Ali was seen killing the whole group of the unbelievers.

TEXT

Ibne Ishaq says that when the Holy Prophet was back among his family he gave his sword to Fatimah and said, "Wash its blood out. By Allah, today it has sincerely co-operated with me". Ali also gave her his sword and said "Wash its blood off. By Allah, today it sincerely co-operated with me". The Holy Prophet said, "If you remained steadfast in the battle, Sahl bin Hunayf and Dujanah also remained steadfast alongwith you". The narrator says that the Holy Prophet's sword was called Zulfiqar.

Ibne Hisham says that men of learning have related from Ibne Najih that on the Day of Uhud the announcer announced: "*La Saifa Illa Zulfiqar wa La fata illa Ali al-Karrar*" (That is, there is no sword except Zulfiqar and there is no brave man except Ali the attacker). (Izālah, vol. II, page 495).

COMMENTS

In this narration the portion that, "The Holy Prophet said: If you remained steadfast in the battle, -Sehl bin

Hunayf and Dujanah also remained steadfast along with you", is so irrelevant and inappropriate that no connection of it can be found with the subject-matter of the narration. What can the helpless author do? He is forced by his habit and he has got to seek support from such straws to diminish the distinctions and position of Ali, but Truth is also determined to dominate over the author's will. Accordingly on one side he thrust the names of Sehl bin Hunayf and Dujanah to share a distinction with Ali and the steadfastness of these two companions in the battlefield is worthy of a hundred congratulations and we do welcome the news and kiss it with devotion, but on the other it is also proved that if the other dignified companions of the Holy Prophet whose names need not be recounted here had been steadfast with others in this battle it was unexpected of the Holy Prophet that he would fail to mention their names. This means that from this irrelevant addition in the narration it has been proved without being realized by the author that some companions had remained steadfast in this battle but others had run away.

The other point in the above narration written by the author that stares him in the face is that "the announcer said *"La Saifa illa Zulfiqar wa La fata illa Ali al-Karrar"* viz. there is no sword except Zulfiqar and there is no brave man except Ali, the attacker" Here to say that "announcer announced" is a demonstration of the author's old habit to diminish Ali's distinctions as much as he could. In fact this announcer was Rizwān from the Heavens. This was the voice of an angel. To clarify further we quote here the following extract from Shah Abdul Haq Mohaddith Dehlavi's book *Madarijun Nubuwwah*, Urdu Translation, vol. II, page 211.

"Biographers state that Ali demonstrated extreme valour in supporting the Holy Prophet. Angel Jibrail said to the Holy Prophet: "Ali has demonstrated the utmost bravery and sacrificing spirit in your favour". The Holy Prophet said: "Of course, he is from me and I am from him". This is the expression of extreme unity, sincerity and attachment between them. The tradition says that

when the Holy Prophet said this, angel Jibrail said, "I am from you both". It is said that people heard a voice from the unknown that someone was saying: *La Fata illa Ali La Saif illa Zulfiqar*. There are greater details about this event in Madarijun Nubuwwah and Khashful Ghummah. It is said at the end of it that the Holy Prophet said; "O' Ali, did you hear your own praise which the angel in the Heavens, whose name is Rizwān, is pronouncing; he says: "*La Fata illa Ali La Saif illa Zulfiqar*".

In the above narration recorded by Shah Abdul Haq Mohaddith Dehlavi, on the Day of the Battle of Uhud, Jibrail is praising Ali's unparalleled bravery before the Holy Prophet. It is evident that Jibrail comes from Allah and did not utter a word of his own without the Will of Allah. His appellation is trustworthy on this very account. He is trustworthy in conveying the message of Allah. It is not possible of him to praise anyone of his own accord without the Will of Allah. Therefore in the Battle of Uhud, Jibrail's praising only Ali, and Rizwān announcing from the Heavens "*La Fata illa Ali La Saifa illa Zulfiqar*" establishes that in the battle the Will of Allah was reciting the eulogy of *La Fata* in a state of ecstasy, and the Holy Prophet was reciting the anthem of "I am from him and he is from me", while Jibrail was submitting "I am from you both" all in commendation of the unparalleled bravery of Ali.

Against this unique bravery and courage the author's taunt at Ali through the words of the Holy Prophet: "If you remained steadfast in the battle Sehl bin Hunayf and Dujanah also remained steadfast along with you", is the worst demonstration of the author's partisan spirit.

TEXT

Bukhari has related from Sehl bin Sa'd that people enquired from him about the wound of the Holy Prophet. He said, "Know that by Allah I know who was washing the Holy Prophet's wound, who was pouring water and with what it was treated". Then he said "The Holy Prophet's daughter Fatimah was washing the wound while Ali was

pouring water from a shield. When Fatimah noticed that blood was not stopping she burned a piece of mat and filled the wound with it. The blood stopped at once. (Izālah, vol. II, page 494).

COMMENTS

From the above cited narration it is established that on the Day of Uhud, the Holy Prophet's wounds were bandaged and he was looked after by his only daughter Fatimah. It is also established that Fatimah was not present in the Battle of Uhud from before, but came from Medina on hearing the news of the Holy Prophet's death. Thus Moulana Shibli No'mani writes in *Siratun Nabi*, vol. I, page 279: "As the news of the Holy Prophet's death reached Medina, the sincere ones ran impatiently to him. Fatimah came and noticed that blood was still flowing from his sacred face. Ali brought water in the shield and Fatimah did the washing but blood would not stop. At last she burned a piece of mat and put it on the wound and the blood stopped instantly". (*Sahih Bukhari, Ghazwa Uhud*).

The part of the above noted narration of Shibli No'mani, "As the news of the Holy Prophet's death reached Medina the sincere ones ran impatiently", is very beautiful. It is obvious that when the sincere ones ran impatiently to him what should have been the condition of one who had the Holy Prophet's blood in her veins and who was a part of the body of the Holy Prophet. Running impatiently from Medina and covering the distance of several miles, she reached the spot at Uhud where the Holy Prophet lay wounded in the company of Ali. She at once started bandaging his wounds and looking after him.

Here we submit before the readers that some historians have also mentioned, particularly two wives of Uthman, one after the other, who are said to be the Holy Prophet's real daughters. According to this honour he is called *Zun nurayn*, that is, the holder of two lights. Here it is worth considering that on the Day of Uhud no other daughter's reaching Uhud in a state of impatience on hearing the news of the Holy Prophet's death is established. If there had

been any other real daughter of the Holy Prophet with his blood running in her veins, then it was impossible that she would not have reached Uhud running like Fatimah when as maintained by Moulana Shibli No'mani, "sincere believers also reached there running impatiently".

Another point which needs attention here is this. As we have stated in the above narration and also shown from the narration of Shibli No'mani, Fatimah was not present at Uhud from before but came running impatiently on hearing the news of the Holy Prophet's death. As against it, it is established from history that Ummul Mo'minin Ayesha was present in the Battle of Uhud from before, and was performing the service of providing water to the wounded. Thus we present to the readers the following narration from Shibli No'mani's *Siratun Nabi*, vol. I, page 281: "Most of the women of Islam also participated in this Holy battle. Ayesha and Umme Salim, who was the mother of Anas, used to provide water to the wounded to drink. In sahih of Bukhari it is related from Anas that he saw Ayesha and Umme Salim that they carried water-skins with the legs of their trousers raised up, and provided drinking water to the wounded. When the water-skins got emptied they would again go and get them filled". (page 581, *Kitabul Maghazi, Ghazwa Uhud*).

The question here arises why Ayesha who was present in the battle from before and was performing the service of providing drinking water to the wounded did not reach the Holy Prophet to look after him. Did the care of the Holy Prophet was less important than the care of the other wounded persons? The Holy Prophet was standing wounded in the battlefield but no one came to take care of him, till the news of his death reached Medina, and on hearing this news his daughter Fatimah reached Uhud running from Medina although the wife of the Holy Prophet was present in this very battlefield from before. It is clear that there is a distance of three miles between Medina and Uhud. For Fatimah reaching there at least two hours were needed. So the Holy Prophet lay wounded at least for these two hours. But we do not get any reference in any history

which could tell us that Ummul Mo'minin Ayesha might have run and reached there to take care of the Prophet.

Another more striking point that remains unsolved in the mind after reading the above account that the news about the Holy Prophet's death reached from Uhud to Medina and the sincere people reached there running impatiently. Did not Ayesha scream on hearing it; why did she not beat her head? If anyone tells a twelve year-aged married woman that her husband has been killed and that she had become a widow, although this news might eventually turn out wrong would it not impel her to cry and moan?

Among a section of the Muslims, Ummul Mo'minin Ayesha enjoys a central position. High claims are made about the Holy Prophet's love for her. History has completely preserved even the smallest events of her life. Among the narrators of traditions her status is regarded very high. The traditions narrated by her are blindly accepted without any objection, although her life in the company of the Holy Prophet was between her age of nine years to eighteen years only, out of which the greater portion was spent in her playing with dolls, or, as alleged, her watching the dance of negro women as a natural matter, as recorded in the traditions. For no one at the age of eighteen years can be said to be of the age of full maturity. Despite all these facts a section of the Muslims has given her such importance because of her nearness to the Holy Prophet that the rules of Islamic law have been codified after the traditions narrated by her, so much so that from the traditions narrated by her about baths and the matrimonial life of the Holy Prophet, the guiding rules for the matrimonial life of the Muslims have been formulated; particularly for the issues relating to mating with wives and even for bathing, people used to refer to her. As an illustration we present here to the readers three traditions from Sahih Bukhari, related by Ummul Mo'minin Ayesha;

Tradition No. 241: Abu Salmah says: "Ayesha's (foster) brother and I called on Ayesha. Her brother asked her the details about the Holy Prophet's mode of taking

bath. She sent for a tub of about one Sa'a water (about 3 kilograms in weight) containing with it. She let the water flow from her head. There was a curtain between us and her". (Sahih Bukhari vol. I, translated by Mirza Hairat Dehlavi, pp. 71 – 72).

Tradition No. 1779: Ayesha says: "The Holy Prophet used to kiss his wives during fast and also had sexual intercourse with them, but he had greater control over his desire than you".

Tradition No. 1780: Ayesha says "The Holy Prophet kissed some of his wives in the state of fasting"; saying this she smiled. (Sahih Bukhari vol. I, page 430)

From the few illustrations given by us above it is crystal clear that the smallest details of the events of Ayesha and even about bathing, and the Holy Prophet's kissing his wives during the state of fasting are preserved in books but it is strange that, as we have shown above from the narration of Moulana Shibli No'mani, although she was personally present in the Battle of Uhud, there is no record in history, of her having come to look after the Holy Prophet on his getting wounded or of her natural reactions on hearing the news of the Holy Prophet's death like the reactions of any woman who hears the news of her husband's death. The history is silent and will remain silent till the Day of Judgement. Why so? Here we would respectfully appeal to research scholars of history to ponder over our above noted points in the light of historical facts. We are sure they will openly acknowledge that the fiction of Ayesha being the dearest wife of the Holy Prophet is baseless.

TEXT

When it was finally decided upon to hold imprecation (Mubahilah) with the Christians of Najrān the Holy Prophet sent for Ali, Fatimah, Hasan and Husayn for Mubahilah.

Tirmizi has related from Sa'd bin Abi Waqqas that when the Holy verse, Say: *"Come, let us summon our sons and your sons and our women and your women"* (Surah Ale Imran, 3:61) was revealed the Holy Prophet

sent for Ali, Fatimah, Hasan and Husayn and said, "My Allah, these are my Ahlal Bayt". (Izālah, vol. II, page 498)

COMMENTS

Here also according to his habit the author has recorded this important event of Mubahilah just in a few lines, although it is so important an event in which untruth had to suffer a crushing defeat against Truth. But since the success of Islam and truth in this event was achieved through the participation of only those personalities who are commonly known as the Purified Five and who include Ali and his children; but the class of people to which the author belongs is loath to give the merits of the Progeny of the Holy Prophet in detail. Nevertheless it is not unknown to the students of history that whether it be a contest between truth and untruth or the question of furthering the message of Prophethood, or an issue of the guidance of mankind, on every such occasion the Holy Prophet, by the Command of Allah, introduced these very Purified Five to the world as the Guides for mankind. The conveying of the verses of chapter Barā'at and the event of Mubahilah are sufficient to serve as proofs for it.

From the above noted narration which the author has, on the authority of Tirmizi, related from Sa'd bin Abi Waqqas, it has become clear that when the verse "*Come, let us summon our sons and your sons and our women and your women*" was revealed, the Holy Prophet called for Ali, Fatimah, Hasan and Husayn and said, "O' Allah, these are my Ahlal Bayt". This means that in the Holy Prophet's days only these five persons were included among Ahlal Bayt, and there was no one else. If during this period someone else had also been included among Ahlal Bayt, the Holy Prophet would have definitely sent for him and introduced to the people. The Holy Prophet's not calling for anyone else, be it any of his wives, or any other individual, proves that the Holy Prophet pointed out the Ahlal Bayt under the command of this verse and therefore there should be no misunderstanding about it.

Now we describe in detail the event of Mubahilah from Madarijun Nubuwwah by Shah Abdul Haq Mohaddith Dehlavi, translated by Mufti Ghulam Moinuddin Na'imi, Published by Madina Publishing Co., Karachi, Part II, page 648 to 650: "It has been related that when the Christians of Najrān reached Medina they took off their dress of the journey and put on silk suits, and dragging their suits; with gold rings on their hands, they entered the Masjid of the Prophet and offered salutation. The Holy Prophet did not respond to their salutation and turned his face from them. When the time of their prayers came they rose up together to offer prayers. They faced towards the East, which is their Qiblah. When the companions desired to prevent them from it the Holy Prophet ordered that they should be left to themselves, so that they might offer prayers as they liked. When they had finished the prayers, they again came to the Holy Prophet. They spoke but did not get any reply. When they came out of the masjid they looked for Uthman bin Affan and Abdur Rahman bin Awf as they had acquaintance with them. They said, "Your Prophet had written a letter to us and had invited us. When we came and spoke to him, he neither responded to our salutation nor spoke to us. What is your opinion now. Should we return to our towns or stay". Thereupon Uthman and Abdur Rahman said to Ali: "O' Ali, what do you think?" Ali said, "My view is that they should take off their silken clothes and gold rings and put on dress like that of ascetics and go to the Holy Prophet". When they did so, the Holy Prophet responded to their salutation and said, "By Allah, Who has commissioned me with Truth, when they came before me earlier, Satan was with them". Thereafter the Prophet invited them to Islam but they declined, and uttered quite nonsense and meaningless things. At last the discussion reached the stage that they enquired from the Holy Prophet: "What do you say about Prophet Isa?" The Holy Prophet said, "Today I shall not give reply to your question. You may stay in this town today so as to get reply to the question". This meant that he waited to see what the revelation would say, and

suggest. Accordingly, these verses were revealed: *Surely Isa is like Adam in the sight of Allah. He created him of clay, then said to him: Be, and he was. (This is) the truth from your Lord. Therefore do not be one of those who waver. To those who dispute with you concerning him (Isa) after the knowledge that has come to you, say: Come, let us summon our sons and your sons, our women and your women, and ourselves and yourselves and then pray humbly and invoke the curse of Allah on the liars.* (Surah Ale Imran, 3: 59 – 61).

Since after saying this also they declined and insisted on disbelieving the Holy Prophet in accordance with the command in the Holy verse, challenged them to Mubahilah. Literally Mubahilah means to invoke curse of Allah on the contestants.

When the Holy Prophet offered them the method of Mubahilah they began to consult the one who was a man of wisdom among them as to what his view was in the matter. At last he said, "O Christians, by God, you know well that Muhammad is on Truth. Do not have Mubahilah, with him. Whoever had Mubahilah with a Prophet had to face destruction. Since you desire to continue steadily on your dear religion, have a settlement with him and get back to your towns". Next day when they were granted audience by the Holy Prophet they found the Holy Prophet ready and prepared to have the Mubahilah with Husayn in his arms; he was holding Hasan's hand, and Fatimah was at his rear and Ali was at Fatimah's rear. The Holy Prophet said to them: "When I pray, all of you should say *Āmin*". Good Heavens! What scene and what a lovely time it must have been. What high position is that of the witnesses and what that of the witnessed.

When the party of Christians saw these Purified Five and heard the words of prayer and *Āmin* they started trembling and shaking. Abdul Hārith bin Alqamah who was wise man among them began to say: "O people! I am beholding such purified faces that if they ask God that mountain may move from its place then it would so move with their prayer. Beware! Do not enter into Mubahilah

with them otherwise you would get destroyed just now and no Christian would survive on the face of the earth". The Holy Prophet said, "By Allah, who controls my life, if these people had held Mubahilah their faces must have been deformed as those of monkeys and swines and this valley would have rained fire on them, and would have annihilated all the Christians lack stock and barrel, so much so that even the animals that might have been sitting on the trees would have all died, and a year would not have elapsed when all the Christians would have been destroyed". Then they said, "O Abul Qāsim, we do not want to have Mubahilah with you". The Holy Prophet said, "Then become Muslims". They said, "This too cannot be". The Holy Prophet said, "Then get ready for fighting". They said, "We do not have capacity to fight with you; but we can have settlement with you on the terms that every year we will give you one thousand dresses (in one narration it is hundred dresses), the price of each being forty dirhams. According to another narration they also promised to give thirty horses, thirty camels, thirty pieces of armour and thirty spears. The Holy Prophet said, "In case, the Muslims needed then thirty of each of the above would also be given as gift and you would not charge interest on it and would not attack us". The settlement was concluded on these terms and a document of peace was signed".

The point that first attracts attention in the above long narration of Shah Abdul Haq Mohaddis Dehlavi is that when the deputation of the Christians went to meet the Holy Prophet in silk dress and with gold rings, then in spite of their repeated attempts to have a talk with the Holy Prophet, he did not speak with them and turned his face away from them. It is obvious that they had gone to meet the Holy Prophet wearing silk dresses and with gold rings according to their ancestral manner. Therefore their failure to realize their mistake was natural with them. So they left the mosque to look for Uthman and Abdur Rahman bin Awf because they were acquainted with them, and to find out from them what was the object behind the

Holy Prophet's turning his face from them. Uthman and Abdur Rahman bin Awf are regarded among the first and foremost ones. Their period of companionship of the Holy Prophet is spread over from the thirteen years of his life in Makka up to the ten years of his life in Medina (i.e. upto the coming of the deputation of Christians of Najrān), a total of twenty three years. In spite of that both these individuals failed to read the mind of the Holy Prophet. Perforce reference had to be made to one who was full aware of the mind of the Holy Prophet, namely Ali bin Abi Talib. Ali at once gave the suggestion that they should go to the mosque after taking off the silk dress and gold rings and putting on dress like that of the ascetics. Accordingly, when they went in simple dress, as suggested by Ali the Holy Prophet received them warmly.

The second point that is established by this narration that if despite scholarly and reasoned arguments someone continues to dispute and persist in obstinacy then for the final settlement Mubahilah should be tried with him. Shah Abdul Haq Muhaddith Dehlavi says, "Mubahilah literally means to invoke Allah's curse on one another". So according to the above noted Qur'anic verse Mubahilah was decided upon on the terms that Allah's Curse should be invoked on whoever was the liar. Hence the natural conclusion from the above narration is as follows:

1. Mubahilah was being tried by the Command of Allah
2. One party to the Mubahilah was the Holy Prophet who in every action of his followed the Command-of Allah.
3. According to the terms of the Mubahilah they were to invoke Allah's curse on the liars, from which there is no escape. Therefore it was obligatory for the Holy Prophet to select for the Mubahilah those individuals for whom there was no question of telling lies during their entire life. That is why for the Mubahilah against this deputation the Holy Prophet selected those individuals who are called the Purified Five and, according to the author's narration, he sent for these five persons and declared: "O' Allah, these are my Ahlal Bayt".

The third point that is established by this narration is that when the Holy Prophet took the Purified Five for the Mubahilah then, as the narration puts its "When the Christians saw the Purified Five and heard the words of prayer and 'Amin', they started trembling and shaking. Abul Hārith bin Alqama who was a wise man among them began to say: "O' People! I am beholding such purified faces that if they ask God that mountain may move from its place then it would certainly move. Beware! Do not enter into Mubahilah with them otherwise you would get destroyed just now and no Christian would survive on the face of the earth. These words of the narration indicate that the learned men among the Christians of Najrān were scholars of the Heavenly Books and at least they had so much sense that on beholding the faces of the Purified Five they were convinced of their greatness, and they spontaneously declared that: "I am beholding such purified faces that if they ask God that mountain may move from its place then it would certainly move. On one side we observe this acknowledgment of the Christians of Najrān on catching one glance at the Purified Five in their first meeting and on the other side we see the treatment of the Muslims with these very Purified Five soon after the Holy Prophet. Now everyone is free to draw his own conclusions from these facts.

TEXT

In the ninth year of Hejira the Holy Prophet appointed Abu Bakr as the Leader for Haj pilgrims. When he had left, the earlier part of chapter Barā'at was revealed. The Holy Prophet deputed Ali behind him to convey it to the people.

Ahmad has related from Ali that when the Holy Prophet wanted to send him with chapter Barā'at, he (Ali) said, "O' Prophet of Allah, I am eloquent nor am I a good speaker". The Holy Prophet said: "Either I should take it or you take it, there is no other course". Ali said, "If that be so, I would convey it". The Holy Prophet said, "Go, Allah may keep your tongue under control and strengthen your heart". Then he placed his holy hand on

COMMENTS

In this narration the author has tried to create the impression that the Holy Prophet sent out Abu Bakr as the leader of Haj pilgrims and after that the chapter Barā'at was revealed, for conveying which he deputed Ali, but this impression militates against actual facts. We place before the readers the factual event from Nisāi's Khasā'is, page 46, printed Matba' Muhammadi, Lahore, 1310 A.H.

"It has been related from Ali that the Holy Prophet sent the chapter Barā'at to the people of Makka through Abu Bakr. Then he sent Ali in his rear and said to him, "You should take back those verses from him and convey them to the people of Makka". Ali says: "I overtook him and took the verses from him, while Abu Bakr came back, and he was sad. Then he said, 'O' Prophet of Allah, has any revelation come down about me". He replied: "No, but I have been ordered that either I should convey this chapter or someone from my Ahlal Bayt".

From this narration it is clear that the Holy Prophet deputed Abu Bakr to Makka to convey the first few lines of chapter Barā'at, but soon after that he sent Ali in his rear with the order that he (Ali) should take back those verses from Abu Bakr and convey them himself. Coming back Abu Bakr asked the Holy Prophet: "Has any command been revealed about me", and the Holy Prophet said: "I have been ordered that I should convey it myself or someone, who is from my Ahlal Bayt, should convey it". From this it is established that it was not approved by Allah that chapter Barā'at might be conveyed by Abu Bakr.

TEXT

The Holy Prophet has repeatedly uttered the following tradition for the guidance of the Ummah: "I leave among you two precious things, the Book of Allah and my Ahlal Bayt". That is, this was his verbal assertion and he demonstrated practically by deposing Abu Bakr from conveying chapter Barā'at and installing in his place Ali and thus

creating for the Ummah a noble precedent to the effect that the basic figure for conveying the religion was either the Holy Prophet himself or his Ahl al Bayt, and none else.

TEXT

Hākīm and Nisā'ī have related from Amr bin Maimun who said that he was sitting with Ibne Abbas when nine persons came and said, "O' Ibne Abbas, either come with us or make yourself alone". Ibne Abbas said, "I come with you". The narrator says that at that time he was healthy and had not lost his eyes. Those people commenced some talking. We do not know what they were talking about. Ibne Abbas came shaking down the skirts of his shirt and uttering "Oh, oh" and said: "These people abuse such a man who has ten such merits as no one else except him had. The Holy Prophet said about him, "I will send such a man whom Allah will never disgrace; he loves Allah and the Prophet and Allah and the Prophet love him". Everyone aspired for it, but the Holy Prophet said, "Where is Ali?" People said he is working at the grindingstone". The Holy Prophet said, "Is there no one else to do that work". He came while there was severe pain in his eyes. The Holy Prophet applied saliva to his eyes and shaking the banner thrice he gave it to him. Ali came back with Safi'ā binte Hayy.

Ibne Abbas further said: "Then the Holy Prophet sent him with chapter Barā'at. After that he deputed Ali to go in his rear and he took it from him, while the Holy Prophet stated, "Only he will take this chapter who is from me and I am from him".

Ibne Abbas further said: "The Holy Prophet said to his uncle's sons: "Who of you loves me in this world and the next". Ibne Abbas says that Ali was also sitting among them. The Holy Prophet addressed everyone of them on this point. Everyone declined. The Holy Prophet said to Ali, "You are my friend in this world as well as in the next".

Ibne Abbas says: "Ali is the first man, who became Muslim after Khadijah".

Ibne Abbas says that the Holy Prophet took his mantle and placing it over Ali, Fatimah, Hasan and Husayn said, "To be sure Allah intends not but to keep away the uncleanness from you, O' People of the House! and to purify you a thorough purification". (33:33).

Ibne Abbas says that Ali had sold his self to Allah. He put on the Holy Prophet's covering sheet and slept there in place of the Holy Prophet.

Ibne Abbas says that the unbelievers were aiming at the Holy Prophet, Abu Bakr came. Ali was sleeping. Abu Bakr thought it was the Holy Prophet and called out, "O' Prophet of Allah". Ali told him: "The Holy Prophet has gone towards Beyri Maimun. You may also go there and meet him", Abu Bakr went and entered the cave with the Holy Prophet. Ibne Abbas says that the unbelievers started throwing small stones at Ali. He would say: "Oh, oh", and would cover the head with cloth, but would not show his head. When morning appeared he uncovered his head. The unbelievers said, "You are blameworthy. We were striking stones at your comrade. He did not groan; but you have been groaning. We took it to be strange".

Ibne Abbas says: "The Holy Prophet went for the Battle of Tabuk. Other people also accompanied him. Ali said, "Shall I also accompany you". The Holy Prophet said, "Are you not delighted that you are to me as Harun was to Musa except that there is no prophet after me, and without your staying here I cannot go".

Ibne Abbas says: "The Holy Prophet said to Ali: "After me you are the guardian of every Muslim man and woman",

Ibne Abbas says: "The Holy Prophet closed all the doors on the side of the mosque except the door of Ali. He used to enter the mosque even in the state of 'Janābat' because this was the only passage for him, and there was no other passage"

Ibne Abbas says: The Holy Prophet said, "Of whomsoever I am the master, Ali is his master". (Izālah vol. II, pp. 506, 507, and 508).

COMMENTS

The author has recorded the above narration in such a manner that the ten merits of Ali recounted by Ibne Abbas have remained ambiguous and unclear. To make them clear we consider it necessary to give some further details here.

1. This relates to the Battle of Khayber which was won by Ali.
2. This relates to the event of conveying chapter Barā'at. The Holy Prophet sent Abu Bakr to Makka with chapter Barā'at, but soon after that, by the command of Allah he deputed Ali in his rear so as to take back the verses from him and convey them himself.
3. This event concerns the Feast of Kinsmen on which we have already commented in the previous pages.
4. This shows that after Khadijah, Ali was the first Muslim. From this tradition of Ibne Abbas and from other narrations recorded by the author, we have established in the previous pages that among men, Ali was the first Muslim.
5. From this it appears that when the verse of Purification was revealed the Holy Prophet took his mantle and placed it on Ali, Fatimah, Hasan and Husayn and recited the verse: *To be sure Allah intends not but to keep away all the uncleanness from you. O' people of the House! and to purify you a thorough purifications.* In the previous pages we have shown that while recording the narration about the verse of Purification the author had missed the names of the Purified Five and written only this much that when this verse was revealed the Holy Prophet sent for these five persons. Thanks be to Allah that from the narration of Ibne Abbas recorded by the author himself it has been proved that those referred to in the verse of Purification are only the Purified Five and no one else, for if there had been some other individual also, the Holy Prophet would have surely included him under his mantle.
6. This event concerns Ali's selling his self to Allah during the night of migration, and his sleeping soundly in the Holy Prophet's bed in the midst of the enemies

covering himself with the Holy Prophet's sheet of cloth. The author has attempted to write it in such a manner that instead of the merit of Ali emerging from it only his uttering "Oh, oh," and the unbelievers calling his conduct blameworthy comes to light. From this event a matchless distinction of Ali is established, because Allah has referred to it in these words: "*And among men is he who sells his life for the Pleasure of Allah and Allah is Munificent to His servants*" (Surah Ale Imran, 3:207). Almost all the historians and commentators have written in their books that from this Holy verse it is proved that on the night of Migration Ali had sold his self and had in exchange for it bought the Pleasure of Allah. That is why Ali is called Nafsullah. As an illustration we present the following narration from Shah Abdul Haq Dehlavi's Madarijun Nubuwwah, vol. II, page 92 – 93: "When the Holy Prophet decided that he would under-take Migration in the morning in the (previous) evening, what he said to Ali was that the unbelievers called the Holy Prophet Muhammad the Trustworthy, the Truthful, and deposited their Properties with him. For this reason the Holy Prophet made Ali be in his bed and made him sleep putting on the Holy Prophet's own sacred covering sheet. Therefore Ali was the first man who sacrificed his self for the love of the Holy Prophet and offered himself to be sacrificed for the Holy Prophet. Scholars of biography write that the Holy verse: "*And among men is he who sells his self for the Pleasure of Allah and Allah is Munificent to His servants*", was revealed on this very occasion. In this very context some couplets of Ali are narrated here, he said:

"I personally saved the man who is the last of all that ever tread on gravel or went round the Ka'bah or the Black Stone.

When the enemies plotted against the Prophet of Allah, Allah protected him against their plotting.

I passed the night and kept watching when they came and got me out of the Holy Prophet's bed. In fact my heart was prepared to court arrest or death, while the Holy Prophet passed the night safely in the cave where he was

under protection and safety of Allah.

He stayed there for three days. Then camels were saddled and two camels were crossing the hills wherever they passed.

My object from it was to render help to Allah severing connections with the world. I will ever keep it in my heart till I am deposited in my grave”.

From this narration the readers will realize that on the night of Migration Ali's sleeping in the bed of the Holy Prophet in the midst of enemies not caring in the least for his own life was so important that Allah has recounted it in the Holy Qur'an in magnificent words. Of course, the mean words in which the author has recorded this event only uncovered his partisan mentality. The author purports to have taken this narration from Hākim and Nisā'i. It seems pertinent that we repeat here that portion of the author's version of this narration which pertains to the night of Migration along with the extract from Nisā'i from where the author has taken this account so that the readers may be able to compare and see the difference between Nisā'i's and the author's versions. Nisā'i's actual narration is as follows:

Manaqib Murtazavi, Urdu Translation of Khasā'is of Nisā'i, printed by Matba' Muhammadi, Lahore, 1310 A.H. pp. 20 – 21: “And Ali put on the clothes of the Holy Prophet. So the unbelievers thought that it was the Holy Prophet, and Abu Bakr came and called, “O' Prophet of Allah”. That he is thinking that the Holy Prophet was there, he got mistaken; and took Ali as the Holy Prophet. Ali said: “The Holy Prophet has gone to the Well of Maimun”. So Abu Bakr went in the rear of the Holy Prophet and entered the cave with him. The unbelievers were shooting arrows at Ali till morning appeared”.

Now here below is the narration recorded by the author as from Nisā'i!

“Ibne Abbas says that the unbelievers were aiming at the Holy Prophet. Abu Bakr came; Ali was sleeping. Abu Bakr thought it was the Holy Prophet. He called out, “O' Prophet of Allah”, Ali told him: “The Holy Prophet

has gone towards Beyri Maimun. You may also go and meet him". He says: Abu Bakr went and entered the cave with the Holy Prophet. Ibne Abbas says that the unbelievers started throwing small stones at Ali. He would say "Oh, oh" and would cover the head with cloth, but would not show his head. When morning appeared he uncovered his head. The unbelievers said, "You are blameworthy. We were trowing stones at your comrade. He did not groan, but you have been groaning. We took it to be strange".

After comparing the above versions the reader) may themselves judge the honesty of the author in relating narrations. In the above noted narration the author has used these words as related by Ibne Abbas, "The unbelievers started throwing small stones at Ali: He would say, "Oh, oh", and cover the head with cloth, but would not show his head. When morning appeared he uncovered his head".

It is evident that these words do not appear in the actual text of Nisâi, but are an addition by the author. By these words the author aims at creating the impression that Ali was uttering "Oh, oh" being perturbed by the unbelievers throwing stones at him, while the unbelievers began to hurl taunts at him saying that he was to be blamed for crying, "Oh, oh". It seems the author was overpowered by his partisan spirit that he could not write even the biggest sacrifice of Ali without using insulting words although it was eulogized by Allah in the Holy Qur'an.

7. This is an event of the Battle of Tabuk. When the Holy Prophet left Ali behind as his deputy, the hypocrites taunted Ali. Ali went and joined the Holy Prophet and complained of the taunts. Thereupon the Holy Prophet uttered the Tradition of Manzilat (Position), declaring: "Are you not pleased at this that you are to me as Harun was to Musa, except that there is no prophet after me, and without your staying here I could not go". We have already discussed this tradition in the previous pages.

8. Ibne Abbas says that the Holy Prophet said to Ali: "After me you are the guardian of every Muslim man and woman". This tradition is a glowing proof for the immediate successorship and caliphate of Ali. To interpret the

word "*wali*" there as "friend" would be wrong because the Holy Prophet has particularized this being "*wali*" for the period after him. If *wali* is taken to mean "friend", was not Ali the friend of every Muslim man or woman during the life of the Holy Prophet? From the specification of "after me" it is proved that "*wali*" here means the successor-in office and would stand for master or guardian in place of the Holy Prophet.

9. From this merit it is established that the Holy Prophet got closed the door of all the companions that opened into the side of the Prophet's Mosque except that of Ali. Ali used to enter the mosque even in the state of "Janābat" and this is a distinction, which no one except the Holy Prophet shares with Ali.

10. Ibne Abbas says that the Holy Prophet said, "Of whomsoever I am the master Ali is his master". This tradition is known as the Tradition of Ghadir, which we have discussed in previous pages.

TEXT

Tirmizi quotes Barā as saying: "The Holy Prophet sent two armies, one under the command of Ali bin Abi Talib and the other under the command of Khalid bin Walid. The Holy Prophet said that when the severe fight began then Ali should hold the general command. Ali conquered a fort and took possession of a slave-girl from it. Khalid sent through me a letter complaining against Ali to the Holy Prophet. I went to the Holy Prophet and submitted the letter to him. As soon as he read the letter, the Holy Prophet changed colour. He said, "What do you think about the man, whom Allah and His Prophet love, and who loves Allah and His Prophet". I said, "I seek refuge from Allah's and His Prophet's wrath; I am only a messenger". Then he was silent.

Ibne Ishāq says that Abdur Rahman bin Mu'ammār reported to him from Sulayman bin Muhammad bin Ka'b who reported from his aunt Zaynab (Abu Sa'id Khadri's wife) who said, "People complained to the Holy Prophet against Ali". The Prophet in a sermon said, "O people!

Don't complain against Ali. He is strict in matters relating to Allah and His path".

The above narration shows that in the days of the Holy Prophet there was a group of people among his companions, who nursed a grudge against Ali, and who never failed to lodge a complaint against Ali, though they knew fully well how high a rank he possessed before Allah and His Prophet. All such narrations, however, show that whenever a complaint was made against Ali the Holy Prophet lost colour, but those wicked people did not mind even the Holy Prophet's indignation.

The Holy Prophet's words in the above quoted narration: "What do you think about the man whom Allah and His Prophet love", are very significant. All the Muslims claim that they love Allah and His Prophet, but the one, whom Allah and His Prophet love is none other than Ali. (Izālah vol. II, page 502)

When the Holy Prophet departed from this mortal world towards the High Heavens, Ali and his Ahlal Bayt and his group got busy in his bath and burial ceremonies.

Muhammad bin Ishaq relates: "From among our people Abdullah bin Abu Bakr and Husayn bin Abdullah have related to us that Ali, Abbas bin Abdul Muttalib, Fazal bin Abbas, Qutham bin Abbas and the Holy Prophet's slaves Usamah bin Zayd and Shaqrān gave bath to the Holy Prophet. Aws bin Khalid Khazraji said to Ali, "O' Ali! I request you for the sake of Allah to allow me to participate". Ali said, "Come in", and he also participated in the bath. Ali was holding the Holy Prophet against his own bosom while Fazal bin Abbas and Qutham were turning the legs and Usamah bin Zayd and Shaqrān were pouring water. Holding him against his bosom Ali was rubbing his sacred body from above the shirt, but was not touching the purified body with his hands. He was saying, "My parents be sacrificed for you, how purified and clean you are in life as well as in death!". The part of body of the Holy Prophet that is normally covered among men was not uncovered.

Then Ibne Ishāq stated that Ali, Fazal bin Abbas,

Qutham bin Abbas and the Holy Prophet's slave Shaqrān went down in his grave. (Izālah vol. II, page 504)

It is related from Umme Salma who said: "By Allah, in meeting the Holy Prophet by way of time, Ali was the nearest to him. We went to enquire about the health of the Holy Prophet in the morning. He was saying, "Has Ali come, has Ali come". Fatimah said, "Apparently he had sent him for some job". After a short time Ali came in. I thought maybe the Holy Prophet needed him for some important matter, so we got out of the apartment and sat beside the door, while I was closest to the door. The Holy Prophet dropped himself on Ali and started consulting him and speaking to him in under tones. The Holy Prophet died the same day and Ali was the nearest to him by way of time". (Izālah vol. II, page 512)

COMMENTS

From the above noted narration it is established that Ali performed the last funeral obligations of bathing and shrouding and burying the Holy Prophet with him besides the people of Bani Hashim no one from among the companions of the Holy Prophet except one Ansari namely Aws bin Khalid Khazraji was present. The absence of the companions of the Holy Prophet from there and the participation of only Bani Hashim, in the bathing, shrouding and burial of the Holy Prophet is an accepted fact of history. When Ali was engaged in the funeral preparations, shrouding and burial of the Holy Prophet the companions of the Holy Prophet were, leaving his sacred body, busy in the struggle for appointment of a Caliph in the Saqifah of Bani Sā'idah Ali had been brought up in the lap of the Holy Prophet and had remained attached to him in the form of a shadow and never separated himself from him in life, so much so that he also performed the last rites of his shrouding and burial etc.

In the second narration the author has written on page 512 that it is related from Umme Salma who said that "By Allah, in meeting the Holy Prophet by way of time, Ali was the nearest to him". It seems the author is deter-

mined that he should so confused every distinction of Ali by changing the position of words that the reader may not appreciate it. In the above noted narration, what impression does the author intend to create by the words "Qaribul 'ahd", translated as "by way of time?" Here we present an extract of this portion of the tradition from Mustadrak, vol. III, page 139: "Verily Umme Salma said after swearing oath: Ali was the nearest to the Holy Prophet during the time of the Holy Prophet". It clearly implies that during the whole of the Holy Prophet's time Ali was the nearest to him. The author has twisted it to mean that in meeting the Holy Prophet, Ali was the nearest to him, and has thus changed the entire meaning of the tradition.

From this narration it is also established that in the last moments of his life the Holy Prophet was thinking of Ali and was repeatedly saying: "Has Ali come, has Ali come?" When Ali came, then according to the author's own version the Holy Prophet dropped himself on Ali and started consulting him and speaking to him in under tones. This implies that the Holy Prophet spent his last hours in speaking about secret matters with Ali.

TEXT

Hākīm, has related that Umar bin Khattab said: "Ali possesses three such distinctions that if I had got one out of them it would have been dearer to me than the whole flock of cattle. First was his marriage with Fatimah; second was his staying in the mosque with the Holy Prophet and that it was lawful for him to enter the mosque in the state of 'Janābat', and third was his getting the banner on the day of Khayber. (Izālah vol. II, page 508)

Hākīm has related from Ibne Abbas who said: "Ali had four unique qualities: He offered prayers with the Holy Prophet, and the banner remained with him in every battle; on the Day of Uhad he remained steadfast with the Holy Prophet, and he gave bath to the Holy Prophet and laid him in the grave". (Izālah vol. II, page 508)

COMMENTS

In the first above-noted narration we find that Caliph Umar's opinion about three distinctions of Ali was that if he had anyone of them he would have deemed it better than a flock of cattle. On one side the high qualities of human character which can be found only in the Prophet or in his vicegerent and on the other a flock of cattle to compare with them! It seems the mental level of Caliph Umar could not rise above the flock of cattle.

TEXT

Nisā'i has related from Abu Ja'far Muhammad bin Ali and he from Ibrahim bin Sa'd bin Abi Waqqas and he from his father who said: "We were with the Holy Prophet and there were also other people sitting with him, when Ali came in. When he entered the other people went away. They started finding fault with one another and said: "Why did we come out when he came in?" They got back and entered again. The Holy Prophet said, "By Allah, neither I made him enter, nor did I make you go out; but Allah made him enter and made you go out". (Izālah vol. II, page 513)

It is related from Jābir who said, "On the Day of Tā'if the Holy Prophet sent for Ali and began talking with him. People said, "You talked long with your cousin". The Holy Prophet said, "I did not talk to him, but Allah talked to him". (Izālah vol. II, page 516)

COMMENTS

From both the above noted narrations it appears that the Holy Prophet used often to talk to Ali in privacy on secret matters. At such a time he did not like any other companion to be there. This mode of behaviour had been so well known that it had become almost a routine for every companion that he would leave and go out whenever Ali came to the Holy Prophet and the Holy Prophet talked on secret matters with him.

From these two narration it is also established that during the days of the Holy Prophet there existed among

the companions of the Holy Prophet a group who used to raise objections against the Holy Prophet. In the narration on page 516 the words, "You talked long with your cousin", show that in the view of the companions the Holy Prophet was only one like themselves and used to talk to Ali on secret matters out of tribal leanings, and not by virtue of his position as a Prophet. Nevertheless, in the first narration, the Holy Prophet's attributing his action to Allah and saying, "Neither I made him enter nor did I make you go out, but Allah made him enter and made you go out"; and in the second narration the Holy Prophet's words, "I did not talk to him, but Allah talked to him", show that his talking to Ali on secret matters was by the command of Allah, not because of tribal loyalties and that people's taunt or objections against him were because of their lack of appreciation of his position as Prophet.

Nisā'i has related from Sulayman bin Abdullah bin Hārith and he from his grandfather and he from Ali who said: "I fell sick and the Holy Prophet came to see me and came in where I was. I was lying down and the Holy Prophet sat beside me reclining on a pillow covered me with his mantle. When the Holy Prophet and felt that I was comfortable he went to the mosque to offer prayers. On finishing the prayers he came and removing the mantle said, "O' Ali! rise up". I rose up, as if I had not at all fallen sick. The Holy Prophet said, "Allah gave me whatever I asked Him in the prayer, and I also made you a sharer in what I asked for myself". (Izālah vol. II, page 514)

COMMENTS

In this narration the words of the Holy Prophet, "Allah gave me whatever I asked Him in the prayer and I also made you a sharer in what I asked for myself", point to such a peculiarity of Ali as no other individual seems to share, and this proves that the Holy Prophet had so much attachment with Ali that whatever he asked for himself during prayer he made Ali too a sharer in that.

Probably to support one's people and one's cousin, for example, to assist them in the discharge of their

functions, and to remain courageous in assisting them, are the qualities which exist in all gentlemen. When the bounty of Allah put in his heart the idea of raising high the Word of Allah this quality helped him and clarified to him its reasonable significance. From it there arose a sublime state which they describe as *Ukhuwwat* (brotherliness) and *Mawaddat* (love) of the Holy Prophet, which are in other words described as qualities for being vicegerent and successor etc. (Izālah vol. II, page 517)

COMMENTS

Here the author is describing the high qualities of Ali. Evidently Ali's making efforts for the accomplishment of the Holy Prophet's mission, keeping himself courageous in his support, taking care for raising high the 'Word of Allah' having the honour of being the brother and loved one of the Holy Prophet and being his vicegerent and successor are the distinctions and qualities that are peculiar to Ali. But because of his partisan mentality the author has alluded to this important matter in such mean and complicated words that it seems to imply that these qualities were based on the sentiment of support for the cousin or on the impulse that exists in all gentlemen, and are not worthy of any significance.

It is also evident that these qualities of Ali which the author has delineated above are counted as the qualities of the deputy of the Holy Prophet for the accomplishment of the very mission of the Holy Prophet and the author has himself described them in those words, which they describe as *Ukhuwwat* (brotherliness) and *Mawaddat* (love) of the Holy Prophet and are in other words described as vicegerent and successor etc". Surely the Holy Prophet's declaring Ali as his brother, that is saying, "O' Ali, you are my brother in this world and the next", and calling him "master", that is, announcing, "For whomsoever I am the master, Ali is his master" and also announcing him to be his vicegerent and successor are the distinctions which do not establish merely the support of an uncle's son but also prove that Ali was the vicegerent and immediate successor of the Holy Prophet

TEXT

Then the Holy Prophet also predicted that the Ummah would not agree on Ali and he evinced his sorrow over it. Hākim has related from Ali who said: "Among those matters which the Holy Prophet told me is that after the Holy Prophet the Ummah would hate me". (Izālah vol. I, page 303)

Hākim has related from Ibne Abbas who said: "The Holy Prophet said to Ali, 'O' Ali, after me you will face trouble". Ali said, "Will this trouble be with safety for my religion?" The Holy Prophet said, "Yes, it will be with safety for your religion". (Izālah vol. II, page 539)

COMMENTS

Abu Ya'la has related from Ali, who said: "Once the Holy Prophet was holding my hand, and we passed through some street of Medina. After getting out of the city we reached a garden. I said, 'O' Prophet of Allah, what a good garden it is!" The Holy Prophet said, "In Paradise there is a better garden for you". Then we reached the next garden. I said, 'O' Prophet of Allah, "What a good garden it is!" and he said, "There is a better garden for you in Paradise". Then both of us reached a third garden. I said, 'O' Prophet of Allah, what a good garden it is!" The Holy Prophet said, "There is a better garden for you in Paradise". Then, on that day, we went to seven gardens and on seeing every garden I went on saying, "What a good garden it is!" and the Holy Prophet continued saying, "There is a better garden for you in Paradise".

Ali further said: "Thereafter when the Holy Prophet and I were left alone on way, the Holy Prophet hugged me and started weeping bitterly. I said, 'O' Prophet of Allah! Why should you be weeping?" He said, "because of the malice that some people have against you and after me they will demonstrate that malice". I said, 'O' Prophet of Allah! Is there safety of my religion in it". He said, "Yes, there will be safety of your religion".

Imam Ahmad has related from Ali a narration, at the

end of which it is recorded that the Holy Prophet said, "If you make Ali your ruler, and I do not think that you will make him your ruler, then you will find him a guide as well as a guided one, and he will make you tread on the Right Path".

TEXT

Tibrani has related from Jābir bin Sumrah who said that the Holy Prophet said to Ali, "O' Ali you will be made ruler and caliph and you will also be killed, and this that is, your head will be coloured with the blood of this, that is, your head". (Izālah vol. I, page 303 and vol. II page 509)

COMMENTS

The author has recorded the above noted narration in brief on page 539 of volume 2 of Izālah. We get the following points from this narration:

1. The Muslim Ummah would not agree on Ali and the Holy Prophet expressed his sorrow over it. These words are of the author. That is, the author has used the point that the Holy Prophet expressed sorrow over the fact that the Ummah would not agree on Ali as the introduction for this entire narration. The expression of sorrow was the result of his feeling hurt at the people's grudge against Ali. From this it is proved that whoever did not agree on Ali tormented the Holy Prophet. Students of history are aware that the anti-Ali group did not like that Prophethood and caliphate should remain in the same family. Dealing with this point Allamah Shibli No'mani has recorded in the footnote of page 123 of al-Fāruq, a dialogue between Caliph Umar and Abdullah bin Abbas from which we give an extract hereunder:

"Umar: Your father was the uncle of the Holy Prophet and you are his uncle's son. Why then did your people not support you?"

Abdullah bin Abbas: I don't know.

Umar: But I know; your people didn't like you to be rulers.

Abdullah bin Abbas: Why?

Umar: They did not like that both Prophethood and caliphate should be in one family. Perhaps you may say that what Abu Bakr did was more appropriate than anything which could be done. Even if he wanted to give the caliphate to you, doing so would not have been advantageous to you".

From the above extract it is established that the group of the companions who left the Holy Prophet's body without participating in his burial and went to the Saqifah of Bani Sa'idah for the appointment of a caliph did not like that Prophethood and caliphate should remain in one and the same family. And whoever, in the words of the author, did not agree on Ali, tormented the Holy Prophet, and what can we say about one who torments the Holy Prophet as it is clearly dealt with in the Holy Qur'an and traditions.

From this extract of the narration recorded by the author it is also gathered that the Holy Prophet was well aware of the anti-Ali people who bore malice against him and were looking forward to the day when the Holy Prophet would die and they would cause trouble to Ali and he had informed Ali about them. But from that part of the narration in which Ali asked: "Is there safety of my religion in it?" It is proved that Ali had not the least worry on account of malice, hatred, jealousy, or animosity against him, or on account of the troubles that he had to suffer after the Holy Prophet, but if he had any worry it was about the safety of his religion for which the Holy Prophet had given him assurance.

After continuing this narration, the author records an event which attracts the reader's attention. The Holy Prophet takes Ali with him to the gardens of Medina. Ali praises a garden. The Holy Prophet gives Ali the good tidings of the gardens of Paradise for him. Ali speaks of the gardens of the earth, while the Holy Prophet in reply praises the gardens of Paradise which were for Ali. The connection between these questions and answers becomes known when both the Holy Prophet and Ali go beyond the

gardens and arrive at a place which was devoid of population and there was no one to see them. At that time the Holy Prophet hugged Ali and started weeping bitterly, and on inquiry about the cause for his weeping said, "The malice which some people have against you will be demonstrated after my death".

We would reiterate that the Holy Prophet had so keen a realization of the existence of the anti-Ali group and of its machinations against Ali after his death and that, when in seclusion, he used to hug Ali and weep bitterly. In fact, history stands witness that the way in which the malice demonstrated itself is a blood-stained chapter of history, because this very malice broke up the unity of the Muslim Community and split it into fragments. At the end of this narration also Ali's enquiry: "Is there safety of my religion in it?" and the Holy Prophet's reply: "Yes there will be safety of your religion", prove that in Ali's view against the safety of religion nothing else had any importance. There may be thousands of tribulations but religion must remain safe, this was his motto

In the end the author has recorded a tradition wherein the Holy Prophet said, "If you make Ali your ruler, and I do not think that you will make him your ruler, then you will find him a guide as well as a guided one, and he will make you tread on the Right Path". This is, as though, the digest of this long narration. From this it becomes clear why the Holy Prophet wept bitterly and felt sad. It was because of malice and hatred the people bore towards Ali. The point is, that the purpose of the Holy Prophet's mission was guidance of mankind and to make them tread on the right path, and according to the verse: "*Verily you are a warner and for every people there is a guide*", the Holy Prophet was the warner while Ali was the guide. That is why, right from the Feast of Kinsmen, up to the Day of Ghadir, at every turn in life and on every occasion the Holy Prophet got Ali recognized as his brother, vicegerent, deputy, caliph, successor, gate of his knowledge, the like of Harun by way of position and as guide, while on the occasion of Ghadir-i Khum — raising

Ali with his hands he declared before a crowd of a hundred and forty thousand people: "For whomsoever I am master, Ali is his master. In other words, Ali had been installed in the position of a guide after the Holy Prophet and to deprive or dislodge him from that position was tantamount to a revolt against the purpose of prophethood. That is why the Holy Prophet felt so sad because of the anti-Ali group that he hugged Ali and wept bitterly.

In the end we would only point out that this narration is not by the Shi'ahs or Rāfizis, but one verified and approved by Shah Waliyullah, who is called a great traditionist, research scholar, commentator and the greatest forward thinker of his century.

TEXT

Abu Umar relates that Caliph Umar ordered lapidation of an insane woman, and of another woman, who had delivered a child in six months. Ali said to him, "Allah says that the pregnancy of a child and the period of suckling is thirty months and He has granted exoneration to an insane person till the end of his recovery". So Caliph Umar used to say, "If Ali had not been there Umar would have been destroyed". (Izālah vol. II, page 523)

Abu Umar quotes Abdullah bin Mas'ud as saying, "We used to express the opinion that Ali was the best adjudicator among the people of Medina". (Izālah vol. II, page 523)

Among other things was the sharpness of his wit, and the quickness of his attention towards the sources of law. His proficiency was employed in the settlement of disputes. It is related from the Holy Prophet through several sources that he said, "Ali is the best adjudicator among you". (Izālah vol. II, page 523)

In this connection many wonderful narrations have been related. Abu Umar and 'Āsim have related from Zar bin Habish who said: "Two persons sat to take the morning meal. One had five loaves and the other had three. When the food was placed before them another man passed by that way. He greeted them. Both of them asked

him to sit down and partake of the food. Before the man departed he gave the other two eight dirhams and said, "Take this for what I have eaten of your loaves". The man with five loaves said, "Five dirhams are for me and three for you". The man with three loaves said, "I will have equal share" and both took their case before Ali and related to him the whole matter. Ali said to the man with three loaves, "His loaves were more, he is giving you three dirhams, you may accept them". He said, "I am not agreeable to it. I want an impartial judgement". Ali said, "According to impartial judgement, your share is only one dirham, and seven for the other one". He said, "Good Heavens! O' Amirul Mo'minin, he was giving me three dirhams but I did not agree to it. You also advised me the same, that too I did not accept. Now you say that the impartial judgement is that I should get one dirham only". Ali said, "Your friend gives you three dirhams by compromise but you said you wanted impartial judgement. In a fair judgement your share is only one dirham". He said, "Please make me understand how in the impartial judgement my share is only a dirham, so that I may accept it". Ali said, "Eight loaves had 24 shares, which all the three of you ate, and it is not known who ate more and who ate less, so everyone will be assumed to have eaten equally". He said, "Yes". Then Ali said, "You had nine one-thirds, out of which you ate eight one thirds and one remained; while your friend had fifteen one thirds, out of which he ate eight one-thirds, and seven remained. The stranger ate one one-third of your and seven one-thirds of your friend's. Therefore you get one dirham and he gets seven dirhams". He said, "O Amirul Mo'minin! Now I agree". (Izālah vol. II, pp. 523 and 524)

It is related from Muhammad bin Zubayr in Riyāz that he said: "I entered the mosque of Damishq (Damascus). There we saw a very aged man whose bones had become bent on account of old age. I said to him, "O' respected man! Whose days have you seen?" He said, "Of Caliph Umar". I said, "In which holy battle did you take part?" He said, "In that of Yarmuk". I said, "Please recount

something you might have heard". He said, "I went with some youths to perform Haj. We had put on Ehrām (the Haj apparel) when we broke ostrich eggs. When we had completed our Haj we mentioned it to Caliph Umar. He got back and bade us follow him till he reached near the apartments of the Holy Prophet and knocked at the door of one of the partments. A woman responded from inside. Caliph Umar enquired, "Is Ali here?" She said, "No". Then he went to a shady land and bade us follow him till he came to Ali. He was levelling the earth with his hands. He greeted Umar. Umar said, "These people have broken ostrich eggs in the state of Eham" Ali said, "Why did you not send for me"? Umar said, "It was appropriate for me to come over to you". Ali said, "Let young camels mate with she-camels which number the same as the eggs, and sacrifice the young that are born therefrom" Umar said, "Sometimes the she camels have abortion". Ali said, "Sometimes eggs too face mishap". Umar got back saying, "O' Allah, let me not face a difficult problem when Ali is not with me". (Izālah vol. II, page 524)

It is related from Hasan Mu'ammār that two men came to a woman and deposited one hundred dinārs with her as trust and said, "Do not give it back unless both of us come to you". After the lapse of one year one of them came and said, "My companion has died, give me those dinārs". The woman declined. He called the people of that woman who insisted and made her pay the money. Thereafter the other man turned up and said, "Get me my dinārs". The woman said, "The other man came and told me that you had died, so I paid the money to him". The dispute of the two went before Caliph Umar. He intended to adjudicate against the woman and in one narration it is said that he said to the woman, "You should stand surety". But the woman said, "I put you on oath not to adjudicate among us but refer the case to Ali". Umar sent both of them to Ali. He understood that both of them had played fraud with the woman, and said to that man, "Had both of you not said to her, "Do not give it back unless both of us come". He said, "Yes" Ali said, "Your money is with me,

go and fetch the other man, we will give you your property". (Izālah vol. II, page 525)

It is related from Ali that once the Holy Prophet sent him to Yemen. There four men fell into a well and died. The well had been dug for hunting a lion. First, one man fell; he caught hold of the other. When he began to fall he caught hold of the third. When he began to fall he caught hold of the fourth. All the four fell in that well. The lion came and bruised all of them and because of his bruising all of them died. Their inheritors quarrelled among themselves till fighting became imminent. Ali said, "I settle your dispute, if you agree to it that would be final, otherwise I will keep you away from fighting so that you may get the matter settled before the Holy Prophet". He asked the diggers of the well to deposit one fourth, one third, one half, and a full compensation. Then he said, "The first one's compensation is one fourth as he killed three persons over him. The second one's compensation is one third as he killed two persons over him, the third one's compensation is one half as he killed one person over him and the fourth one's compensation is full". Those people did not agree with the decision and came to the Holy Prophet. They met him near *Maqam-i Ibrahim*. They related their case to the Holy Prophet, who said, "I would adjudicate in your matter", and sat down wrapping his mantle over his thighs. One of those men recounted to him Ali's judgement and the Holy Prophet too upheld it. (Izālah vol. II pp. 525, 526)

TEXT

Once Ali missed the Asr prayer. The Holy Prophet prayed and the sun re-appeared.

In the year 1144 A.H. in Medina, our Shaykh Abu Tahir Muhammad bin Ibrahim Kurdi Madani was saying: "My father Ibrahim bin Hasan Kurdi told me that he was informed by his teacher Imam Safi-ud-din Ahmad bin Muhammad Madani who said that he heard from Shams Āmu'i, and he from Shaykh Zaiynuddin Zakariya, and he from A'zazuddin, i.e. Abdur Rahim bin Muhammad Furat,

and he from Abus Sana Mahmud bin Khalifat al-Munji, and he from Hafiz Sharafuddin Abdul Mo'min son of Damyati, and he from Ali bin Husayn bin Muqbir Baghdadi, and he from Abdul Fazl Muhammad bin Nasir Salami Hanbali, and he in 473 A.H. from Khatib Abu Tahir Muhammad bin Ahmad bin Muhammad bin Ahlus Saqar Anbari, and he in 428 A.H. in Egypt from Abul Barak'at Ahmad Abdul Wahid bin Fazl bin Nazif bin Abdullah Qura, and he from Abu Muhammad Hasan bin Rashiqa Askari, who stated that Abu Bashar Muhammad bin Ahmad bin Sammad Ansari Duclabi related to him that Ishaq bin Yunus related to him that Suwayd bin Sa'id related from Muttalib bin Ziyad, and he from Ibrahim bin Habban, and he from Abdullah bin Hasan, and he from Fatimah binte Husayn, and she from Asma binte Umays, who said that the Holy Prophet's head was in the lap of Ali and revelation was descending on the Holy Prophet. When the process of revelation was over, the Holy Prophet enquired from Ali, "Have you offered the obligatory prayers?" He replied "No". The Holy Prophet said, "My Allah! You know that he was busy in Your and Your Prophet's service. Send the sun back for him". Allah sent the sun back, although it had already set.

Hafiz Jalaluddin Suyuti has written in *Kashful Labs Fee Raddish Shams* that the return of the sun is a miracle of our Holy Prophet. (Izalah vol. II. pp. 528, 529 and 530)

COMMENTS

According to another version Ali bin Abdur Rahman bin Muhammad bin Mughira related from Ahmad bin Saleh who related from Ibne Abi Fadik who related from Muhammad bin Musa, who related from 'Aun bin Muhammad who related from his mother Umme Ja'far who related from Asma binte Umays that the Holy Prophet offered his "Asr" (evening) prayers. The Holy Prophet put his head in Ali's lap and did not move it till sunset. When the sun was set the Prophet prayed: "O' Allah! Your servant Ali was busy with Your Prophet's business, so send back the sun for him". Asma says, "Then the sun rose high till its rays spread over the mountains

and the plains. Ali got up, performed ablution, and offered the "Asr" prayers. Then again the sun went down below the horizon". This event took place in Sahba. Tahavi says that Muhammad bin Musa is the same man, who is popularly known as Qatri, and whose tradition is reliable, and 'Aun bin Muhammad was the grandson of Ali bin Abi Talib. His mother was Umme Ja'far binte Muhammad bin Ja'far bin Abi Talib.

The author of Riyaz has related from Asbagh, who said: "We were going with Ali when he happened to pass by the place of Imam Husayn's burial. Ali said, Here their camels will stay, here their saddles will be placed and here their blood would be shed. The youths of Ale Muhammad will be martyred here. The sky and the earth would weep over them".

TEXT

Ja'far bin Muhammad related from his father who said: "A case of two persons was brought to Ali. He sat below a wall, One man said: "O' Amirul Mo'minin this wall is about to fall". He said, "Get away, Allah is our Protector". He had just risen from there after settling the dispute of the two persons when the wall fell down. (Izalah vol. II, page 533)

Ali bin Zazan reports that once Ali related a tradition. A man contradicted him. Ali said, "If I am telling the truth may I imprecate evil upon you?". He said, "Yes". Ali imprecated. The man had not returned when he lost his eye sight.

It is related from Harith who said: "I was with Ali in the Battle of Siffin. I saw a camel of Syria, who making his rider and saddle fall down, came thrusting itself into the lines. Reaching near Ali he placed his mouth between his shoulder and neck and began to move the head and shoulder with his neck. Ali said, "This is the sign which the Holy Prophet had predicted". That day people showed great activity and there was a fierce battle. (Izalah vol. II, page 534)

It is related that Abuzar said: "The Holy Prophet

sent me to Ali. I went to his house and called. There was no reply. I came back, and informed the Holy Prophet. He said, "Go again and call him. He is in the house". I again went there, and called. There was sound of the hand mill moving. Raising my eyes I saw that the hand mill was moving and there was no one near it. I again called him. He came to me. I said to him, "The Holy Prophet is calling you". He came. Then I kept looking at the Holy Prophet and he at me. Then he said, "O' Abuzar, what is the matter with you?". I said, "O' Prophet of Allah, I was struck with wonder to see a strange thing. I saw in Ali's house that the hand mill was moving while there was no one near it to move it". The Holy Prophet said, "O' Abuzar, some angels of Allah keep moving on the earth. Allah has deployed them for the assistance of Ale Muhammad".

TEXT

It is related from Ibne Umar that some Jews came to Abu Bakr and said, "Describe to us the features of your master". Abu Bakr said to them, "O' group of Jews! I was with him in the cave like these two fingers, and I had ascended with him on the hillock of Hira while my back was rubbing with his back. Nevertheless it is difficult for me to describe his features. This can be done by Ali bin Abi Talib. So go to him". Those people went to Ali and said: "O' Abul Hasan describe to us the characteristics of your cousin". Ali said, "The Prophet of Allah was neither too tall nor was he of a short stature. He was of a middle-structure. He was red and white. His hair was curly but not with big rings. He hung his hair behind both ears. He had broad forehead and big black eyes. There was a thin line on his chest. His teeth were shining, nose high, and the sacred neck like the neck of a jar. From his sacred chest up to the navel there was a line of black hair. Except this there was no hair on his sacred body or chest. There was flesh on his palms and feet. When he walked he walked in a bent position as though descending from some height. When he saw to any side he would turn the whole body, and did not see with the corner of the eyes. When he

stood up he would be taller than all others, and when he sat he would remain higher than others. When he talked he held others at bay. When he delivered a speech he made people weep. He was most compassionate to people. For the orphans he was like a kind father and for the widows like a respected husband. He was most generous, brave and handsome. His dress was woolen cloth and his food was barley. His pillow was of leather and it was filled with date palm leaves; his bedstead was of acacia wood knit with the strings of date-palm leaves. He had two turbans – one was named Sahab (cloud) and the other Uqab (Eagle). The name of his sword was Zulfiqar, of his banner Gharra', of the she-camel 'Azbā, of the mule Duldul, of the ass Ya'fur, of the horse Bahr, of the she-goat Barkatah, of the stick Mamshuq, and of the standard Hamd. He used to tie the camels, provide fodder to the water-drawing camels, put patches (on clothes) and repair his shoes". (Izālah vol. II, page 536)

COMMENTS

Very high claims are made about Abu Bakr's friendliness and association with the Holy Prophet. About him the author has also recorded this tradition of the Holy Prophet: "You are to me as my shirt is to my body". (Izālah vol. I, page 443). This implies that Abu Bakr used to be with the Holy Prophet as the shirt is with the body. But according to the above noted narration he could not describe a single characteristic of the Holy Prophet and for this he advised the Jews to refer to Ali. If a person who had no knowledge of the characteristics of the Holy Prophet and yet he sat on his seat and represented him, then it is obvious that at every step he would feel helpless and compelled to refer to the real successor of the Holy Prophet.

The details and the manner in which Ali described the characteristics of the Holy Prophet before the Jews provides a clear proof of his cognition of the Holy Prophet. This narration proves who between Abu Bakr and Ali had the cognition of the Holy Prophet and whose claim for friendship and association with him was baseless.

TEXT

In connection with the noble descendants of the Holy Prophet, Hākīm has related that he was told by Abu Muhammad bin Hasan bin Muhammad bin Yahya bin Akhi Tāhir al-Afifi al-Hasani who said that he was told by Isma'il bin Muhammad bin Ishāq bin Ja'far bin Muhammad bin Ali bin Husayn who said, that he was told by his uncle Ali bin Ja'far bin Muhammad who said that Husayn bin Zayd related from Amr bin Ali and he from his father Ali bin Husayn saying that when Ali was martyred then in a sermon after praise of Allah, his son Hasan declared: "Last night a man has died, whom no one in the past could excel in virtue, nor any one of the future can reach his merits. The Holy Prophet used to give him the banner. When he went on the front, angel Jibrā'il was on his right and angel Mikā'il was on his left side. He never came back without victory. He did not leave behind anything except six hundred dirhams. Even this money was left as balance after distribution. This he kept over for his family to purchase a servant".

Then he said, "O' people, he who knows me knows me, but for one who does not know me I describe myself that I am Hasan, son of Ali. I am the son of the Prophet. I am the son of the vicegerent. I am the son of the giver of good news and son of the warner. I am the son of him who calls towards Allah by command of Allah. I am the son of him who is the *sirāg-i Munir* (glowing lamp). I am from the family among whom angel Jibrā'il used to descend, and from whom he used to ascend back to the Heavens. I am from the family whom Allah has purified of all uncleanness and purified them a through purification. I am from the family whose love Allah has made obligatory for every Muslim, and He has declared that of someone earns virtue He would multiply it. Therefore earning of virtue is by love for us (Ahlal Bayt). (Izālah vol. II, page 515)

Abu Umar has related from a man of Hamadān who said: "Mu'awiyah said to Zerār Asadi, "O' Zerār, describe the characteristics of Ali. He said, "O' Amirul Mo'minin, excuse me for this". Mu'awiyah said, "You will have to do

it". Zerār said, "By Allah he was powerful beyond limit. He spoke plainly. In adjudication he did justice. Streams of knowledge sprang from him. Wisdom shone forth from each limb of his. He was averse to the world and its embellishments, and familiar with the night with its loneliness and wildness. He wept much, thought much, ate little and preferred coarse dress. He lived among us like ordinary men. When we asked something he would reply, and when we wanted him to wait he waited for us. In spite of his keeping us near, and our remaining near him, by Allah, we dared not speak before him. He respected the religious people and called the destitutes near. The strong did not except injustice nor did the weak lose hope of justice from him. I bear witness that sometimes I have seen him in such a state that the darkness of night was overspread, the stars were disappearing while he was holding his beard and writhing like one bitten by a snake, and saying while crying: "O' world, deceive others. Do you present yourself to me, or are you eager for me? Get away, get away. I have divorced you thrice. Now there is no chance for reversion. Your age is short, your status is mean. Alas, the provision is short, the journey is long while the way is horrible".

Mu'awiyah started weeping and said, "Allah may have Mercy on Abul Hasan. By Allah, he was just like that". Then Mu'awiyah asked, "O' Zerār how much grief do you feel for him?" Zerār replied, "As much grief as it is for the woman whose child has been butchered in her arms". (Izālah vol. II, page 517)

COMMENTS

The above mentioned characteristics of Ali which Zerār Asadi described in the Court of Caliph Mu'awiyah show Ali at that stage of human perfection where he has no match except his own patron and master the Holy Prophet. Each and every sentence of Zerār's utterance contains such matter that one may remain just puzzled over it for years. There have been in the world many brave and valorous men and matchless fighters, but no fighter

was ever a man of literature. No brave man or conqueror has even been seen getting up in the nights and weeping for fear of Allah. No head of State have been heard saying: "O' world, deceive others. I have divorced you thrice; now there is no chance for reversion . . . etc". The combination of such contradictory characteristics in one person would hardly have any other instance in the history of the world.

Would that the society of those days for which the Holy Prophet said, "My period is the best of all periods", had appreciated these high qualities and benefited from them. This narration shows that after the martyrdom of Ali, Mu'awiyah asked Zerar Asadi to describe the characteristics of Ali and Zerâr did describe Ali's high merits openly, and on hearing them Mu'awiyah began to weep.

At last the dagger itself bent down in shame before the flowing blood. This is how Truth prevailed in front of the enemy.

20th August 1977

4th Ramazanul Mubarak 1397

THE END

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