

# Al-Asharah Al-Mubashsharah: A Fabricated Tradition

Among the well-known and famous Sunni traditions is the tradition of Asharah-e-Mubashsharah. In Arabic Asharah means ten and Mubashsharah implies those who have been given glad tidings. So Asharah-e-Mubashsharah is a tradition narrated by the Holy Prophet (s.a.w.a.) that promised paradise to ten of his companions. Based on this, the Ahle Tasannun claim that these ten individuals are the most superior and criticizing them is not permitted as Paradise awaits them.

## Reply

Only a brief analysis of the tradition is sufficient to conclude that it is a fabricated and concocted narration. It fails the test on chain of narrators and there are many discrepancies with other traditions and historical reports. For this reason, this tradition is rejected by scholars and cannot be used as an argument in support of the companions.

Clearly, due to the importance of certain companions included among the Asharah-e-Mubashsharah, the Ahle Tasannun have not investigated this tradition with the same scrutiny as Hadith-e-Ghadeer or Hadith-e-Saqalain.

So we have scrutinized this tradition so as to put the issue beyond all doubt. However, we do not aim to refute the virtues and glad tidings of Paradise which have been widely recorded for companions like Ali Ibn Abi Talib (a.s.), Ammar Ibn Yasir (r.a.), Salman-e-Muhammadi (r.a.), Miqdad Ibn Aswad (r.a.), Bilal-e-Habashi (r.a.), Abdullah Ibn Salaam (r.a.), Amr Ibn Hamiq al-Khuzaaee (r.a.), etc.

Even some of the taabe'een (those who have not seen the Holy Prophet (s.a.w.a.) but have seen his companions) like Owais-e-Qarani (r.a.) had received glad tidings of Paradise from the Holy Prophet (s.a.w.a.).

The difference is that the aforementioned companions and taabe'een are righteous according to BOTH sects, while the Asharah-e-Mubashsharah are righteous according to the Ahle Tasannun only. So consensus (Ijmaa') suggests the former group is more deserving of Paradise than the latter.

## Text of the tradition

Some companions have narrated this tradition from the Holy Prophet (s.a.w.a.)

### A. Narration of Abdul Rahman Ibn Awf

Ahmed Ibn Hanbal in his Musnad, Tirmidhi in his Sunan and Nesaai in his Fazaael-e-Sahaabah have narrated from Qutaibah Ibn Saeed from Abdul Aziz Ibn Muhammed Daravardi from Homaid and he from his father Abdul Rahman Ibn Awf that the Messenger of Allah (s.a.w.a.) reportedly said:

Abu Bakr is in paradise, Umar is in paradise, Usman is in paradise, Ali is in paradise, Talha is in paradise, Zubair is in paradise, Abdul Rahman Ibn Awf is in paradise, Saad is in paradise, Saeed is in paradise and Abu Ubaydah Ibn Jarrah is in paradise.

- Musnad-o-Ahmed vol. 1 p. 193
- Sunan-o-Tirmidhi vol. 5 p. 627
- Kitab al-Manaaqeb Bab-o-Manaaqeb-e-Abd al-Rahman Ibn Awf in Fazaail-o-Sahaabah p. 28

After recording the abovementioned tradition, Tirmidhi writes – Musab has informed us through Abdul Aziz Ibn Muhammad from Abdul Aziz Ibn Homaid from his father from the Messenger of Allah (s.a.w.a.) and Abdul Aziz Ibn Homaid has not narrated it through Abdul Rahman Ibn Awf.

Due to the following reasons, this tradition is ambiguous:

1. There can be no doubt that Tirmidhi's report from Musab is a 'mursal' tradition. A tradition is said to be mursal when no one has directly heard it from the Holy Prophet (s.a.w.a.) or the infallible Imams (a.s.) and is narrated from them without any channel. In other words, a mursal tradition is a tradition whose last narrator is not mentioned or known. This is a mursal tradition because Homaid Ibn Abd al-Rahman Ibn Awf had never seen the Holy Prophet (s.a.w.a.) so could not have heard it from him (s.a.w.a.).
2. Even according to the first narration, this tradition is clearly mursal because according to Fallaas, Ahmad Ibn Hanbal, Abu Is'haaq al-Harbi, Ibn Abi Aasim, Khalifah Ibn Khayaat, Yaqoob Ibn Sufyan and Ibn-e-Moayyan – Homaid Ibn Abd al-Rahman died in 150 Hijri (Tehzeeb al-Tehzeeb vol. 2 p. 30). At death, he was 73 years old, implying that in 32 Hijri when his father Abdul Rahman Ibn Awf died either Homaid Ibn Abdul Rahman Ibn Awf was

recently born or about 1 year old. In that case, how is it possible for Homaid to narrate the tradition from his father when he had only seen his father for a few days?

That was the reason why Bukhari had said that the tradition of Homaid Ibn Abdul Rahman Ibn Awf through Saeed Ibn Zaid is more correct as compared to his tradition through his father Abdul Rahman Ibn Awf

(Sunan-e-Tirmidhi vol. 5 p. 647)

3. In this tradition Homaid Ibn Abdul Rahman Ibn Awf cannot be exempted from lying and fabrication because he was among the people who were appointed by Muawiya to fabricate traditions.
4. Since the name of the narrator of this tradition, Abdul Rahman Ibn Awf is also present in the tradition among the ten people of Paradise, it is highly probable that he may have fabricated this tradition for his own fame and glory.
5. Abdul Aziz Ibn Muhammad Ibn Ubaid is also one of the narrators of this tradition. According to many experts in the chain of narrators, he has been a subject of blame, criticism and falsehood.

Abu Zar'ah says his memorization power is not good. Nesaai does not consider him reliable in narrating traditions.<sup>1</sup> Abu Haakim says that traditions narrated by him cannot be taken as proofs.<sup>2</sup> Ibn Hajar says except 2 traditions Bukhari has not narrated any tradition from him and even these 2 traditions he has attributed to Abdul Aziz Ibn Abi Haazim and other narrators.

## B. Narration of Saeed Ibn Zaid

Most of the chains of this tradition revert to

1 Tehzeeb al-Tehzeeb vol. 3 p. 471

2 Mizaan al-E'tedaal vol. 2 p. 432

Saeed Ibn Zaid Ibn Amr Ibn Nufail-e-Adudee. Five of them have narrated from him:

1. Tradition of Abdullah Ibn Zaalim Mazati

Haakem Neshapuri documents in his Mustadrak that Bukhari and Muslim have not relied on the traditions of Abdullah Ibn Zaalim as proof.

(Al-Mustadrak Alaa al-Saheehain, vol. 3 p. 316,317)

Zahabi in Talkhis al-Mustadrak, mentioning Abdullah Ibn Zaalim, Bukhari says his tradition is not Saheeh (correct).

(Al Mustadrak alaa al-Saheehain vol. 3 p. 316,317)

2. Tradition of Abd al-Rahman Ibn Akhnas

Ibn Hajar has interpreted him as “Mastoor – Veiled one”<sup>1</sup> and al-Sarakhsi has explained that this term means that he was among the group of transgressors and disbelievers, who lacked intellect and gave in to their base desires.<sup>2</sup> Muhammad Ibn Hasan Shaybaani has stated categorically that his tradition is like the transgressor’s narration. While the condition for a correct narration is that the narrator should be known for his just disposition.

Also, in this narration there is another ambiguity in the shape of Muhammad Ibn Talhah Ibn Musarrif Yaami Kufi who Nesaai, among others, does not consider reliable; Ibn Moayyan considers him weak and Ibn Sa’d says he is a transmitter of fabricated traditions.

3. Tradition of Homaïd Ibn Abd al-Rahman Ibn Akhnas

The tradition of Homaïd Ibn Abd al-Rahman Ibn Auf is narrated from Saeed Ibn Zaid from his son Abd al-Rahman Ibn Homaïd from Umar Ibn Saeed Ibn Shuraih al-Madani from Moosa Ibn Yaqoob Zam’ee and he has narrated the tradition of Asharah-e-Mubashsharah from Muhammad

Ibn Ismail Ibn Abi Fadeek.

Earlier we have already mentioned about Homaïd Ibn Abd al-Rahmaan.

But Ali Ibn Madini has considered Musa Ibn Yaqoob as a weak transmitter and denier of tradition and Nesaai has not considered him as reliable.<sup>3</sup> Ibn Saad has considered Ibn Abi Fadeek as unreasonable.

(Tahzeeb al-Tahzeeb, vol. 5 p. 42)

## Tradition Of Riyaah Ibn Haaris

The tradition of Riyaah has been narrated on an individual basis by Saeed Ibn Zaid from his grandson Sadaqah Ibn Mansha Ibn Riyaah from Yahya Ibn Saeed Qataan and Isa Ibn Yunus from Hisham Ibn Ammar and Abdul Wahid Ibn Ziyaad and they from Abu Kamil Muzaffar Ibn Mudrak.

Regarding Hisham Ibn Ammar, Abu Dawood records that he has narrated 400 ‘Musnad’ traditions all of which are baseless, concocted and false.

(Tahzeeb al-Tahzeeb, vol. 6, p. 37)

Regarding Abdul Wahid Ibn Ziyaad Abadi Basri, Zahabi has written that Yahya and Ibn Habbaan have not taken him into account at all, and Zahabi himself writes about him, “He is of a whimsical character.”

(Tazkerah al-Huffaaz, vol. 1 p. 258)

## Tradition Of Abu Tufail

Aamir Ibn Wasala has narrated the tradition on an individual basis from Saeed Ibn Zaid and he from Walid Ibn Abdillah Ibn Jomay al-Qarashi and his son from him and also Muhammad Ibn Lakeer al-Khazrami has narrated this tradition from Thaabit. Ibn Habban has enumerated Walid Ibn Abdillah among the weak narrators and to oppose/benefit from his tradition is forbidden. And al-Aqeelee says: There is

3 Tahzeeb al-Tahzeeb, vol. 5 p. 585

1 Tahzeeb al-Tahzeeb, vol. 1 p. 472

2 Usool al-Sarakhsi, vol. 1 p. 370

discrepancy in his tradition and Haakim Nishapuri says if Muslim had not rejected his tradition, it would have been preferable and his son Thaabit is from the ignorant ones and Muhammad Ibn Bukair is also recognized as 'Saahibe Gaaraeb', a narrator of strange (i.e. unauthenticated) traditions.

(Tahzeeb al- Tahzeeb, vol. 6 p. 90)

The tradition of Saeed Ibn Zaid is ambiguous from the narrative aspect but its text is also confusing (Muhtarib). (Such a tradition which in accordance to its text or narration is differently narrated and if this difference is in its meaning or in the series of the chain of narrators then there is a doubt in such a tradition and it fails to inspire confidence, so it cannot be acted upon. When there are 2 such traditions out of which one has been narrated by a Haafiz (memorizer) then such a tradition is fit to be acted upon. For, in some narrations Abu Ubaidah Ibn Jarraah is included among the following ten companions and in some other traditions Abdullah Ibn Masood is also given glad tidings.<sup>1</sup> Also since Saeed Ibn Zaid is present in the text of the tradition of 'Asharah-e-Mubashsharah' it is probable that he is buttressing his own position as a pure and virtuous companion. In such a condition, if this person considers others as pure or bears witness to this, then according to Shariat of Islam his witness will not be accepted for the purity of those persons.

(Al Fasaah fi al-Imaamah, p. 71, Talkhis al-Shaafi, vol. 3 p.241)

### Tradition Through Abdullah Ibn Umar

Tabaraani has narrated from Ahmed Ibn Husain Ibn Abd al-Malik al-Qasri Moaddab from Hameed Ibn Yahya from Sufyaan from Sufyaan Ibn Khumais from Habib Ibn Abi Thaabit from

Abdillah Ibn Umar and he from the Holy Prophet (s.a.w.a.).

(Al Mojam al Wast, Kanzul Ummal vol. 11 p. 645)

Sufyaan Ibn Aainia is among the narrators of this tradition and he is from the 'Ahl Tadlees' and among its narrators is Habib Ibn Abi Thaabit, who according to Khuzaima and Ibn Habbaan, is among the 'Mudallis'. (Mudallis and Ahl Tadlees are transmitters known for cheating and deception. In such traditions when a transmitter narrates a tradition, he says - I have been informed by so and so, and he pretends as if he himself has heard the tradition from the original narrator, however it is not so, the reality is that he has just met the person but not heard the tradition from him or maybe he was his contemporary but not actually met him or something on those lines or it may be that from among the series of narrators, he eliminates the weak ones so that the tradition can be considered as an accepted tradition.

(Mizaan al-E'tedaal, vol. 2 p. 170, tradition No. 3,327, Tahzeeb al-Tahzeeb vol. 1 p. 431)

### Some Common Ambiguities And Objections Against The Tradition

There are many objections and ambiguities raised against the narration of the tradition of Asharah-e-Mubashsharah, some of which are cited below:

1. The spread of such traditions only took off during the rule of Muawiya, that is, thirty years after the demise of the Holy Prophet (s.a.w.a.). This raises questions about the truthfulness of the tradition.

During the rule of the earlier caliphs, the conditions were not suitable for the spread of such traditions. Thus, there is a high possibility that this tradition may be among those traditions which have been fabricated in the honour of

---

1 Mustadrak al-Haakim vol. 3 p. 316

some of the companions during Muawiyah's reign.

2. It is really surprising that even though Bukhari and Muslim have defended the companions with all the zeal and enthusiasm at their disposal, they have not quoted this and similar traditions. If this tradition had a correct chain of narrators, then they would have certainly quoted it.
3. Even more surprising is that Saad Ibn Abi Waqqaas has said that he has not heard the Holy Prophet (s.a.w.a.) say about any living person on earth except Abdullah Ibn Salaam that he is from the people of Paradise. The moot question is, 'How is it possible that such a tradition was hidden from Saad Ibn Abi Waqqaas when he himself was among the ten companions mentioned in the tradition of Asharah-e-Mubashsharah?'

(Musnad-o-Ahmed vol. 1 p. 177, Taarikh-o-Dimishq vol. 7 p. 449, Al-Isaabah vol. 4 p. 81)

4. How can this tradition be accepted when among the ten people mentioned in the tradition some of them consider shedding blood of the other as lawful? Were not Talhah and Zubair staunch opponents of Usman? Was it not that these two along with Ayesha made a grand plan to instigate against Usman and encouraged the Muslims to kill him?

Why Umar Ibn Khattab threatened to kill the six members of the Consultative Council (Shooraa) whereas all of them are present among the ten mentioned in the tradition of 'Asharah-e-Mubashsharah'?

Also Talhah and Zubair fought against Ameerul Momineen Ali Ibn Abi Talib (a.s.) in the Battle of Jamal. Obviously, one of them is right

and other is in the wrong and will go to Hell for opposing a person of Paradise. But this tradition maintains both are from Paradise.

However, when it comes to Usman's murderers – who were also Muslims, including companions, the Muslims maintain that the killers have committed a crime by murdering Usman, who was assured Paradise.

5. This tradition is even against the intellect that – how is it possible to assure Paradise to individuals who were prone to making mistakes and errors and were as fallible as other Muslims. Had they been infallible, they would have merited Paradise but that is not the case.

(Al Afsaah fee Al Imaamah p. 71, 72, Talkhis Al Shaafi vol. 3 p. 241)

6. Looking from the viewpoint of practical application of this narration, there are obvious flaws. None of the three caliphs at any instance have advanced this tradition for their benefit or to prove their superiority. Abu Bakr did not use it in Saqifah which was the most opportune situation. And when Usman was besieged he did not use this tradition to prove his superiority when it was the most suitable moment and might have well saved his life. Is it not that the people of Paradise should be protected at all cost? This is another proof of this tradition being a fabrication. If this tradition is saheeh/correct then why was it that Usman Ibn Affan's dead body was left for three days in the garbage until some people of his tribe came and buried him in the graveyard of the Jews which was only surrounded by four walls and named 'Hashsha Kawkab'? This did not suffice them. They stoned Usman's corpse and

even his funeral prayers were not recited.

(Taarikh-e-Tabari vol. 5 p. 143-144, al-Istiaab)

7. If this tradition is saheeh/correct, then these personalities should have been satisfied with the mercy and forgiveness from Allah's side since the noble Prophet (s.a.w.a.) had given them glad tidings of being the people of Paradise. However, when we go through traditions we see Abu Bakr despairing at the time of death of what was to follow in the hereafter. Umar was just as distressed at the time of his death and was heard saying that he wished he was clay and that his mother had not given birth to him so that he would have got deliverance from his deeds. In the same way, when Usman was besieged he was screaming and lamenting whereas according to the tradition of 'Asharah-e-Mubashsharah' he should have remained content in view of impending salvation.
8. The narration of Asharah-e-Mubashsharah makes no mention of other individuals who are even more certain of entering Paradise like Imam Hasan (a.s.) and Imam Husain (a.s.), who according to the most reliable traditions from Ahle Tasannun and Shia sources, are the Chiefs of the Youths of Paradise. The two sons of Ameerul Momineen Ali Ibn Abi Talib (a.s.) are conspicuous by their absence.

### About Those Who Fabricate Traditions

With such fabricated traditions poisoning the belief of Muslims, it is pertinent to study the implications of such forgery on the authority of the Holy Prophet (s.a.w.a.).

The Noble Prophet (s.a.w.a.) warned: One who knowingly attributes a lie to me, he should

know his place is in hell.

(Sunan-o-Ibn Maajaah, vol. 1 pp. 13, 14)

In another tradition, it is narrated from Abu Hurairah that the Noble Prophet (s.a.w.a.) informed: One who attributes something to me which I have not said, then he should see his place in hell.

(Sunan-o-Ibn Maajaah vol. 1 pp. 13, 14)

Similarly, it is narrated that the Holy Prophet (s.a.w.a.) said: Do not attribute lie to me because attributing lie to me is a cause of entering hellfire.

(Sunan-o-Ibn Maajaa vol. 1 p. 13)

Likewise, it has been narrated that the Holy Prophet (s.a.w.a.) said: One who quotes a tradition from me while he knows that it is a lie then he is one of the liars.

(Sunan-o-Ibn Maajaah vol. 1 pp. 14, 15)

Suyuti says – I have not found any sin greater than attributing a lie to Holy Prophet (s.a.w.a.). The followers of Sunnah will attribute disbelief to a person who commits this sin. And that is the reason Shaikh Muhammad Juwaini who is from among our companions has said: One who purposely attributes a lie to Holy Prophet (s.a.w.a.) has disbelieved and hence is outside the realm of Islam. A group of scholars like Imam Nasiruddin Albaani has followed him in this view and all this is proof that to attribute a lie to the Holy Prophet (s.a.w.a.) is among the biggest greater sins because according to the Sunni school, no sin from among the greater sin leads to disbelief.

(Tahzeer al Khawaas p. 21)

He, Nawavi and others have narrated that to attribute a lie to the Holy Prophet (s.a.w.a.) is among the greater sins.

(Al Khasaaes al Kubra, vol. 2 p. 254)



## Debate Between Hurrah and Hajjaaj

---

Hajjaaj Ibn Yusuf, a tyrant and blood-sucking butcher, was the representative of Abdul Malik b. Marwaan (the fifth caliph of the Umayyid dynasty) and the governor of Iraq. His hands were stained with the blood of respected taabe'een and companions of Ameerul Momineen (a.s.) like Kumayl b. Ziyaad, Qanbar and Saeed b. Jubair. In addition to this, he slaughtered thousands of family members of the Holy Prophet (s.a.w.a.) after imprisoning them in roofless dungeons thereby exposing its inmates to the harsh weather of Iraq. His hypocrisy and fanatical animosity towards Ameerul Momineen Ali b. Abi Taalib (a.s.) is widely documented by scholars of both sects.

Once, a lady named Hurrah, the daughter of Haleemah al-Sa'diyyah and a very brave person and staunch supporter of Ameerul Momineen (a.s.), was brought to Hajjaaj's assembly. A historical dialogue transpired between the two as follows:

**Hajjaaj:** Are you the daughter of Haleemah al-Sa'diyyah?

**Hurrah:** Intelligence from a non-believer (is unexpected).

**Hajjaaj:** God brought you here in my authority. I have heard that you deem Ali b. Abi Taalib (a.s.) as superior and far more distinguished than Abu Bakr, Umar and Usman?

**Hurrah:** People have lied to you. (i.e. I have never compared these three to Ali b. Abi Taalib (a.s.)). In fact, I consider Ali b. Abi Taalib (a.s.) superior even to Prophets like Adam (a.s.), Nuh (a.s.), Lut (a.s.), Ibrahim (a.s.), Moosa (a.s.), Dawood (a.s.), Sulaiman (a.s.) and Eesa (a.s.).

**Hajjaaj:** Woe unto you! You deem Ali as incomparable and superior to all companions and eight great Prophets (which includes the most supreme messengers). If you do not back your claim with strong arguments, I will have your head severed.

**Hurrah:** It's not me who claims superiority for Ali b. Abi Taalib (a.s.) over all these Prophets. Allah Himself has declared his superiority over these Prophets in the Holy Quran.

Regarding Prophet Adam (a.s.), the Holy Quran informs:

**...and Adam disobeyed his Lord...**

(Surah Taha (20): Verse 121)

Regarding Ali (and his wife and children) Allah said:

**...and your striving shall be recompensed.**

(Surah Insaan (76): Verse 22)

**Hajjaaj:** That's good, Hurrah! Now tell me how does Ali hold supremacy over Prophets like Hazrat Nuh (a.s.) and Hazrat Lut (a.s.)?

**Hurrah:** Allah has mentioned about the two Prophets (a.s.):

**Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.**

(Surah Tahreem (66): Verse 10)

Whereas for the wife of Hazrat Ali (a.s.), it is said that Hazrat Faatemah's (s.a.) pleasure is Allah's pleasure and her wrath is Allah's wrath.

**Hajjaaj:** Excellent, Hurrah! Now I want to know how is Ali superior over the ancestor of our last Prophet (s.a.w.a.) i.e. Prophet Ibrahim (a.s.)?

**Hurrah:** Allah has narrated the following conversation of Hazrat Ibrahim in the Quran:

**And when Ibrahim said: My Lord! Show me how You give life to the dead, He said: What! And do you not believe? He said: Yes, but that my heart may be at ease.**

(Surah Baqarah (2): Verse 260)

But Ameerul Momineen Ali's(a.s.) faith in his Lord was at a higher station as he himself claims:

Even if the curtains were to be lifted, it would have no effect on my belief in Him.<sup>1</sup> (i.e. a man's worth is based on the level of his faith in Allah and Ali's (a.s.) faith was perfect so he did not need any further convincing like Prophet Ibrahim (a.s.).

**Hajjaaj:** Very good, Hurrah! Can you explain how Ali (a.s.) is superior to Prophet Moosa (a.s.) who is known to have conversed with Allah?

**Hurrah:** Regarding Hazrat Moosa (a.s.) it is said in the Quran:

1 Manaqqib-o-Aal-e-Abi Talib vol. 1, p. 317; Al-Taraaif p. 512; Siraat al-Mustaqeem, vol. 1, p. 230; Behaar al-Anwaar, vol. 4, p. 45; Hilyah al-Abraar, vol. 2, p. 62; Sharh-o-Nahj al-Balaaghaah by Ibn Abi al-Hadeed, vol. 10, p. 142; Ghaayah al-Maraam, vol. 5, p. 195; Tafzeel al-Nash'atain, pp. 46 & 62; Ilm al-Kitaab by Khaajah Ameer Muhammadi Hanafi, p. 266; Mataalib al-So'l, p. 16; Tabaaqat al-Kubra by Abdul Wahhaab al-Shaaf'ee, vol. 4, p. 54; Anmoozaj Jaleel fee Bayaane Aswaleet wa Ajwabateet min Gharaaib al-Tanzeel, vol. 1, p. 18; Al-Sawaaeq al-Muhreqah, p. 77 narrated from Mulhaqaat-o-Ehqaq al-Haqq, vol. 7, p. 605; Yanaabee' al-Mawaddah, vol. 1, p. 203; vol. 2, p. 413; Jawaahir al-Mataalib, vol. 2, p. 50

**So he went forth therefrom, fearing, awaiting...**

(Surah Qasas (28): Verse 21)

But Ameerul Momineen Ali (a.s.) willingly slept on the bed of the Holy Prophet (s.a.w.a.) in the night of Hijrah (immigration), without any fear or doubt; thus, Allah praised him in His Book:

**And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.**

(Surah Baqarah (2): Verse 207)<sup>2</sup>

2 The renowned interpreter of the Sunnis – Sa'labi in the interpretation of this verse through his chain of narrators says: When the Holy Prophet (s.a.w.a.) decided to migrate, he appointed Ameerul Momineen (a.s.) to repay his debts and to return the trusts entrusted to him. On the eve of migration before departing with the polytheists having surrounded his house to attack him, he (s.a.w.a.) ordered Ameerul Momineen (a.s.) to sleep in his bed and cover himself with the green blanket associated with him. At that moment, Allah revealed to Jibraeel and Mikaaeel – I make you two as brothers and grant one of you a longer life than the other. Now which one of you is ready to sacrifice his life and give preference to other's life over his own? Neither of them volunteered. He revealed to them – Now Ali (a.s.) will sleep on the Prophet's (s.a.w.a.) bed and is ready to sacrifice his life for him. Go to the earth and be his protectors. When Jibraeel was sitting near the head of Ali (a.s.) and Mikaaeel was sitting near his feet, Jibraeel said – Congratulations to you O son of Abu Taalib. Allah prides over you near His Angels. At this juncture the verse – And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants (Surah Baqarah (2): Verse 207. It is due to this that this night is famous as the Night of Selling. (Tafseer-e-Sa'alabi vol. 6 p. 479)

In fact, the traditions regarding the Night of Sleeping (Lailah al-Mabeet) have been narrated by numerous Sunni scholars some of which are Kashful Bayaan by Sa'labi vol. 1 p. 409; Tafseer-o-Mafaateeh al-Ghaib



**Hajjaaj:** That's good, Hurrah! What is the reason for Ali's (a.s.) superiority over Prophet Dawood (a.s.)?

**Hurrah:** Regarding Prophet Dawood (a.s.) Allah said:

**O Dawood! Surely We have made you a ruler in the land; so judge between men with justice...**

(Surah Saad (38): Verse 26)

**Hajjaaj:** What was Prophet Dawood's (a.s.) judgment?

**Hurrah:** It was regarding the dispute between two persons of which one was a shepherd and the other a farmer. The former's cattle trespassed on the farmer's cultivated land and destroyed the fruits of the crops and they approached Prophet Dawood (a.s.) and the farmer registered his complaint.

Prophet Dawood (a.s.) replied: The shepherd must sell all his cattle to compensate for the farmer's loss.

Hazrat Sulaiman (a.s.) said to his father Prophet Dawood (a.s.): It would be more appropriate if the shepherd compensates the farmer's loss (of the crop's produce) with the milk and fur of the shepherd's cattle (i.e. produce of the cattle). That would compensate the farmer for the produce of the crops and the shepherd's cattle will remain with him.

Therefore Allah said:

---

(also famous as Tafseer-e-Kabeer) by Fakhr-e-Raazi vol. 3 p. 222; Tafseer-e-Nishapuri, vol. 2, p. 8; Tafseer-e-A'qam Zaidi, vol. 1, p. 41; Jaame'o Lataaif al-Tafseer, vol. 5, p. 111; Jawaahir al-Mataalib, vol. 1, p. 241; Al-Salaato Khairun min al-Naum, vol. 5, p. 13; Shawaahed al-Tanzeel, vol. 1, p. 123; Usud al-Ghaabah fi Marifah al-Saḥaabah, vol. 4, p. 25; Yanaabi al-Mawaddah, vol. 1, p. 274; Majma al-Zawaaid, vol. 7, p. 27; Kunooz al-Haqaaq, p. 31; Zakhaair al-Uqba, p. 86, etc.

**So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.**

(Surah Anbiya (21): Verse 79)

But Ameerul Momineen(a.s.) declares his superiority thus:

*Ask me before you lose me.*<sup>1</sup>

When Ameerul Momineen (a.s.) reached in the presence of his master Prophet Muhammad (s.a.w.a.) after the conquest of Khaibar, the Prophet (s.a.w.a.) addressed his companions in the following manner,

Ali is the best among you, the most knowledgeable and the most perfect in passing judgment.<sup>2</sup>

---

1 Al-Riyaaz al-Nazarah by Muhibuddeen al-Tabari, vol. 2, p. 198; Al-Tabaqaat al-Kubra by Ibn Sa'd, vol. 2, part 2, p. 101; Al-Isaabah by Ibn Hajar Asqalaani, vol. 4, p. 568; Tahzib al-Tahzib by Ibn Hajar Asqalaani, vol. 7, p. 337-338; Fath al-Baari by Ibn Hajar Asqalani, vol. 8, p. 485; Al-Istiaab by Ibn Abd al-Birr, vol. 3, p. 1, 107; Tarikh al-Khulafa by Jalaaluddin Suyuti, p. 124; Al-Itqaan by Jalaaluddin Suyuti, vol. 2, p. 319

2 Traditions under this topic have been narrated by many groups of Sunni scholars. Among them are Shawaahid al-Tanzeel, vol. 2, p. 467; Seyr A'lam al-Nobala, vol. 14, p. 209; Faiz al-Qadeer, vol. 5, p. 668; Tuhfah al-Ahwaazi, vol. 10, p. 205; Fath al-Baari, vol. 10, p. 487; Sharh-o-Nahjul-Balaaghaah, vol. 1 p. 18, vol. 7, p. 219; Kashf al-Khafaah, vol. 1, p. 162; Tafseer-e-Qurtubbi, vol. 15, p. 162; Al- Usool al-Aseelah, p. 112; Al-Ahkaam, vol. 4, p. 237; Taareekh-e-Dimishq, vol. 15, p. 300; Al-Jawharah fi Nasbe Imam Ali (a.s.) wa Aalehi, p. 71; Taareekh-o-Ibne Khaldoon, vol. 1, p. 197; Jawaahir al-Mataalib, vol. 1, p. 76; Al-Ghadeer, vol. 3, p. 95 narrated from Al Istiaab, vol. 3, p. 235; Mataalib al-So'l, p. 23; Tameez al-Tayyib min al-Khabees, p. 25..... and it is narrated from

**Hajjaaj:** Excellent, Hurrah! Explain us how Ali surpasses Hazrat Sulaiman (a.s.) in excellence.

**Hurrah:** Allah depicts the dialogue of Prophet Sulaiman (a.s.) in His Book in the following manner:-

**He said: My Lord! Do You forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me.**

(Surah Saad (38): 35)

But my master Ali (a.s.) describes the world in this manner:

*O world, I have divorced you thrice and I don't want you back.*

And the Lord revealed the verse:

**(As for) that future abode, We assign it**

Saeed b. Abi Khuzaimah one of the companions of Imam Sadiq (a.s.), "Ibn Abi Laila and I entered Medina and went to the Prophet's Mosque when Imam Sadiq (a.s.) entered. We approached him (a.s.) and Imam (a.s.) asked about me and my family. Then he asked about my fellow traveller Ibn Abi Laila. I said to Imam (a.s.) – He is Ibn Abi Laila, the judge of the Muslims. Imam (a.s.) asked him – Have you taken the property of one person and given it to another or have you made divorce between a husband and a wife and in this were you fearful of anyone? He replied – Yes. Imam (a.s.) asked – Through what do you judge? He replied – Through the traditions which have reached me from the Holy Prophet (s.a.w.a.), Abu Bakr and Umar. Imam (a.s.) asked him – Has this tradition of the Holy Prophet (s.a.w.a.) not reached you that – In judgment Ali is the best amongst you. He replied – Yes. Imam (a.s.) asked him – Then why don't you judge as per the judgments of Ali (a.s.), even after this tradition has reached you? The narrator says that signs of grief appeared on the face of Ibne Abi Laila and he said to me – Find yourself another friend, by Allah I will never talk to you. Kaafi, vol. 7, p. 408; Tahzeeb al-Ahkaam, vol. 6, p. 221; Wasaail al-Shia, vol. 18, p. 8; Al Ehtejaaj, vol. 2, p. 102; Behaar al-Anwaar, vol. 47, p. 334

**to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil).**

(Surah Qasas (28): Verse 83)

**Hajjaaj:** Excellent Hurrah! Lastly, what is your view regarding Ali's excellence over Prophet Eesa (a.s.)?

**Hurrah:** The Lord addressed Hazrat Eesa (a.s.) in His Book thus:

**And when Allah will say: O Eesa son of Maryam! Did you say to men, take me and my mother for two gods besides Allah he will say: Glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have known it; You know what is in my mind, and I do not know what is in Your mind, surely You are the great Knower of the unseen things.**

(Surah Maa'idah (5): Verse 116)

And in this manner Allah delayed the punishment of those who deemed Prophet Eesa (a.s.) as their Lord but as for the Nusairi who raised Ali (a.s.) to the level of godhood, Ali (a.s.) did not postpone their punishment, rather he chastised such people.

**Hajjaaj:** I am very impressed with your eloquent explanations. Had you been inaccurate regarding your claims about Ali, I would have definitely severed your head.

Thereafter, Hajjaaj not only released Hurrah with honour, he also rewarded her handsomely.<sup>1</sup>

1 Al-Fazaail, p. 136; Behaar al-Anwaar, vol. 46, p. 134; Al-Imam Ali (a.s.) by Al-Rahmaani, p. 326; Al-Munaazeraat fi al-Imamiyyah, p. 125; Mustadrak Ilm Rijal al-Hadis by Ali Shaahroodi Al-Namaazi (r.a.), vol. 8, p. 565; Qaamoos al-Rijal by Al-Tustari, vol. 12, p. 227; Al-Lum'ah al-Bayzaa, p. 218; Bahr al-Manaaqib by Ibne Husnawayh from Mulhaqaat-o-Ehqaq al-Haqq, vol. 5, p. 47

## Mastership of Ameerul Momineen(a.s.) in the light of Quranic verse about the Sadiqueen

---

The most important difference between the two leading Muslim schools of thought is regarding the religious and worldly guidance after the demise of the Holy Prophet (s.a.w.a.). According to the Ahle Tasunnan, the matter of leadership and caliphate is delegated to the elite of the nation - the Ahle Hall-o-Aqd. Their decision favouring a particular Muslim as caliph must be respected by all Muslims who must necessarily pay allegiance to him.

Another Sunni viewpoint favours a Muslim who with his strength and power wrests caliphate from the existing caliph. In such a scenario, the dominant Muslim assumes the role of caliph and to oppose him is forbidden.

Most if not all Sunnis are of this opinion in the matter of leadership.

As for the Shias - they believe that the Holy Prophet (s.a.w.a.) on several occasions in his lifetime had declared Ameerul Momineen Ali Ibn Abi Talib (a.s.) and his pure progeny (a.s.) as guides for Muslims, thereby emphasizing their divine position.

Therefore, after the demise of the Holy Prophet (s.a.w.a.) the right to leadership of the Muslims was with the infallible Imams (a.s.) of the Ahle Bait (a.s.) – a fact established through numerous Quranic verses and consecutively narrated authentic traditions (tawatur) of the Holy Prophet (s.a.w.a.).

Here, we will discuss the topic of Imamate of Ahle Bait (a.s.) in light of the 119th verse of Surah Taubah (9) where Allah mentions about the 'Saadiqueen' (truthful ones):

**'O you who have believed! Be careful**

**of your duty to Allah and be with the truthful ones.'**

In this verse, Allah the High has ordered the believers to obey and follow the truthful ones. To live a life in a truthful way is one thing and to be with the truthful ones is another thing.

Who are the 'Saadiqueen'?

What are their distinctions?

### Interpretations of the word Sidq

Scholars of the Arabic language have mentioned a few meanings of the word.

1. According to Khalil Ibn Ahmed: Every perfect thing is said to be 'Sidq'.
2. Regarding the word 'Sidq', Ibn Manzoor has introduced the following meanings:
  - a. 'Sidq' as opposed to falsehood
  - b. Ibn 'Insaan-e-Sidq' – a good human in opposition to an evil human
  - c. 'Libaas-e-Sidq' means good clothing
  - d. Rajul-e-Sidq means that person who possesses good manners and a polite tongue
3. According to Raaghib al-Isfahaani, good and liked actions in the apparent and the concealed are considered as sidq and the doer of these actions are also considered as sidq.

### The word Sidq in the Holy Quran

In the Holy Quran, the word Sidq has been used in quite a few places:

#### **a. As a quality of position and superiority**

Surah Yunus (10):Verse2

**"What! Is it a wonder to the people**

**that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of truthfulness with their Lord. The unbelievers say: This is most surely a manifest enchanter."**

'Footing' is a noun and denotes excellence while 'truthfulness' is the additive noun (muzaafun ilaih).

**b. As a level and position:**

- a. Surah Yunus(10): Verse 93

**"And certainly We lodged the children of Israel in a goodly abode..." (do we retain translation? They have shown siffat and mawsoof)**

- b. Surah Qamar (54):Verse 55

**"In the seat of honor with a most Powerful King."**

**c. As a quality of entrance and exit**

Surah Isra (17):80

**"And say: My Lord! make me to enter a goodly entering (siffat, mawsoof) , and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me)."**

Other than that if a person is performing good deeds from various aspects, then the Holy Quran has referred to it as 'sidq'. Action according to promise has also been shown in Quran as 'sidq'.

With its vast interpretation and application, we can appreciate that the word 'sidq' is not limited to speech, discussion or information. But it also includes human temperament, thoughts, behaviour and character.

**Meaning of Sadiqeen in the Quranic verse**

When we review the verse it first appears

that Sadiqeen refers to those people who are true in their speech. But taking into consideration the multi-faceted nature of Quranic verses and the vast interpretation of the word 'sidq', the meaning of sadiqeen is similar to the meaning of infallibility.

1. That which is important and necessary is that a person should keep away from lying and be a truthful person. But to accompany truthful people is not included under an obligatory command of the Shariat. In the laws of the Shariat there is no obligatory command to be with the truthful ones. Whereas when we consider the verse of Sadiqeen we realize that that there is an explicit command to be with the truthful ones as denoted by the tenor of the verse which is in the nature of a command (Amr).
2. The statement of 'Be among the Sadiqeen' has been mentioned in the context of 'acquire piety' which is an order to observe piety and this order is given in a manner of obligation. And piety here is interpreted in general.

On the basis that the word Sidq in the Quran has several interpretations we can say that it embraces thoughts, ethics, behaviour and character. In this verse to be with the truthful ones (Sadiqeen) does not mean to acquire material proximity and companionship but it means to follow in every such thing in which truthfulness, purity and piety are found.

**Who are the Sadiqeen according to this verse?**

There can be two possibilities regarding the identity of the Sadiqeen in the verse.

1. It refers to common people
  2. It refers to a particular group of believers
- The first supposition is not reasonable. Also

the Holy Prophet (s.a.w.a.) has said:

*‘Those who attribute lie towards me are too many.’*

(Sahih-e-Bukharivol 1 chap 3 Kitab al-Ilm)

The second supposition is accurate, intuitive and in conformity with facts and events. It meets the various interpretations of Sidq in the Quran. The only way for individuals to conform to the multi-faceted interpretation of Sidq is by being infallible (masoom).

Sadiqeen refers to the teachers and writers of the exegesis of the Quran - the true successors of Holy Prophet (s.a.w.a.), the trustee of Quran and Shariat, the protector and guide of Islam - the holy infallibles of the Ahle Bait (a.s.).

This is the very chain of infallible entities from whom Allah has kept away every uncleanness, dirt, impurities and made them pure and clean in the best possible manner. The first link of this chain is Ameerul Momineen (a.s.) – Ali b. Abi Talib and the last link is Imam Mahdi (a.t.f.s.).

Allamah Behbahani asserts – ‘Sadiqeen’ refers to 12 infallible Imams (a.s.) as has been narrated by the two groups i.e. Sunnis and Shias.

This can be proved in the following way:

If in the verse of ‘Sadiqeen’ the word Sadiqeen refers to the entire Muslim nation as some scholars have claimed, then instead of “Be with the truthful” verse should have order “Be the truth” meaning every Muslim should be among the truthful people.

“Be with the truthful” clarifies that Sidq refers to a very special and unique position and status. And ‘Sadiqeen’ refers to eminent and distinguished personalities who possess this special and unique trait.

Clearly, the Sadiqeen can only refer to the infallible Imams (a.s.) from the Prophet’s (s.a.w.a.) household.

Even if the Muslims reject this interpretation, the tone and tenor of the verse and the interpretation of Sidq suggest that the individuals – whoever they may be – must be infallible and superior to the nation. Else, it will imply that the Quran is ordering the nation to follow individuals who are lower than them in status i.e. infallible are following the fallible.

Such a command is illogical and cannot be expected from Allah, the Wise.

The other proof is that Allah in the beginning of the verse after inviting all the people to acquire piety and to keep away from sins has ordered to be with the ‘sadiqeen’. It means that their companionship is only possible if we obey them and keep away from opposing them. The implication is that the sadiqeen are infallible else Allah would not have given such an unconditional command for obedience.

(Misbah al-Hedayah pg 92-93)

## The Misinterpretation of Fakhre Raazi

Regarding this verse, Fakhre Raazi claims that in the first instance Allah has ordered the believers to acquire piety and this order includes all those people for whom there is a possibility that they are not pious. This means the ones who are addressed are those individuals for whom there is a possibility of committing sins and mistakes.

The meaning that is conveyed through this verse is that such impious people should always be accompanying such people who are protected from mistakes so that they can protect the impious ones from mistakes and slips and this is referring to people of all times and not only for the era of the Holy Prophet (s.a.w.a.).

(Tafseer-e-Kabir vol 16 pg 220)

While this interpretation is correct, when it



comes to identifying the 'Sadiqeen' Fakhre Raazi makes plain his bias towards the Ahle Bait (a.s.) exposing himself to ridicule.

### **Fakhre Raazi deserves to be criticized**

This is not the first blunder made by Fakhre Raazi, which can only be described as shocking, even immature for a person of his standing. It only reflects on his poor knowledge of traditions and tafaaseer (exegesis of the Quran). Regarding the exegesis of this noble verse Fakhre Raazi walks halfway with the view of other interpreters and accepts the need for the sadiqeen with the prerequisite that they be infallible and that by following and obeying them alone, can we protect ourselves from sins and mistakes.

But according to him the word Sadiqeen refers to the whole nation. He asserts - our view is that the whole nation is infallible.

We say that the second opinion is void because Allah has made obligatory on all believers to be with the truthful people and this is only possible if the person is well aware and having knowledge about this person i.e. 'Sadiq' – he cannot be unknown to the Muslims. If a person is ordered that he should be with a particular person who is 'Sadiq' then it is necessary that such a person should be known and introduced to the Muslims. Else, such an order to be with the 'Sadiq' will be considered as 'Responsibility Beyond Capacity' meaning the person is being asked to obey Sadiq while he is still not been identified.

He says – Since we do not know who among us is qualified with infallibility and purity and knowledge it is clear that we cannot be ordered to obey and be with any one appointed person.

(Ibid vol 16 pg 240)

**Reply:** Firstly, we all believe that in every era there should be one infallible person. On the basis of the law of grace it is clear that Allah in

every possible way makes the people recognize this infallible person just as in every era He has made people recognize the messengers and prophets. Otherwise how would the people know that they are infallible and have come as representatives of Allah. This is how He has introduced the people to Hazrat Nuh (a.s.), Hazrat Moosa (a.s.) and Hazrat Isa (a.s.) through proofs and clear signs.

Similarly Allah has also introduced the Muslims to the successor of the Prophet (s.a.w.a.) and the inheritor of his knowledge, whose distinctions, ethics and character are similar to that of the Holy Prophet (s.a.w.a.).

The Quranic proofs and traditions of Holy Prophet (s.a.w.a.) by consensus of both sects affirm their infallibility. After studying the traditions it is clear that after the Holy Prophet (s.a.w.a.) the infallible people – the 'Sadiqeen' are these very personalities - the first being Ameerul Momineen - Ali b. Abi Talib (a.s.) and the last being Hazrat Mahdi (a.t.f.s.).

Secondly, according to Fakhre Raazi the whole nation is infallible. Such an opinion is extremely weak and against intellect and baseless. The Islamic nation is not a group that has descended from the heavens or come into existence from special clay. They are the individuals of this very nation many of whom were idol-worshippers, atheists, adulterers, drunkards, gamblers, thieves, plunderers until a few years before accepting Islam. Many of them have been criticized by the Quran even after accepting Islam for various actions like fleeing the battlefield and disobeying Allah and His Prophet (s.a.w.a.) on several occasions.

According to Fakhre Raazi's view no individual attains infallibility. But he ridiculously maintains that the whole nation is infallible although it is formed by those very individuals.



It is not clear whether Fakhre Raazi himself understood his ridiculous claim. Therefore his view is rejected on the basis of irrationality and contradiction with reliable traditions.

## Conclusion

On referring reliable traditions it is clear that the word 'Sadiqeen' in the verse refers to the infallible and pure household of Holy Prophet (s.a.w.a.). And it is only they who are suitable for this position.

- 1) In the exegesis of this verse – Haakim Haskaani has narrated from Abdullah b. Umar regarding the words "fear Allah" Allah has ordered all the companions of the Prophet (s.a.w.a.) to fear Allah. Then again addressing them Allah has ordered "and be among the truthful ones" meaning- be with Prophet (s.a.w.a.) and his progeny (a.s.).

(Shawahid al-Tanzeel under the exegesis of the verse)

- 2) Burair b. Muawiyah Ajali says – I asked Imam Baqir (a.s.) regarding the verse "fear Allah...be among the truthful ones" Imam (a.s.) said – Allah has reserved for our obedience alone.

(Usool-e-Kafi vol 1 pg 208)

- 3) During a debate Ameerul Momineen (a.s.) demanded - For the sake of Allah tell me whether you know about this verse of Surah Taubah (9): 119 what the Holy Prophet (s.a.w.a.) informed the Muslims? At that time someone asked Holy Prophet (s.a.w.a.) whether the verse had been revealed for common people or special people? The Holy Prophet (s.a.w.a.) informed: It has been referred to common people in general that they are ordered to acquire piety and be with the Sadiqeen. But the word Sadiqeen refers to Imam Ali (a.s.) and his progeny after me - they will be the successors till the Day of Judgement.

(Faraed al-Simtain vol 1 pg 312, Kamaluddin pg 264, Behaar al-Anwaar vol 33 pg 149)

Sibt Ibn Jauzi-e-Hanafi has recorded that the scholars of Quranic exegesis have interpreted that this verse refers to Ali b. Abi Talib (a.s.) and his progeny (a.s.).

(Tazkerah al-Khawaas pg 16)

## A close look at fabricated traditions on the verse

According to the Tafaseer of Ahle Tasannun the word 'Sadiqeen' refers to Abu Bakr and Umar.

Ibn Asaakir has narrated from Zahhak that the order to be with the 'Sadiqeen' is actually intended for Abu Bakr and Umar.

(Tarikh-e-Medinah al-Dimishq vol 3 pg 310)

**Reply:** Two points in particular are worth mentioning in response to such false traditions:

- 1) Among the chain of narrators we find Zubair b. Saeed-e-Azadi regarding whom Ibne Hajar has mentioned in Tehzeeb-Tehzeeb from experts on Ilme Rejaal like Ibne Moin, Abu Dawood, Ibne Adi, Nesaai, that this narrator is weak and unreliable. In another chain of narration we find Ishaaqlbn Bashar-e-Kahili who is also considered unreliable by Zahabi on the authority of Ibne Abi Shaibah, Moosa b. Haroon, Abu Zarrah and Daar Qutni.

(Meezanal-Etedaal vol 1 pg 186)

- 2) Reliable traditions from both the sects clearly establish that 'Sadiqeen' refer to the Imams (a.s.). After the Holy Prophet (s.a.w.a.) they are the pure chain of infallible successors.

As regards Abu Bakr and Umar, on referring to the books of history, exegesis and biographies we can only conclude that they were not infallible by any stretch of imagination and Sunni scholars are the first ones to admit this

## Why Ghadeer must be remembered

---

A lot of Muslims say – It is useless to debate who is the deserving successor of Prophet Muhammad (s.a.w.a.) or the differences between the companions of the Prophet (s.a.w.a.) because these points and events have been well preserved in the annals of history and reviving them serves no particular objective.

Moreover, they claim that a discussion on such issues might only aggravate the problem of the nation and trigger disharmony which eventually leads to much animosity between the Muslims.

This argument would have had merit if these Muslims did not make attempts to remember certain other events which also create disharmony between the Muslims. Instances that come to mind include the incident of Abu Bakr sharing the Prophet's company (s.a.w.a.) in the cave or when the Prophet (s.a.w.a.) 'permitted' Abu Bakr to lead the prayers during his illness.

It is evident that these Muslims do not spare any opportunity to elevate Abu Bakr's 'stature' and defending his right to caliphate! Why is it that they do not refrain from narrating about Abu Bakr's so-called virtues but object to the glorification of Ameerul Momineen Ali b. Abi Talib (a.s.) and remembering his virtues? The answer is simple – because remembering Ali's (a.s.) virtues invariably leads to the discussion on succession.

The most obvious answer for discussing the virtues of Ameerul Momineen (a.s.) and his immaculate sons (a.s.) and contrasting it against the evil and disrepute of certain personalities

serves many benefits for the Muslims.

For one, it serves as guidance towards the right path and creates aspiration in the hearts of those who seek guidance to emulate these infallible personalities. Conversely, it also tells them what not to be, an equally important lesson imparted by the lives of the evil and vile people.

### Invitation to discuss and understand

The All-Merciful orders in the Noble Quran  
**'...therefore relate the narrative that they may reflect.'**

(Surah A'raaf (7): Verse 176)

#### 1. Deriving lessons from examples

With reference to deriving lessons from experience of others, Allah states in the Quran:

**In their histories there is certainly a lesson for men of understanding.**

(Surah-e-Yusuf (12): Verse 111)

In another instance, the Lord of the Worlds exhorts in Surah-e-Hashr (58): Verse 2:

**'...therefore take lessons, O you who have eyes.'**

Ameerul Momineen Ali b. Abi Talib (a.s.) underlines importance of learning from history in the following manner:

*'Gaining more wisdom leads to lesser disappointments.'*

(Ghurur al-Hikam, vol. 5 pg 217)

Addressing his son Imam Hasan b. Ali (a.s.) in his will, Ameerul Momineen Ali b. Abi Talib (a.s.) urges:

*Though the span of my life is not as that of some other people who have passed*

*away before me yet I took great care to study their lives, went through their activities assiduously, contemplated over their deliberations and deeds, studied their remains, relics and ruins and pondered over their lives so deeply that I felt as if I have lived and worked with them from early ages of history down to our times. I know what did them good and what brought them harm. Sifting the good from bad I am concentrating within these pages, and for your good, the knowledge that I so gathered.*

(Nahjul Balagha, Letter No.31)

In another instance, he (a.s.) says,  
*"One who takes lessons from life gets vision, one who acquires vision becomes wise, and one who attains wisdom achieves knowledge."*

He further adds,

*"When man derives lessons from life, he further escalates towards guidance."*

(Nahjul Balagha, Sayings of Hazrat Ali (a.s.) 196)

## 2. Strength of heart is achieved

When one analyzes and revives discussions on the lives of the infallibles (a.s.) and delves into their trials and struggles, his heart gains untold strength and he draws tremendous inspiration from their lives.

Allah declares in the Noble Quran:

**And we all relate to you of the accounts of the apostles to strengthen your heart therewith...**

(Surah Hud (11):Verse 120)

## 3. The Characters of the Noble are a Mirror

Pondering over the lives of individuals with high morals and spotless characters acts as a

mirror for those who wish to reflect and aspire for perfection. To emulate the divine guides who possessed perfect faith and morals serves as a reflection in which these people like to see themselves. One such infallible personality is the Holy Prophet (s.a.w.a.), emulating whom is the key to success.

Allah declares in His Noble Book:

**Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day...**

(Surah-e-Ahzaab (33): Verse 21)

In another place, the Holy Quran exhorts Prophet Ibrahim (a.s.) and the men who trusted and believed in him by saying:

**Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone...**

(Surah Mumtahirah (60): Verse 4)

Undoubtedly, when we discuss the characteristics of the exemplary companions of the Prophets (a.s.) or underscore the righteousness they showed in the way of Islam, it is because we wish to separate them from men who apparently adorned themselves with piety, but deep within their hearts harboured malice against the Holy Prophet (s.a.w.a.) and Islam.

Moreover, we want Muslims to understand the status of various companions in the eyes of the Holy Prophet (s.a.w.a.) so that naïve Muslims do not get swayed by the double standards of the so-called companions of the Prophet

(s.a.w.a.).

It is therefore imperative to widely discuss the true companions of the Holy Prophet (s.a.w.a.), so that the Muslims know who was submissive to him (s.a.w.a.) and ready to sacrifice his life for his (s.a.w.a.). Thus, Muslims can seek guidance by emulating the characteristics of such great men and imbibe similar traits in order to perfect their faith and morals and thereby acquire the pleasure of Allah and His Prophet (s.a.w.a.).

Allah the High says in His Book,

**Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?**

(Surah Yunus (10): Verse 35)

#### **4. Prohibition from evil**

When one discusses and debates on the companions of the Holy Prophet (s.a.w.a.) in the light of Islamic history, we intend to segregate the good from the bad to identify who was more beloved in the eyes of Allah (s.w.t) and His beloved Prophet (s.a.w.a.) and who was detested by them so that people love and cherish the meritorious companions for their sacrifices in the way of Islam and express disgust from the evil mongers who distorted beliefs to suit their motives. There isn't a greater act than to call people towards the truth and restrain them from evil by making them befriend and love the true companions of the Prophet (s.a.w.a.) and distance themselves from the mischief makers.

#### **5. Creates an environment of alliance and agreement**

Our opinion on this matter is that if one

were to have a serious, fair, and unprejudiced debate over such topics then we could easily ascend towards joining hands in alliance because the only topic that has plagued our community so far is the matter of caliphate after the demise of Prophet Muhammad (s.a.w.a.). Other differences related to Tauheed, Divine Justice (Adl), Prophethood (Nabuwwat) and Resurrection (Qiyamat) although critical stem from the differences related to caliphate. Therefore, it is incumbent upon us even today notwithstanding the span of fourteen hundred years, to look into the rationale behind these events, analyze them and retrace the dispersed links at their appropriate places to connect them so that the chain thus formed makes it easy for us to understand the Quran and reach the Ahle Bait (a.s.). In this manner, it would become easy for Muslims to gain true guidance and leadership thereby dispelling differences and alleviating disharmony.

#### **6. Analysis of the problems and identifying the solution**

A Syrian writer Dr. Abdul Rahman in his book on the issue of succession titled 'Al-Ghadeer' states that – The Muslim world has always felt the need to analyze the events and incidents pertaining to the issue of caliphate and it is very important to understand how politics played out during and after the life of the Prophet (s.a.w.a.) leading to disputes on the issue of caliphate. It is essential for the Muslim nation to know the reasons behind division and discord in the issue of leadership. What led to the division of the community after the demise of the Prophet Muhammad (s.a.w.a.) and eventually deprived the Ahle Bait (a.s.) of their rights?

The Muslim nation is always very concerned

about solving the problems plaguing the community and how to best address them. After all, it is important to identify the ways in establishing a peaceful and harmonious relationship among the Muslims so as to create an alliance that can provide an effective political and religious solution. Perhaps it is obligatory on every individual to initiate an unprejudiced and fact-based discussion on the same to gain deep insight on the reasons and causes behind the fissures in the community and analyze them to reach the truth.

(Al-Ghadeer, vol. 5 pg. 340)

It is critical to understand the events that led to the division of the nation, the atrocities meted out to the Ahle Bait (a.s.) after the Prophet's (s.a.w.a.) demise and the cruelty and bias that the true inheritor, Ali b. Abi Talib (a.s.) endured when his rights were usurped. In this way, it will be easy for the average Muslim to see where the truth lies and identify the devil in sheep's clothing.

### **7. Obedience to religious leaders leads to the renewal of commands**

When the believers attend a gathering commemorating or hailing the meritorious nature of Ali b. Abi Talib (a.s.) and his infallible descendants (a.s.), it is their way of showing their love for them. They gain profound knowledge about these personalities which in turn serves to attract divine pleasure. One may ask –Is there any other motive for organizing these assemblies other than to discuss the code of conduct, tribulations and hardships of the infallibles (a.s.)? The answer is No. There is no other motive to establish such gatherings other than to make the Muslims aware of the code of conduct, ethics and tribulations of the divine leaders. To those who protest against the

establishment of such assemblies as innovation or unnecessary or pointless, we say – should we stop reciting the Holy Quran too? For what is the Noble Quran 'but a reminder to the nations' of what transpired in the past and the narratives of the Prophets (a.s.) and their code of conduct? Our assemblies are but an extension of these narratives and reminders.

### **8. Muslims who hail and emulate the leaders chosen by Allah develop love for them**

Until the time that a particular belief or thought finds place in one's heart, the seeker doesn't derive any benefit. Muslims can establish a strong bond at a religious and spiritual level only when the teachings of the divine leaders are reflected upon and penetrate the depths of their hearts.

### **9. Defence of the Innocent**

While on the one hand, an ordinary Muslim is expected to perform his duty by acquiring knowledge of these incidents, it is just as necessary for the scholars and teachers of religion to defend the infallible leaders (a.s.) and highlight their sufferings in the way of Allah and Islam.

When Ali b. Abu Talib (a.s.) received a fatal blow on his head while praying at the Mosque of Kufa, he summoned his two sons, Imam Hasan(a.s.) and Imam Husain (a.s.), and addressed to them in the following manner:

*'Be the enemy of the tyrant and a friend and helper of the oppressed.'*

(Taariikh-e-Tabari, vol. 4 p. 113)

Muslims all around the world acknowledge that there hasn't been a personality as great, commendable and worthy of emulation as Ali b. Abi Talib (a.s.) in the entire history of Islam, nor

---

Continued on page 22



## Did Abu Bakr have the ijma of Muslims?

---

The most important reason which the Sunnis bring forth in support of Abu Bakr's caliphate is that of the 'so-called' ijma (consensus) of the Sahabah (companions of the Holy Prophet (s.a.w.a.)).

We will examine in detail the subject and refute the claim of ijma as just another afterthought to justify Abu Bakr's caliphate.

Students of Islamic history like the scholars are already aware of how the ijma for Abu Bakr's caliphate came into being and therefore we need not go into the details. Nonetheless, we will briefly examine the ijma claim to see how much truth is there in it on Abu Bakr's caliphate matter.

The supporters of the ijma claim say that the event at Saqifah took such a turn that a group among those gathered there came together and paid allegiance to Abu Bakr as the rightful and deserving caliph of the Prophet (s.a.w.a.).

Regarding the ijma argument advanced by Muslims in support of Abu Bakr, the following words of Sa'ad Taftazaani, the author of Sharh al-Maqaasid, an important book on Ilme Kalam, should suffice:

Whenever we say that there was unanimity and consensus for Abu Bakr's caliphate, we do not claim this in the real meaning of unanimity and consensus because we acknowledge that there was another group (at Saqifah) which was unanimous against Abu Bakr. Moreover, it is not that all the people (at Saqifah) willingly gave their approval for his caliphate. Rather, it was after difference of opinion arose between the Muhajireen and the Ansar, combined with the internal conflicts between the two groups of

Ansar viz Aws and Khazraj and by the lone allegiance paid to him by Umar at Saqifah that paved the way for Abu Bakr's eventual caliphate.

(Sharhe Maqaasid, vol. 5, pp. 254-267)

Muslims despite knowing and acknowledging in their own books that a large section of the people of the time were opposed to Abu Bakr's caliphate attempt to downplay the matter by saying – it is better that we adopt silence and avoid discussion on these matters because the Holy Prophet (s.a.w.a.) himself would remain silent whenever there was a conflict between the companions. Hence there should be no attempt to delve and analyze on this matter (of caliphate).

At this juncture, it is appropriate to present the views of Sa'd Taftazani, the author of Sharhul Maqaasid, to understand as to how the Sunnis have fallen in distress due to this claim of Ijma' of Abu Bakr (Ia), and how they try to wriggle themselves out of it.

Sa'ad Taftazaani further says:

All Muslim scholars are unanimous in the Imamat (caliphate) of Abu Bakr, and by having good opinion (husn-e-zann) about them, it can be concluded that if all these scholars were not having clear proofs for Abu Bakr's Imamat, they would not have been unanimous in their views about it.

(Sharh al-Maqaasid, vol. 2, p. 298)

In reply, we state - If the matter boils down to this (having good opinion about the Muslim scholars) regarding Abu Bakr's Imamat, then it is clear that the matter of Abu Bakr's caliphate is rooted in the good opinion about the companions of the Holy Prophet (s.a.w.a.) and to follow their judgment (taqleed) in this matter.



Moreover, if it is a matter of taqleed, then there is no need to exert ourselves to bring Quranic verses and traditions in order to prove this matter. Rather, at the very beginning, we should state that in this matter we are following the companions of the Holy Prophet (s.a.w.a.) and since they have done such a thing, we are simply following them and treading the path founded by them. (This means that there is no need to discuss the caliphate of Abu Bakr through Quran and traditions, but to merely say that we are following the companions in this regard and since they 'considered' him as a caliph, we are required to do likewise.)

Taftazaani continues – It is necessary to respect the companions of the Holy Prophet (s.a.w.a.) and we should desist from taunting and criticizing them and should interpret those traditions which portray their defects and mistakes committed by them in a manner which is contrary to the apparent and the interpretation of these traditions should be done in this with the special instances of the Muhajireen and Ansar (thus overlooking all their defects and mistakes).

Taftazaani's view on the proofs advanced by the Shias

After establishing the Ahle Tasunnan viewpoint on caliphate, Taftazaani discusses the Shiite viewpoint on the subject. He says:

They state that after the Holy Prophet (s.a.w.a.) there was no other Imam except Ali b. Abi Talib (a.s.) because (they claim that) the Imam possesses certain conditions such as being infallible, nominated by the Holy Prophet (s.a.w.a.) and being superior to his contemporaries, and except for Ali b. Talib (a.s.) none of the companions of the Prophet (s.a.w.a.) possessed these attributes.

Then Taftazaani started attacking the great Shia scholar - Khwaaja Naseeruddin Tusi (r.a.)

and other Shia scholars and showed audacity and disrespect towards them. We reproduce his actual comment over here.

Sa'ad Taftazaani says:

Shias while proving the Imamate of Ali (a.s.) have established their arguments in some manner through arguments based on intellect and traditions. They criticize all those who assumed the leadership of the Muslim nation after the Holy Prophet (s.a.w.a.) and attribute considerable faults and defects to them to the extent that they have considered mutawatur (unbroken and continuous) many of the traditions that have been narrated in this context.

Why is it that these traditions have been famous amongst them and were narrated emphatically by them at all times and were compatible with their innate nature? They consistently and pertinently listen to these criticism and objections, but they do not ponder as to how these defects and mistakes were hidden from the great companions from the Muhajir and Ansar and the transmitters of traditions who have been considered as trustworthy and reliable. None of them (Muhajir, Ansar and transmitters) have brought any argument against the other, and they have not mentioned anything that could indicate whether these traditions are correct.

The criticism (of Abu Bakr and the caliphs) started doing the rounds after the period of the Imams (a.s.) and silly obstinacies and wicked heresies began to manifest and the matters of religion fell in the hands of evil scholars, and tyrant rulers started governing the people.

It is very strange that one of their scholars, who was from those responsible for this nuisance and confusion and who appears to have not seen any of the transmitters nor narrated any tradition in religious matters, has

filled his books with traditions and narrations which criticize and object to the pious companions of the Holy Prophet (s.a.w.a.). Now, if you see the book 'Tajreed al-Eteqaadaat' written by Khwaaja Naseeruddin Tusi (r.a.), you will see how he has supported the false ideas and affirmed to the lies and fabrications.

Reply to Taftaazani's objection against Shias

The root of the matter lies in the fact that we, in many of our books concerning beliefs, have established the matter of Imam of Ali b. Abi Talib (a.s.) from the books of Ahle Tasunnan. From their most reliable books like the Sihaah Sittah, we have proved that our arguments are valid and correct. In all our arguments and proofs, we have always used an appropriate and decent manner and language and we have not been impolite or disrespectful towards any of the scholars of Ahle Tasunnan – many of whom have professed love for Ahle Bait (a.s.). We have established the definite nomination and clear selection of Ali b. Abi Talib (a.s.) from the Quran and reliable traditions of the Holy Prophet (s.a.w.a.) and also his infallibility and his superiority over all the companions of the Holy Prophet (s.a.w.a.).

All these arguments and proofs have been established from reliable books of Ahle Tasunnan as well as the views of their scholars

---

Continued from page 15

fact. In fact these scholars affirm that the two were not even at the lowest level of faith, justice, ethics and character rather they were usurpers, oppressors and even disbelievers. Allah is too High to order the Muslims to follow the example of such dishonourable people.

At the end, we beseech Allah to hasten the reappearance of Imam Mahdi (a.t.f.s.) the last of the Sadiqeen. And to make us among his supporters so that we get the opportunity to be with the Sadiqeen.

and we have not adopted any deviant approach towards the same.

We have analyzed arguments and proofs brought forth by the Muslims regarding the Imam of Abu Bakr. Our analysis is transparent and clear-cut. We do not have recommendations or orders or separate traditions from the Holy Prophet (s.a.w.a.) in this regard.

Moreover with regards ijma concerning the Imam of Abu Bakr, the Muslims have, under difficulty and helplessness, admitted that such a unanimity and consensus was not achieved.

Also, we have analyzed their most important proof regarding the Imam of Abu Bakr that he was the best of the companions and have proven that from their own books that this argument too holds no ground.

Honestly, what is the fault of the Shias if the books of Ahle Tasunnan show that the Imam of Abu Bakr was incomplete and irregular and easily refutable whereas the proofs regarding the Imam of Ameerul Momimeen Ali b. Abi Talib (a.s.) are perfect and irrefutable.

---

Continued from page 19

did anyone suffer hypocrisy, tyranny and oppression like him (a.s.). Therefore, the Muslims must identify the oppressor and analyze the matter of the Prophet's (s.a.w.a.) succession. It is necessary to separate the truth from falsehood and promote the truth after one has realized it. Those who rejected the true position of Ameerul Momineen (a.s.) or attempted to lower his position should be made to realize their folly. One must raise his hands and pray for the success of those who hoisted the flag of truth and veracity in the honor of the infallible leaders, especially Ali b. Abi Talib (a.s.). Finally, one must beseech Allah constantly to hasten the reappearance of Imam Mahdi (a.t.f.s.) to fill the world with divine illumination and justice till eternity.

---