

14. Saif and the dates of the events

Saif has not only invented stories, he has also changed the dates of true events.

1. Tabari, vol.2, pp.553–556 regarding the Battles of Obollah¹ has recorded from Saif that Abu Bakr sent Khalid to Iraq. Pagans had camped between the water supply, and the Khaud's army. God sent rain clouds to aid the Muslims. The Muslims fought and won the Battle of Obollah. Khalid sent the fifth of the booty (as tax) and an elephant to Medina. Simple women of Medina asked, "Is the elephant God's creature or man-made?" Then Tabari says, "The Battle of Obollah differs greatly as it is recorded by authentic historians, it occurred in 'Omar's time, in the year 14 Hejri and the Commander was 'Otba Bin Ghazwan and not Khalid.

Saif has misdated the event as well as misrepresenting the commander and the Caliph.

2. Tabari in vol.2, p.89 has written 'Omar sent 'Otba Bin Ghazwan to Basra in the year 14 Hejri and Saif has recorded the year 16. Bin Kathir has noted this difference in vol.7, pp.47–48 of his book.

3. The event of Yarmook, it is written in vol.7, p.61 by Ibn Kathir, "Yarmook event happened in the year 15 Hejri according to Laith Bin Sa'd, Bin Lahba'a, Abima'shar, Walid Bin Muslim, Yazid Bin 'Obaidah, Khalifa Bin Khaiyat, Ibn Kalbi, Muhammad Bin 'Aedh, Bin 'Asaker and our learned Dhahabi, but Saif and Tabari say that it happened in the year 13 Hejri. Bin Kathir again has mentioned this event in his reference to the year 13 Hejri. Bin 'Asaker vol. I, p. 159 says, "Saif has said that the event took place in the year 13 Hejri before the conquest of Damascus but no one has agreed with him."

4. The event of FehI. It is written in vol.7, p.25 Ibn Kathir, "The event of FehI took place before the conquest of Damascus according to most historians. But Abu Ja'far Bin Jarir (Tabari) following Saif says that it happened after the conquest of Damascus." Baladhori has written in Fotoohol Boldan, p. 137 "It is said that the event of FehI of Jordan took place two days before the month Dhilqa'da ended that is five months after 'Omar became Caliph."

5. Departure of Hercules from Syria. Tabari has written in his book vol.3, p.99 "Hercules left Syria for Constantinople at the year 15 Hejri. according to Ibn Is'haq. But according to Saif it was the year 16

Hejri." Ibn Kathir has mentioned this difference in his book vol.7, p.53. Baladhori has agreed in Fatoohol Boldan page 162 with Abu Is'haq.

6. The conquest of Orshelim, Tabari vol.3, p.103 has recorded from Saif, "The treaty between 'Omar and the Palestinians was in the year 15 Hejri." Ibn Kathir vol.7, in p.57 has written that the conquest of Palestine took place in the year 16 Hejri according to all historians except Saif. Baladhori in pp.165—166 says that this happened in the year 16—17 Hejri.

7. The conquest of Aljazira. Tabari has written in vol.3, p.155 "In the year 17 Hejri, Aljazira was conquered according to Saif. But Ibn Is'haq says that it was the year 19 Hejri. Bin Kathir in vol.7, p.76 and Hamawi in Mo'jamul Boldan have mentioned this difference. Baladhori in pp.204—205 has agreed with Ibn Is'haq's dated 19 Hejri.

8. Plague of 'Amawas. Tabari has written in vol.3, pp. 161—163 "Ibn Is'haq says that it was in the year 18 and Saif says that it was in the year 17 Hejri." Ibn Kathir has written the narratives regarding this plague in his book vol.?, pp.77—79 and has mentioned Saif's error and in page 78 says, "Muhammad Bin Is'haq and Abuma'shar and some others say that it happened in the year 18." Baladhori has written in Fatoohol Boldan page 165 that the plague of 'Amawas was in the year 18 Hejri.

9. The event between Persians and Muslims, Tabari has written that according to Saif it took place in the year 15, but it was the year 16 according to Ibn Is'haq and Waqedi. Ibn Kathir has mentioned this difference in vol.7, p.60 of his book.

10. The Battle of Khorasan. Tabari in vol.3, p.244 and Ibn Kathir in vol.7, p.126 have recorded from Saif that it took place in the year 18, but others say that it was in the year 22 Hejri.

11. The Battle of Tabarestan. Waqedi, Abuma'shar and Mada'eni have recorded that Sa'd Bin 'As fought in Tabarestan in the year 30 Hejri. But Saif says that Sowaid Bin Moqarran made the Treaties of Tabarestan in 'Omar's time (long before the year 30 Hejri).

Conclusion

For many years I have done a thorough research in the History of Islam, Hadith and Instructions of the Prophet Muhammad. In 1949 I came across some dubious Muslim stories in Islamic History books. I was puzzled that in many instances truth has been ignored and/or omitted. Instead fictions and fictitious characters have appeared in the history books, and in particular in the early years of Islam, that is, the era of the first four Caliphs and the Omayyad Dynasty (Mo'awiah especially).

I have traced these fictions and fictitious characters in most of the available publications, especially the most famous ones, which have usually been the major source of information to other historians and Western historians specializing in Islamic history.

After careful study, I was convinced, beyond a shadow of a doubt that some of them were forged for special purposes. The origin of these fictions and fictitious characters is Saif Bin 'Omar Tamimi, the author of al-Fotooh al-Kabir War-Reddah and al-Jamal wa Maseer 'Ayesha wa 'Ali Saif differs from genuine authorities not only in material but also in Sanad by using narration of non-existing people. Saif had invented these stories and non-existing characters in order to please those, who wished to cover-up the truth and present the events of history quite contrary to what it actually was.

Some historians found Saif's stories corresponding to their own tastes, simply because Saif created in his stories, humanitarian characters, heroes and exceptionally nice and rational persons out the then rulers, governors and army commanders. He has also created mysterious cases, quite unlike the rules of Mother Nature, in order to make them sound like miracles, like sands turning into water, sea turning into sands and cows talking to men to show their hidden place for the army of Islam, etc.

Furthermore, the rulers, governors, commanders and influential people in the early years of Islam, had involved themselves in matters, which were not suitable. Saif's stories had covered-up those faults with legible excuses, and hence had prevented the criticism towards them.

For example we see the following in Saif's writings:-

1. Saif has recorded that, 'Ali Bin Abi Taleb, gave his allegiance to Abu Bakr in the very same day that others had given their allegiance!! while, in reality, 'Ali refused to give his approval and allegiance until and after his wife (The Prophet's daughter Fatima) died.
2. Saif has recorded that Sa'd Bin 'Obadah, unwillingly gave his allegiance!! While he refused to give his allegiance, and as a result of this, he was murdered at his deported place, Howarin.
3. Saif has recorded that all those people from various tribes, which were ordered to be killed, and their wives were taken as prisoners of war were Mortad (that is, had accepted Islam and later refused it!!) While, the truth is that they refused to give their allegiance to Abu Bakr.
4. Saif has recorded the Prophet's saying, while informing of a woman riding on a camel and nearing Haw'ab as being Umm Zomal!! We know now that she was 'Ayesha, Um al-Momineen (Abu Bakr's daughter and wife of the Prophet).
5. Saif has recorded that Moghaira Bin Sho'beh (a governor at 'Omar's time) was in his house, when he was seen having an inter-course with a woman, those who had seen him could not see the woman and she could have been his wife!! We have noted, that recordings by others contradict this fully. Moghaira Bin Sho'beh was in Urn Jamil's house and was having inter-course with this woman, when he was seen.
6. Saif has recorded that Abu Mehjan Thaghafi was imprisoned at 'Omar's time, due to a poem he had recited which favored wine!! The truth is that he was literally drunk all the time.

Perhaps, some of the Western historians had also found what they had been looking for in Saif's

invented stories, that is, mass murders and savage behaviors by the army and soldiers of Islam. We have noted in Saif's stories that Khalid Bin Walid, was busy for three days and nights beheading the prisoners of war; in addition, we note that Khalid beheaded, even the innocent people, all this because Khalid had sworn 'he will make a river from their blood'!! Unquestionably non-sense.

Western historians have read in Saif's stories that the number of people killed in most of wars in early days of Islam was well over one hundred thousand, indicating their inhuman and savage behavior to eradicate mankind like Houlka and Mongole.

They have noted in Saif's recordings that the most Muslims out of the perimeters of Mecca and Medina were Mortad after the Prophet Muhammad and they had to be converted again by force and through the sword, indicating that Islam progressed and expanded by force!!

And finally, The Western historians had learned through Saif's recordings that a Jew named Abdullah Bin Saba, had so much influence in the immediate followers of the Prophet, diverting their minds from the main teachings of Islam and causing an uprising, leading them to kill the Caliph. All these happened, as a result of an effort of a mysterious Jew!! etc.

Perhaps, Western historians liked Saif's stories so much that they based their analytical work on Saif's recordings and did not bother to dig into true recordings by others and they made no mention of the more reliable recordings.

After a thorough research in Saif's recordings in al- Fotooh Wal-Reddah and al-Jamal Wa Maseer 'Ayesha Wa 'Ali, we arrive to this very fact, that Saif's recordings have influenced greatly many other writers, including some notable writers such as Tabari, Ibn Athir, Ibn Kathir and Ibn Khaldoon. Furthermore, while comparing Saif's recordings with that of other recordings, we arrive to this conclusion, that the some learned men of Hadith were quite right that Saif was a lair and a fiction writer.

As far as Saif being a Zendiq, which some learned men of Hadith, and scholars have accused him of is concerned, we will discuss this matter in the book of "150 Sahabis Mokhtalaq (150 non-existing companion)".

In the third book, we will try to discuss and analyze Saif's book "al Jamal..." Saif wrote the book with the aim of explaining the causes of the uprising in the Caliph 'Othman's time, defending the rulers of Omayyad Dynasty such as Mo'awiah and Abdullah Bin Abi Sarh, and explaining the reasons which the Muslims in various countries were angry and disgusted with Omayyad rulers, etc. We will try to analyze these Hadiths; the sources and the narrators in the third book.

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1. Obollah, is a name of a city near river Tigris, and Basra, came to be a city at the time of 'Omar while Obollah an older city was an army headquarter by order of Kasra, from Mo'jamul Boldan

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