

[Home](#) > [The Role of Holy Imams \(a.s.\) in the Revival of Religion Vol. 2](#) > [Chapter 5](#) > [The Effect of Forsaking the Imams Of Ahlul Bayt \(a.s.\)](#) > [Description of the Holy Prophet \(S\) in the school of Ahlul Bayt \(a.s.\)](#) > [His Conduct And Behaviour In Social Gatherings](#)

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## Chapter 5

### Description of The Holy Prophet In The School Of Sunnis

Here, we shall set forth some traditions which would create a tarnished image of the Prophet (S) in the mind of those who are to believe in those traditions. In some of these traditions, the character of some other people have been preferred over the character of the Holy Prophet such that if any one accepts them, he would choose the opinion and views of those people rather than the view of the Holy Prophet (especially when they are contrary to each other) and would readily forsake the sayings of his holiness.

A prominent example amongst them is a chain of traditions well known as «Omar's Agreement».

These traditions can be found in the book of traditions belonging to the Caliphate school of thought such as in the Shiahs, Musnads and Sunans. Here, we shall narrate some of them from Sahih Bukhari and some other reliable books of the Caliphate School.<sup>1</sup>

### Agreement of Caliph Omar With His Lord

It has been narrated that Caliph Omar said:

«I came to an agreement with my Lord on three matters:<sup>1</sup>

'Firstly that I told the Messenger of Allah as such: «O' Messenger of Allah! What is the harm if we establish the standing-place of Ibrahim as the place of prayer?»<sup>1</sup> Following my suggestion, this verse was revealed:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

*'Appoint for yourselves a place of prayer on the standing - place of Ibrahim! (Holy Quran, 2: 125)*

The second matter was related to 'Hijab' (veil): I proposed as such: 'O Messenger of Allah! You must order the females to cover themselves up because at present, everyone from the good and evil mingles with them. It was after this suggestion that the verse pertaining 'veil' was revealed.'

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

***O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy Quran 33: 59)***

The third matter too was related to the Prophet's wives: Due to jealousy and envy, the Holy Prophet's wives reached an alliance against him. I told them as such: If the Prophet overlooks your treason it maybe that Allah will provide him with much better wives than you. Moments later, a verse with similar contents was revealed:»

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ

***Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient,... (Holy Quran, 66: 5)***

Tayalesi in his 'Musnad' narrates Caliph Omar as saying: 'I came to an understanding with my Lord on four matters. Then, after mentioning the afore-said three agreements, he says: When the verse;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

***And certainly did We create man from an extract of clay. (Holy Quran, 23: 12)***

Was revealed and thereby portrayed man in his complete sense, I said:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

***Blessed be Allah, the best of the Creators. (Holy Quran, 23: 14)***

Later on, there came a revelation and this expression was added to the afore-said verse.

The expositors of Sahih Bukhari – Ibn–Hajar (died in 852 A.H.) in 'Fathul–Baari' and Aini (died in 855 A.H.) in 'Omdatul–Qaari' have explained and interpreted the afore-mentioned traditions as follows:– [2](#)

وافقت ربي من الموافقة) من باب المفاعلة التي تدل على مشاركة اثنين في فعل ينسب إلى أحدهما متعلقا بالآخر ( والمعنى في الأصل وافقني ربي فأنزل القرآن على وفق ما رأيت ولكنه راعى الأدب فأسند الموافقة إلى نفسه لا إلى الرب جل وعز

The word [وافقت] has been derived from the infinitive [موافقت] and this infinitive belongs to the mode of [مفاعلة] which denotes cooperation and reciprocity of two persons in one affair. Of course, the action is attributed to one of the two who is also affiliated to the other and the other in reality is called [مفعول الفعل]. Actually, the narrated sentence of the Caliph implies as such:

«My Lord has come to an agreement with me with regards to my view and has revealed His Quran as per my opinion.»

The commentator says: “For the sake of observing politeness and courtesy, the Caliph has attributed agreement to himself and not to his Lord. In other words, he has said: “I came to an agreement with my Lord and did not say: “Lord came to an agreement with me.”“

### **The Number Of Agreements Rise!**

The number of consents which Omar–ibn–Khattab himself has narrated are not more than four. However, throughout the eras the number of such consents have apparently undergone changes.

For example, Abu Bakr–ibn–Arabi a jurist of the sixth century (died in 543 A.H.) has mentioned eleven such consents.[3](#)

After him, Ibn–Hajar an eminent commentator of Sahih Bukhari has gone a step further and writes in his book 'Fathul–Baari' as such: The maximum number of consents which we have collected in an explicit and evident manner are fifteen in number.[4](#)

The number of consents increase as such until they reach the figure twenty. Suyuti, a renowned scholar of the twentieth century (died in 911 A.H.) has emphasized the same in his book 'Tarikh al–Khulafa'.[5](#)

With regard to Omar's consents and agreements these traditionists and scholars have cited the tradition of the Caliph's son, i.e. Abdullah–ibn–Omar which on one occasion he says:

'No event took place where people had uttered some words about it and Omar too had uttered the same except that Quran on that occasion was being revealed as per the sayings of Omar.[6](#)

### **Quran – Following The Words Of Omar**

Amongst the afore–mentioned consents, we see such examples which reveal that the Quran has adhered to the words and sayings of the Caliph Omar. As an example the Caliph himself narrates:

I said: 'O Messenger of Allah!

(A)

لَوْ اتَّخَذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

'How good it would be to set the standing-place Of Ibrahim as the place of prayer.»

And moments later the verse:

وَ اتَّخَذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

**'Appoint for yourselves a place of prayer on the standing – place of Ibrahim! (Holy Quran 2: 125)**

(B) On another occasion, he has said:

The Prophet's wives revolted against him (Out of jealousy and hassle with each other) and I addressed them as such:

عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ

**«May be if the Holy Prophet divorces you then Allah will provide him with wives much better than you.» (Holy Quran, 66:5)**

After this address, a verse with exactly the same contents was revealed.

عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ

(C) Moreover, he has said:

After the description of man's creation in the Holy Quran, I said:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then a verse with similar contents was revealed

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

**Blessed be Allah, the best of the Creators. (Holy Quran, 23: 14)**

(D) In another tradition it has come down that a Jew approached Omar and said: 'Jibra'eel whom your helper (i.e. the Holy Prophet) remembers, is our enemy.'

Omar said:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

«**Whoever is the enemy of Allah and His angels and His apostles and Jibra'eel and Meek'aeel, then surely Allah is the enemy of the unbelievers.** (Holy Quran, 2: 98)

After this event, a verse similar to Omar's phrase was revealed as such:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

**Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.** (Holy Quran, 2:98)

These were some of the verses of the holy Quran which they say have been revealed by adhering to Omar's statements.

### [Agreement of Quran With The Caliph's Views](#)

Similarly, we come across such instances where God commands His Prophet to follow Caliph Omar's views and opinions.

For example, the Caliph himself narrates that he once told the Holy Prophet (S) as such: 'O Messenger of Allah! Good and evil men happen to converse with your wives. You should command them to cover themselves with veil. Thereafter this verse was revealed:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.** (Holy Quran 33: 59)

Another Instance: When Abdullah-ibn-Obayya (chief of the hypocrites) died, the Holy Prophet was called upon to offer prayers for him. Omar says: I got up and stood before the Holy Prophet and said: 'O the Messenger of Allah! Will you offer pray for lbne Obayya, the enemy of Allah? Was it not he who on so and so a day said so and so a thing against you and Islam? and ... I swear by Allah that at that very

moment this verse was revealed:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

***'And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression.'* (Holy Quran, 9: 84)**

These were some examples which show that verses were revealed in agreement with Omar's views (as per what they say).

## **Noteworthy Conclusion**

The most important outcome of these traditions are as follows:

(A) The status and position of Omar has reached such high levels that Almighty God accepts sometimes his words and views and reveals the verses of His holy Book as per his words and expressions.

(B) The Holy Prophet's rank and position, moral considerations and conceptual power have been reduced to such levels that he is placed below Omar's disposition and intelligence!

## **Traditions Concerning 'Virtues'**

The afore-said conclusion can also be witnessed in the chapter 'Traditions about virtues'.

Amongst them is a tradition which is narrated from Abu Zar as stating:

«Allah has placed the truth upon Omar's tongue and he speaks the truth.»

In some of the manuscripts of this tradition it has come down as such: «Allah has set the truth upon the tongue and the heart.»

This tradition has been narrated from Abu Sa'eed Khudri with three chain of transmissions, from Abu Huraira with two chain of transmissions, from Abdullah-ibn-Omar with thirteen chain of transmissions and from Abu Bakr too with thirteen chain of transmissions.<sup>7</sup>

Moreover, the following tradition has been narrated from Amir-ul-Mumineen Ali (a.s.) with nineteen chain of transmissions:

«Composure and faith are spoken on Omar's tongue.» Some traditions have it as «on Omar's tongue and heart». Yet, some of them mention as such:

«We, the companions of Muhammad (S) who were in great number never denied that composure was prevalent on Omar's tongue.»

This expression has been narrated from Thareq-ibn -Shahab and Abu Saeed Khudri with two chain of transmissions and from Abdullah-ibn-Omar with thirteen chain of transmissions.

Again, a tradition has been narrated respectively in Sahih Bukhari, Sahih Muslim, Sunan of Tirmidhi, Musnad of Ahmad and Musnad of Tayalesi. Here, we shall narrate the tradition from Sahih Bukhari. As per this tradition, the Holy Prophet (S) has said:

قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ وَإِنَّهُ إِنْ كَانَ فِي أُمَّتِي هَذِهِ مِنْهُمْ فَأِنَّهُ عُمَرُ"8

«Amongst the nations before you, there were people with whom the Angels used to converse. If, amongst my nation any one is to be found with such a quality, he is none other than Omar.»

We may also present here the very tradition of Abdullah-ibn-Omar who said:

“People have not spoken about anything so that Omar too has spoken (the same) about them save the Quran being revealed in the very form which Omar had spoken.”<sup>8</sup>

It has been narrated from Mujahid, a famous exegetist of Quran belonging to the School of Caliphate as such: 'Whenever Omar was giving his views and opinions, Quran was being revealed accordingly.'<sup>9</sup>

Also, they have narrated from Amir-ul-Mumineen Ali (a.s.) as saying: 'In the holy Quran there exists the views. and opinions of Omar'.<sup>10</sup>

From Bilal, it has been narrated as such: 'The Messenger of Allah said: 'If I had not been sent amongst you for the Messengership, then Omar would have been appointed for the same.'<sup>11</sup>

They have narrated a tradition from Uqaba-ibn-Aamer with nine chain of transmissions as such:

'I heard the Holy Prophet (S) saying: 'If there was to be a Prophet after me, he would have been Omar-ibn-Khattab.'<sup>12</sup>

A similar tradition too has been narrated from Abdulla-ibn-Omar.<sup>13</sup>

### **Traditions Which Undermine The Position Of The Holy Prophet:**

We see many traditions which, while promoting the position of others, have lowered the position of the Holy Messenger. Amongst them is a tradition whose narration they have claimed to be from the Holy Prophet (S) and it is as follows:

'The sun has not risen on any man better than Omar.'<sup>14</sup>

## **They Claimed: The Prophet Urinated While Standing**

From the same group, traditions have been narrated from the Caliph and Mughaira who have said:

The Holy Prophet went near the garbage can of some particular tribe and urinated there in a standing position! While in a standing position, he put his legs wide apart from each other. [15](#)

Another tradition claims that the Holy Prophet (S) went near a garbage can which was placed behind a wall and urinated there in a standing position.

Thereafter, he asked for water and performed ablution. [16](#)

In another tradition, the narrator claims:

I wished to go away from that place but Hazrat called me towards him. I went forward and stood behind him. [17](#)

Lastly, the fourth tradition goes as follows:

The Holy Prophet and myself were walking when suddenly Hazrat went towards a garbage can that was placed behind a wall and stood urinating just like downgrades do. I wanted to go away from him but he signaled at me to approach him. I went near Hazrat and stood behind him until he finished urinating. [18](#)

## **They Would Claim: The Holy Prophet Used To Eat Meat Sacrificed And Presented For An Idol!**

Now, we shall bring another tradition which has been fabricated and only devised to vanquish the personality of the Holy Prophet (S) and raise the rank and position of others and yet consider them to be more superior than the Holy Prophet (S).

Bukhari narrates from Abdullah-ibn-Omar as such: 'The Messenger of Allah met Zaid-ibn-Nufail at Baldah [19](#) at the time when Hazrat had not yet received any revelations nor had he been appointed as the Messenger. The Holy Prophet was spreading the table-cloth and had invited Zaid to accompany him in eating a piece of meat. Zaid refused to eat and said: I do not eat from what you sacrifice for the idols and except for that which is sacrificed in the name of Allah, I will not eat anything else. [20](#)

Ahmad-ibn-Hanbal narrates from Sa'eed-ibn-Zaid ibn-Amro-ibn-Nufail as such:

One day, in the city of Mecca, Zaid-ibn-Amro-ibn Nufail passed near the Holy Prophet and Zaid-ibnHarith. These two who were busy eating called Zaid to join them. Zaid said: 'O my nephew, I do not eat from what is sacrificed in the name of the idols.

Sa'eed says: Thereafter, the Holy Prophet was never seen to eat anything which was sacrificed for the

idols.[21](#)

### Conclusion Of This Tradition

By paying attention to this tradition we can draw two conclusions:

- (1) The human and spiritual position of Zaid, the cousin of the second Caliph, has been elevated and,
- (2) The position of the Holy Prophet has been shattered and brought down below Zaid.

### Analysis Of The Tradition

Abdullah-ibn-Omar-ibn-Khattab had been born after the appointment of the holy Prophet's Messengership and had not seen the period before the Holy Prophet's appointment. Thus, how can his narration related to the period before the Prophet's appointment true!? [22](#)

Zaid-ibn-Amro-ibn-Nufail, father of Sa'eed was the cousin of the second Caliph i.e. Omar-ibn-Khattab and had died before the Holy Prophet's appointment. Historians narrate that Zaid had travelled to Syria in search of the true religion and afterwards did not succeed in returning to his homeland and died or was poisoned in Syria itself or on the way. [23](#)

Therefore, it was basically not possible for such a meeting to have taken place. (while the aforementioned tradition claims so)

The word [نصب] which has been used in the context of this tradition is the singular of [أنصاب] (Ans'aab».

[نصب] is the very stones which were placed around the Ka'aba and on which they would make sacrifices for the idols. [24](#)

### Tarnishing The Image Of The Holy Prophet's Fore-Fathers

In some of these traditions effort has also been made to shatter the position of the Holy Prophet's (S) fore-fathers and ancestors. For example, Muslim narrates from Anas-ibn-Malik as such:

'A person addressed the Holy Prophet as such: 'O the Messenger of Allah! Where can my father be just now? (Who had already died).

The Holy Prophet replied: 'In the fire.'

When that man turned to go away, Hazrat called him back and said:

My father and your father are both in the fire. [25](#)

In some of these traditions which have been fabricated to shatter the position of the Holy Prophet, we see that precaution (so to speak) has been observed to a certain extent. That is to say, equality has

been observed between the Holy Prophet and others as can be seen in the foregoing traditions and also in the traditions of Erbaaz-ibn-Salim.

Abu Dawoud in his 'Sunan', Ibn-Maaja, Tirmidhi and Daarami in their 'Sunan' and Ahmad in his 'Musnad' have narrated from Erbaaz-ibn-Salim who said:

«One day, the Holy Prophet (S) stood amongst us and delivered a speech. He exhorted us so eloquently that the hearts of the listeners overflowed with fear and tears rolled down their eyes.» They said: 'O the Messenger of Allah, perhaps this is your last exhortation. If it is so, then make your will. He replied: Cling to piety and pay attention towards Allah. Obey your ruler even though he may be al Habashi slave. After me, you will witness severe controversies. Under such circumstances it will be your duty to follow my 'Sunnah' (ways) and the 'Sunnah' of Khulafa-e -Rashideen and Mahdiyeen. As far as possible, you should strive to safeguard these 'Sunnahs'.<sup>26</sup>

Analysis: If we wish to analyze these traditions just like the way we examined the matter of commencement of descending of revelation and the matter of 'Gharaniq', it would take a tremendous while. Nevertheless, we shall examine in brief some of the more important ones from among them.

## Examination Of Omar's Agreement

Traditions (dealing with Omar's agreement with God) or (God's agreement with Omar) reveal that either the Caliph used to set forth some matter before the Holy Prophet and make suggestions to him or that he used to forbid the Prophet from certain acts as a result of which special verses of the Holy Quran were revealed and it commanded the Holy Prophet to follow the sayings of the Caliph. First of all, we shall refer to those very verses and see for ourselves whether they are true of these claims or not:

### Agreement About The Standing-Place Of Ibrahim

In Sahih Bukhari, the first mentioned case about Omar's agreements with God or vice-versa is as follows:

The Caliph told the Holy Prophet:

لو اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟

What is the harm if we set the standing-place of Ibrahim as the place of prayer?

Immediately after this, the Holy Prophet was addressed in the form of revelation with exactly the same words as the saying of the Caliph.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

## ***'Appoint for yourselves a place of prayer on the standing – place of Ibrahim! (Holy Qur'an 2: 125)***

### **Analysing This Agreement**

This statement is a part of a verse which is connected to verses 124 to 132 in Sura Baqarah. All of these verses speak about Ibrahim and mention the story of construction of Ka'aba and God's favour towards Ismail especially so in verses 124 and 125 which say:

'And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.

And when We made the House a pilgrimage for men and a (place of) security, and:

Appoint for yourselves a place of prayer on the standing–place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down; (and) those who prostrate themselves.

In the above verse, the sentence «and appoint for yourselves a place of prayer on the standing–place of Ibrahim» has not come by itself so that it can be true of the tradition of God's agreement with the Caliph. Rather, this sentence is a part of the verse 125 while this verse itself is a part of the verses 124 – 132 where all of these verses speak about three matters:

(i) About Ibrahim the intimate friend of the Merciful and his construction of the Ka'aba along with his son Ismail – Especially verses 124 and 125 mention that God out of His Grace, made Ibrahim as an Imam of the people as he had fulfilled the words of God.

(ii) He has made His House as the place of shelter and refuge for the people and,

(iii) In this House, people should make the standing–place of Ibrahim as the place of prayers.

From this description, it is clear that the sentence «Appoint for yourselves a place of prayer on the standing–place of Ibrahim» has not come by itself so that we can say: This sentence has been revealed as per the agreement with Omar's opinion.

Moreover, the talk in Quran about Ibrahim's standing–place is not confined to this particular instance only. Rather, in verses 95 – 97 of Sura Al-Imran too, we read as such:

'Most surely the first 'House' appointed for men to the one at Mecca, blessed and a guidance for the nations.

In it are clear signs, the standing–place of Ibrahim and whoever enters it shall be secure.' In these verses too God has, first of all, reminded us about the matter of Ibrahim's obedience. Thereafter, He has reminded us about His House and its holiness and the fact that there are clear signs from Him in this House especially the standing–place of Ibrahim.

This analysis obviously proves that especially the matter of his standing–place and the reverence of the House of God have appeared in succession in two sets of verses and in two places of the holy Quran uniformly and the standing–place of Ibrahim has not come once or separately by itself in one sentence so that we can say:

In this case, God has followed the words of the Caliph.'

### Agreement About The Prophet's Wives

Again, in the same tradition, the Caliph says:

Out of envy, the Holy Prophet's wives formed an alliance against him. I told them: 'If the Prophet divorces you, may be Allah in return will provide him with better wives than you'. Then a verse similar to this utterance was revealed.

### Analysing This Agreement

This sentence too has not come all by itself so that we can say: The Caliph said this sentence and the verse was revealed in conformity with his assent. Rather, this sentence is a part of the fifth verse of Sura 'Tahrim' and all the verses of the said Sura; especially the first six verses have been revealed in connection with Ayesha and Hafsa, the two wives of the Prophet. It is obvious that the entire verses have come with regards to one matter (only) just as the same can be seen from the following:

'O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is forgiving, Merciful.

Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.

And when the Prophet secretly communicated a piece of information to one of his wives (i.e. Hafsa) but when she informed (Ayesha) of it, and Allah made him to know it he made known part of it and did not recount the other part; so when he informed her of it, she said: Who informed you of this? He said:

«The Knowing, the One Aware, informed me.»

If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian and Jibra'eel and the virtuous one amongst the believers (as per the common and specific traditions the virtuous one amongst the believers is said to be Ali (a.s.) and the Angels after that are the aides.

Maybe, his Lord, if he divorces you, will give him in your place wives better than you – submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins'.

It is self-evident that the afore said sentence (Maybe that Allah will provide ...) is only a part of this incident and one cannot say that this sentence has been solely revealed in conformity with the sayings of Omar.

## Agreement With Regards To The Sentence: 'Blessed Be Allah...

Tayalesi in his 'Musnad' narrates from the Caliph as such: 'When the verse ... وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ صَلَاةٍ [27] came to an end and it described the creation of men, I said: [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]

After this, another revelation came as a result of which Omar's sentence was added to the first verse.

### Analysing This Agreement

The sentence: [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ] [28] too is a part of 1 verse No. 14 of Sura Muminun and this verse itself alongwith the previous and the following verses mention this matter as follows:

'And certainly We created man of an extract of clay,

Then We made him a small seed in a firm resting-place,

Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

Then after that you will most surely die. Then surely on the day of resurrection you shall be raised.

It is very clear that the afore-mentioned verses are speaking about the stages of man's creation until the time when man reaches perfection and then dies and once again becomes alive on the day of resurrection. It is also clear that this verse like the other afore-said verses speaks about one topic and one matter. All these sets of verses have been revealed to the Holy Prophet at one time while the tradition of agreement says: Allah first revealed these sets of verses to the Holy Prophet without the sentence [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ] [29] and the Prophet too read out these verses to the Muslims devoid of this sentence.

By hearing these verses, Omar uttered the sentence [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]. God becoming pleased of this sentence added it to His Book after taking it from Omar!

Astonishing indeed! We really don't know what to say in this regard!!

Whatever verses about Omar's agreement with God have been analysed are adequate and we may say that all the (other) agreements of the Caliph too are the same as these ones. Traditions concerning agreements of Omar say: First, the Caliph would utter a sentence and then God liking that sentence would include it in His Quran.

However, in our review, we saw that the related sentences are not sentences which have come all alone so that we can say that the traditions about Omar's agreements are in conformity with them. Rather all those sentences are only a part related to some affair which has been described by a number of verses.

## Examining Omar's Agreement In The Light Of Traditions

Over here, we shall review a few instances of Omar's agreement with God or vice-versa from the view-point of traditions.

### About The Veil Of The Holy Prophet's Wives

Tradition about this particular agreement has come down in Sahih Bukhari and the verse regarding the same has come in Sura Ahzab as such:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ  
عَفُورًا رَحِيمًا

***O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy Quran 33: 59)***

If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbours in it but for a little while;

Cursed: Wherever they are found they shall be seized and murdered, a (horrible) murdering.

(Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah,

### Analysing This Agreement

In the first verse of this set of verses the Holy Prophet's wives and other believing women have been commanded to cover themselves so that they are not recognized and hence remain free from any trouble and mischief.

The next verse talks about those who wish to create mischief against the believing women and declares that if they do not desist from this act, they would be either killed or banished from the city.

Thus, the verse about veil has been revealed on the occasion of an incident. for perceiving this, one should refer to those traditions which clarifies this matter.

Now, we shall set forth some of them.

## Occasion Of Revelation Of The Verse Of Veil From The View-Point Of Tradition

In this regard, traditions have come down from Ibn-Abbas, Anas-ibn- Malik, Muhammad-ibn-Ka'ab Qurzi and others where all have come down in one manner. For the sake of brevity, we shall mention here a few traditions without mentioning the repetitive sentences.

Their sayings are as follow:

Since the Holy Prophet did not possess a house of his own in Medina (after migration) he resided in the house of some of its local citizens. Those houses were small and narrow. The Holy Prophet's wives and the other Muslim women used to leave the house at night and go to the surrounding areas for easing nature. Some of the lewd youths of Medina who would stroll the street at night used to disturb and haress the women with exception of those ladies wearing a veil as they thought them to be noble. Those women who were veiless were considered by them to be slave-girls and hence they would approach them.

In another tradition it has come down as such:

A person amongst the hypocrites used to trouble and haress the believing women and when he was asked to refrain from this act he would say: 'I thought she was a slave-girl.' For this reason, God commanded the women to avoid dressing themselves like the slave-girls and instead to cover themselves with the veil (except for one eye) so that they would be recognized as the noble-women.

Ibn Abbass narrates:

God commanded the believing-women to cover themselves with the veil and make an opening only for one eye whenever they wanted to leave the house for the purpose of easing nature.[30](#)

Umm-Salma narrates:

After the revelation of this verse whenever the Ansar women used to depart from their houses, their heads would look black like a raven. This was because of the black veils which they had put on their heads.

### Another Tradition From Ayesha

They used to make their covering double-purpose and put over their heads and then attend the congregation prayers led by the Holy Prophet. At that moment, their heads were resembling the raven because of the black veils.

The relation of these traditions with the afore-said verses are clear and as per the above discussion, the command for wearing veil is not meant for the Prophet's wives only, so that we can say: God while agreeing with Omar, commanded the Prophet's wives to cover themselves. Rather, the verses on veil

were revealed because of the harassment brought about by immoral and sickly youths of Medina against the believing-women of that time. This trouble and harassment caused by the immoral men is present even today and will continue till the end of time. At that time too, the corrupt people used to bring such excuses and other excuses too one after the other!

### About Envy Amongst The Prophet's Wives

In our examination of the verses of Quran with regards to this agreement, we saw that the verses clearly stipulate that two of the Prophet's wives joined hands against him. The verses of Sura Tahrim where the sentence [عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ] is a part of it had been revealed in this very regard. If we refer to the traditions, we will find thirty more traditions which stipulate that these two women were none other than Ayesha and Hafesah.<sup>31</sup> Here, we will restrain ourselves by bringing only one tradition:

In Sahih of Bukhari, Sahih of Muslim, Sunan of Tirmidhi and other books, this tradition has been narrated from Ibn-Abbass who said:

«I was very eager to question the Caliph about the identity of those two women with regards to whom the holy Quran says: 'If you both turn to Allah then indeed your hearts are already inclined (to this).'» This question remained until the Caliph left for the pilgrimage of Hajj and I too accompanied him. On the way towards Mecca, he stepped on the roadside for the purpose of easing nature. I too followed him. Moments later he came back and began to take ablution. I was pouring water on his hands and while doing so, I said: 'O Amir-ul-Mumineen! Who are these two wives of the Holy Prophet about whom the Quran says: 'If you both turn towards Allah, then indeed your hearts are already inclined (to this).' He replied: 'Astonishing indeed 'O son of Abbass! Those two women were Ayesha and Hafesah... <sup>32</sup>

This tradition and tens of other traditions are unanimous that the said verses have been revealed with regards to only two of the Prophet's wives i.e. Ayesha and Hafesah. As such there is not any reason to believe that all the Prophet's wives conspired against him and the Caliph uttered the afore-said sentence and then God in agreement with him revealed the same against the Prophet's wives.

### About The Commandment On Prohibition Of Wine

The examination of this agreement requires more than all the other agreements and a reference to the traditions in order to know the 'occasion of revelation'. Here, we shall mention a few of those traditions:

It has been narrated from Omar who said:- When the commandment of reverence and prohibition of wine was revealed, I said: 'O Lord! with regards to wine, send down for us a clear exposition.

Immediately after this utterance, a verse which is in Sura Baqarah was revealed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

**«They ask you about Intoxicants and games of chance. Say: In both of them there is a great sin.... (Holy Quran, 2: 219)**

Omar was called for and this verse was recited before him. However not finding himself convinced, he once again said:

'O Lord! with regards to wine, give us a clear exposition.

Then, a verse from Sura Nisa was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ

**«O you who believe! do not go near prayer when you are intoxicated.» (Holy Quran, 4: 43)**

Thereafter, a proclaimer on the Holy Prophet's side would cry out in public gathering for prayers as such:

«Be aware! nobody who is in the state of intoxication should attempt to perform prayers.»

Once again, Omar was called and this verse was recited for him. However, he once more said:

'O Lord! send us a clear and manifest exposition concerning the subject of drinking wine!

As such, this verse was revealed:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

**«The Satan only wishes to cause enmity and hatred to be sprung among you by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayers. Will you then desist? (or not? Quit it so that you will not fall prey to the conspiracy of Satan)! ... (Holy Quran, 5: 91)**

At this juncture, Omar said:

«We have quited! We have quited!»<sup>33</sup>

Tabari has brought a detailed account of this incident in his Exegesis as follows:

Abul-Qamus Zaid-ibn-Ali says: On three occasions God sent revelation concerning wine drinking. The first verse was as follows:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

**«They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men and their sin is greater than their profit.» (Holy Quran, 2: 219)**

After the revelation of this verse some of the Muslims were yet drinking wine so much so that two amongst them joined the congregation prayer in the state of intoxication and while praying they began using obscene words. For this reason God revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

**«O you who believe! do not go near prayer when you are intoxicated.» (Holy Quran, 4: 43)**

However, there were still some people who used to drink wine but definitely not at the time of prayers. This continued until according to the narration of Abul-Qamus, a person who was in the state of intoxication unknowingly began to recite an elegy in the battle of Badr for the dead ones amongst the polytheists.

This news reached the Holy Prophet (S). In a state of anger and with his cloak being dragged over the ground he approached that man. The man thinking that the Prophet wanted to punish him with that which he had in hand said: I seek refuge in Allah from His wrath and the wrath of His Messenger. I swear by Allah that I will no more drink wine. After this, God revealed an explicit order with regards to wine as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ

**«O you who believe! intoxicants and games of chance and (scarifying in the name of) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; shun it... Will you then desist? (Holy Quran, 5: 90- 91)**

Over here, Omar-ibn-Khattab said:

!!نتهينا! إنتهينا!

We have desisted, we have desisted![34](#)

Tabari says: A person drank wine and then recited an elegy for the dead polytheists of the battle of Badr. Tabari does not mention his name but 'Abshiy'c', the author of «Al-Mustatraf» has mentioned so and in his narration he says as follows:-

...so some of the Muslims continued to drink wine while some desisted from doing so until Omar who was in the state of intoxication held a piece of a camel's jaw-bone in his hand and struck it on Abdul Rahman's head. Thereafter he sat down and while reciting the poem of Aswad-ibn-Yafor began elegizing the dead polytheists of the battle of Badr....

This news reached the Holy Prophet (S) who left the house in the state of anger. His rage was so severe that his cloak was being dragged on the ground and he started to beat him with what he had in hand. Omar said. I seek refuge ill Allah from His wrath and from the wrath of His Messenger.

At that moment, God revealed the following verse:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

**«The Satan only wishes to cause enmity and hatred to be sprung among you by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayers. Will you then desist? (or not? Quit it so that you will not fall prey to the conspiracy of Satan)! ... (Holy Quran, 5: 91)**

Then Omar said: 'We have stoppedd, we have desisted!'<sup>35</sup>

Qurtabi has brought another piece of this incident in his exegesis (of Quran) and has narrated from Sa'eed-ibn-Jubair as follows:-

The people continued their ignorant customs and practices until God continued issuing commands for the prohibition of the same. In the early days of Islam, the Muslims were drinking wine until the verse

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

was revealed.

The people said: We drink wine because of the advantages that it has and not because of its harmful effects. This state continued until a ma n drank wine and lead the people in prayers. While reciting a verse from the holy Quran he said:

يَا أَيُّهَا الَّذِينَ كَفَرُوا أَعْبُدُوا مَا تَعْبُدُونَ

'O unbelievers! I worship that which you worship.

Thereafter this following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى

Here, a group of Muslims said: 'We shall drink wine but not in the state of prayers.... [36](#)

A section of this incident can also be seen in a tradition narrated by Hakim Naishaboouri from Imam Amir-ul-Mumineen (a.s.)

Imam says: 'Before the revelation of the commandment on prohibition of wine, a man from Ansar had invited us to his guests. We accepted his invitation. We stayed in his house until the time for mid-night prayers approached. Later a person stood forward and led the congregation prayers. While reciting the sura 'Kafirun' he made an error in recitation. For this reason the verse

لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى

was revealed.

Thereafter Hakim Naishaboouri says:- Concerning the conditions of authenticity from the view-point of Bukhari and Muslim this tradition is an authentic one.

However, they have not narrated it. Thereafter, he adds: In this tradition, there exists a great interest and it is this that the Khawarij have attributed this intoxication and wrong recitation of prayers to Amir-ul-Mumineen - Ali-ibn-Abi Talib and not anyone else!! But, Almighty God has proved his innocence and purity through this very tradition and just as mentioned before Imam himself has narrated the incident with reference to someone else. [37](#)

\* \* \*

Verily, such was the incident of Omar's agreement with his Lord. We have brought these examples in brief and have described them as examples which can lead us recognize the reality of all other consents so that the readers realize that the reality of these consents are not something outside the scope of these examples.

### **Tradition About The Holy Prophet Urinating While Standing!?**

The second incident in which we were able to do some sort of a research is the matter of passing urine in a standing position God forbid - attributed to the Holy Prophet (S) But, if we examine the books and other sources, we will witness some facts fully contradictory to this matter.

Ayesha says:

'Reject the saying of the one who narrates for you that the Messenger of Allah (S) urinates in a standing position. He has never performed this act but in a religiously recommended manner, i.e. in a sitting

position.[38](#)

Mughaira-ibn-Shuaba narrates:

'Whenever the Holy Prophet (S) used to go to ease nature, he would keep himself completely far away from the people.'[39](#)

Abdur-Rahman-ibn- Abi Qarrad says:

'I went with the Holy Prophet to a far off spot for easing nature and in fact, whenever Hazrat wanted to do this act, he would completely keep himself away from all others.'[40](#)

Abu Musa narrates from the Messenger of Allah (S) who said:

'Whenever anyone amongst you wishes to ease nature he should search for a suitable place for this act.'[41](#)

Omar says: 'When the Holy Prophet (S) saw me urinating in a standing position, he said: 'O Omar, do not urinate while standing. Thereafter, I never urinated in a standing position.'[42](#)

Jabir-ibn-Abdullah Ansari has said: 'The Holy Prophet (S) has prohibited us from urinating in a standing position.'[43](#)

In spite of such numerous sayings and commands why is there so much fuss over making an issue of the Holy Prophet (God forbid) performing such an act in the manner claimed? In this regard, we shall not say anything and the clear-sighted readers can perhaps find the answer to this question from the following points:

In 'Sunan' of Ibn-Maaja we find the following matter:

'It was the habit of some of the Arabs too urinate in a standing position.'[44](#)

Malik in his 'Muta' narrates from Amro-ibn -Maimun who said:

'I had witnessed Abdullah-ibn-Omar urinating while standing.'[45](#)

The second Caliph, Omar-ibn-Khattab said:

'Urinating in a standing position is a better form of easing natural need.'[46](#)

## **Eating Meat Sacrificed In The Name Of The Idols**

The third tradition which we would like to briefly ponder over is the matter of eating meat sacrificed for the idols and the blasphemy and polytheism of the Holy Prophet's forefathers – God forbid !

In order to know the Holy Prophet's condition during the period of ignorance, it would be most worthy to refer to his best companion and his most intimate disciple i.e. Amir-ul-Mumineen Ali (a.s.) so that we realize what he has to say about Hazrat's behaviour and conduct:

(قال أمير المؤمنين (عليه السلام

ولقد قرن الله به من لدن كان فطيما اعظم ملك من ملائكته , يسلك به طريق المكارم ومحاسن اخلاق العالم ليله ونهاره

'From the time of his (i.e. Holy Prophet's) weaning, Allah had put a great angel with him to take him along the path of high character and good behaviour throughout the day and night. [47](#)'

Imam Baqir (a.s.) too has specified the same fact in this manner:

يوكل الله تعالى بانبيائه ... ووكل بمحمد ملكا عظيما منذ فصل عن الرضاع يرشده الى الخيرات ومكارم الاخلاق , ويصده عن الشر ومساوئ الاخلاق

'The Almighty Allah commissioned an angel for all His Prophets and right from the time of Hazrat Muhammad's weaning, He sent His greatest angel for him in order to protect and guide him on the path of goodness and high character and dissuade him from evil nature. [48](#)

With regards to the Holy Prophet's forefathers too we shall now refer to the Ahlul Bayt school in order to see what they have said about them.

Imam Sadeq Jafar-ibn-Muhammad has narrated from his father who has narrated from his grand-father who has narrated from Hazrat Amir-ul- Mumineen (a.s.) that the Holy Prophet (S) said:

إنَّ عبدالمطلب كان لا يستقسم بالأزلام، ولا يعبد الأصنام، ولا يأكل ما ذُبِحَ على النُّصْبِ، ويقول: أنا على دين أبي إبراهيم عليه السلام

'O Ali! Abdul-Muttalib (my grandfather) never used to worship and gamble with arrows called as «Azlam» which were objects of idol-worshipping and gambling. [49](#)

He never used to worship before the idols and never would he eat meat of animals slaughtered on the fixture for the idols.

Asbagh-ibn-Nabatah says: I heard Imam Amir-ul-Mumineen (a.s.) say:

'I swear by Allah that neither my father (Abu Talib) nor my grand-father Abdul-Muttalib nor (his father) Hashim and nor (his father) Abd-Munaf ever worshipped any idol.

He was asked: Then what did they worship?

He replied: They used to recite 'Namaz' (prayers) on the path of the upright religion of Ibrahim and they held on to his ways and customs.

These were some of the sayings of Ahlul Bayt about the Holy Prophet's forefathers.

The Evil Consequences Of Such Traditions On The Beliefs Of Muslims

In the traditions of the Caliphate School we find the following narrations:

A – It has been narrated that the Messenger of Allah, (S) before his appointment had once invited Zaid-ibn-Amro-ibn-Nufail to accompany him in eating. On the table-cloth, meat could be found. Zaid refused to eat and said:]

'I do not eat that which you sacrifice for the idols. I only eat that meat (of animals) which has been slaughtered in the name of Allah'.

B – It has been narrated that the Holy Prophet (S) after his appointment had told someone as such: 'My father and your father will be in the fire of hell.'

C – It has been narrated that the Holy Prophet while urinating in a standing position called Huzaifa who came and stood behind Hazrat until he finished passing urine.

D – It has been narrated that Hazrat being caught under the spell of the magicians was thinking that the work which he had not (yet) performed has been performed by him.

E – It has been narrated that on the day of 'Eid' two little girls were singing in the presence of the Holy Prophet, then Abu Bakr entered and said: 'Song and music of Satan!? Song and music of Satan!?'

The Holy Prophet said: Leave them, O Abu Bakr. Every nation has some festival and today is our festival. (Eid-e-Fitr or Qurban)

F – It has been narrated that on the day of 'Eid', the Holy Prophet carried Ayesha over his back such that her head rested on the Prophet's shoulders and her cheek touched the Prophet's cheek in order that she could see the Habashis (Ethiopians) performing in the mosque of the Holy Prophet.

Omar entered the mosque and prevented the Habashis from their act. The Holy Prophet said: Leave them alone O' Omar and then he told the Habashis as such:

'O Habashis, be free and in peace.

G – It has been narrated that when the people who were witnessing the Habashis singing and dancing saw Omar approaching, they began to disperse. The Holy Prophet said: I am seeing the Satans of Jinn and men fleeing from Omar'.

H – It has been narrated that Baridah was playing on a tambourine in the presence of the Holy Prophet. As soon as Omar entered, he took away the tambourine and sat over it. The Holy Prophet said: 'O Omar, Satan fears you!'

### Tradition On The Holy Prophet Cursing The Muslims

Traditions which reveal the Messenger of Allah cursing the Muslims are numerous.

In reply to those who would ask him about this very matter, he would say:

«I have made a pledge and covenant with my Lord that I am one human-being – I become happy just one ordinary human-being becomes happy and (at times) I become angry just as they become angry (due to various material factors). So, O my Lord, whomsoever I have cursed from my nation and he was not worthy of that curse, make him gain the favour and closeness on the Day of Judgement!»

In another tradition he has said: 'O Lord whomsoever I have harmed or used indecent words or cursed or lashed (with a whip) turn this deed of mine into a source of mercy and purity for him and a means of proximity in thee.

### The Holy Prophet Confessed His Ignorance In Some Of The Worldly Matters

Traditions of the Caliphate School of Thought:

Hazrat had forbidden the insemination (i.e. pollination of the female date-palms) of the date palms. In that year, the palms did not bear useful dates. Hazrat asked: Why have those date-palms become fruitless?

They replied: It was because of your so and so instruction.

He said: You are more acquainted than me in the worldly affairs.

### Forgetfulness Of The Holy Prophet In 'Namaz' (Prayers)

Traditions say. Once, the Holy Prophet had not finished more than two rak'ats (units) of his night prayers that he arose from his place and leaned himself over some wooden piece in the mosque. The people said: Have you forgotten the remaining portion of the prayers or is it that the rak'ats (units) of prayers have been reduced? He replied: No, I have forgotten and it is not that the prayers have been shortened.

However, when all reminded him together about the recitation of two units of prayers, he returned back to the prayer – niche and finished the remaining prayers in congregation with them!

## The Holy Prophet Reciting Prayers In The State Of 'Janabat' (Unwashed From A Sexual Intercourse)

Traditions say: One morning, when rows were formed for the congregational prayers, the Messenger of Allah took his position at the prayer-niche in order to lead the people in prayers. All of a sudden he remembered that he had forgotten the major ritual ablution. He turned towards the people and said: 'Remain in your places until I return. Thereafter he went to his house, took the major ritual ablution and then came back to the mosque while drops of water of ablution were still dripping from his head. Moments later, he recited the 'Takbeer' (inaugural phrase – God is Greatest ) and commenced his prayers.

### Conclusion

Whatever mentioned so far concerns the ethical personality of the Messenger of Allah (S). There are (yet) other traditions which are related to his prophetic mission, the divine revelation and the propaganda of the same to the people which is the foundation of Hazrat's missionary character.

Traditions say: As he had forgotten some verses of so and so chapter, he would omit them at the time of recitation of the same. One day when he heard a Muslim man reciting the same forgotten verses in the mosque he said: 'May Allah bestow His Mercy on him. He has reminded me of what I was omitting from the Quran.']

Traditions mention that when the Holy Prophet was receiving revelation for the first time at Mount Hira, he doubted in the Angel carrying the revelation least he may be a Satan or Jinn wanting to beguile him. In that very matter of revelation too, he fell into doubt – least the words of revelation are like the cadence of the soothsayers which the Satan or Jinn inspires them and he too has become a soothsayer. Thus the Messenger of Allah (S) doubted as such in the heavenly revelation and in the divine emissary until a Christian scholar delivered him from the state of wandering and perplexity and made him steadfast in his affairs.

Moreover, there are much greater tradicements than these, such as the myths level led against the Holy Prophet that the Satan was able to beguile him and make him utter some words of honour in praise of the idols such that the Prophet failed to distinguish the truthfulness of revelation from Satan and the true (divine) words from the cadence of Satan. As such, he would recite the Satanic words thinking them to be a part of heavenly revelation.

The calamity in some of the traditions can be seen reaching to such pinnacle where God commands His Prophet to follow others in the matter of legislation of laws. In traditions it has come down that Quran is dependent on the views and opinions of some of the common people. For example:

The Messenger of Allah was about to recite 'Namaz' (prayers) over the dead body of Abdullah-ibn Abi Munafiq when Omar prevented him from doing so and said:

'Has not Allah prohibited you from reciting Namaz over the hypocrites?'

The Messenger of Allah said: I have the option between two affairs that Allah says:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

***Whether you seek forgiveness for them or not (is the same); even if for seventy times you seek forgiveness for them, God will never forgive them. (Holy Quran, 9: 80)***

In spite of this, the Prophet prayed over the dead body of Abdullah.

Thereafter, this verse was revealed:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّا تَأْتِيهِ وَلَا تَقُمْ عَلَى قَبْرِهِ

***'And never offer prayer for any one of them who dies and do not stand by his grave! (Holy Quran, 9: 84)***

Similarly, their narration that a divine revelation commanded the Muslims to appoint for themselves a place of prayer on the standing-place of Ibrahim. This revelation came as per the suggestion of Omar.

Likewise, the divine command ordering the Prophet's wives to cover themselves in veil was in the same manner.

Besides, there are yet many more other examples which have been narrated in books of hadith, exegesis (of Quran) and Manaqib (eulogistic biographies) for the sake of brevity, we will avoid mentioning them.

## **These Traditions Create a Special Insight in the Caliphate School**

As per the afore-said traditions, the Holy Prophet's forefathers and ancestors were unbelievers and idol worshippers while the others were following the upright religion of Ibrahim. Likewise, the Holy Prophet too was the same as he used to eat meat which was sacrificed for the idols while those following the upright religion abstained from consuming such meat.

As such, during the days of ignorancy, there were people who were more superior (God forbid) than the Holy Prophet.

Later on, when the Prophet was appointed to the post of Messengership, one Christian man was more discerning than the Prophet in the matter of Messengership and if it was not for this Christian scholar, the Prophet would have failed to perceive his own mission. Thus, this Christian man possessed greater

insight and clear-sightedness than the Prophet and that too after the latter's appointment to the position of Messengership!!!

The Holy Prophet's behaviour after appointment was such that he used to urinate in public in a standing position and like the other he would become influenced by sorcery as a result of which his common sense would be affected. In some cases, others were better off than him like on the occasion when he forgot one or two units of prayers and others reminded him of his forgetfulness.

The Holy Prophet forgets his 'janabat' (unwashed from having had sexual intercourse) and leads the people in prayers. At that moment he remembers that he is in the state of 'janabat'.

The Holy Prophet curses, abuses and uses indecent words against the believers whereas most of his followers are innocent of these affairs.

Out of blunder the Holy Prophet prohibits the people of Medina from insemination of the date-palms and the dates in that year get spoiled. The Prophet makes such a prohibition while (even) the children residing in palm-lands are aware of this matter. As such, these children are more clear-sighted than the Holy Prophet in worldly affairs.!!

The Holy Prophet carries his wife on his back in such manner that her cheek rests on his cheek so that she can see the dance and play of the Habashis (Ethiopians) in the mosque. This occurs at the time when majority of Hazrat's followers refrain themselves from such an indecent act. Thus, the common Muslims are more preferable to the Prophet.!!?

The Holy Prophet listens to music and in fact approves it. However his companions like Abu Bakr and Omar abstain from it! Thus, these two are more superior than the Prophet.!!?

The Holy Prophet drops some verses of Quran at the time of recitation as he forgets them.!!?. He remembers them only when other reciters (of Quran) recite them. Thus, they are better and more preferable than the Prophet.?!?

## **The Reasons Behind The Dissemination Of Such Traditions In The Caliphate School Of Thought**

The materialistic life of the Caliphs which was full of sport and foul play, debauchery, fornication and corruption and their plunge into the sea of pleasures and passions was fully incompatible and inconsistent with the position of Caliphate which they claimed: i.e. the succession to the immaculate prophethood and pureness from such acts.

It is obvious that this contradiction has been instrumental in impairing their dynastic rule.

Thus, it was necessary in this school of thought to attribute traditions to the Holy Prophet and present his (wrong) deeds to be lawful in order to justify the deeds of the Caliphs.

The story of these Caliphs is similar to the story of the Governor-General of Baghdad who never used to accept bribe.

This story which was famous amongst the people of Iraq goes as follows:

One of the Governor-Generals of the Uthmani Kingdom who was nominated in Baghdad was a simple and kind-hearted man. As such, he used to refuse to accept bribes. For this reason, the officials and near ones became deprived of accepting bribes and those who could fulfil their aspirations through bribes were deprived of the same and they were bought at bay.

One amongst them believed that if all acted upon his plan then they could once again have access to bribes. Thus, as per his plans all agreed to meet the Governor the next morning and prejest him as a sick person and pray to God for his fast recovery. The next morning, when they implemented their plan their sayings had its effect on the Governor and he was led to error. He felt uneasy until he fell in bed.

At that moment, the main person who was behind this plan called cone of the government officials and gave him some amount of money and instructions to buy some sheep and then sacrifice them and give them in charity for the fast recovery of the Governor.

After this, each of those who had designed this plan were taking precedence over each other in paying the Governor a visit. They were complimenting him for the disappearance of the signs of his illness and were every now and then saying: Praised be God; mediation is very near; for God has accepted our charity. In this way, the Governor arose from the bed and returned back to the seat of governorship.

The next day, the designer of this plan brought a bag full of money for the Governor and said: This bag has been given by so and so a person to the Governor as a gift or bribe in order to win votes. The Governor refused to accept the money. That man said: Didn't you see how God accepted bribe from us and as a result saved you from this terrible sickness!?

With this reasoning, the Governor fell into vain greed and accepted the bribe. In this way, the door for bribe-taking was opened for one and all....

The story of the Caliphs too was just the same. They wanted to have sittings of joy, play tambourine, sing and make all the unlawful acts (just as the same can be seen in the historical books like Al-Aagani Abul Faraj Esfahani) permissible for themselves. The enigency of rulership called for fabrication of traditions for the admissibility of the deeds and actions of the Caliphs (by propagating that the Holy Prophet of Islam was himself involved in such deeds).

Therefore it is quite obvious as to what was the basis and need for such type of traditions. Unfortunately, the European orientalists and Islamologists have relied more on such traditions and have clunged to them in order to justify their personal motives.

Why do the orentalists set such types of traditions as a pretext!?

The Christian evangelists and the Jewish rabbis have strived in their Eastern and Islamic research to present the Quran as the outcome of human mind (negating the revelation) and Islam as a terrestrial phenomenon.

For achieving this aim, what was better than presenting proofs from Islamic documents.

However, as they could not find their aim and motive in the authentic references and sources of Ahlul Bayt, they forsook them altogether and referred to the Caliphate school. Of course in this school too, they relied (only) on those traditions by means of which they could attain their objectives and did not pay attention to those correct traditions which could be seen here and there in this school which was found to be contradictory to their motives.

For example, the orientalist disregard the following incident which has been narrated from Amir-ul-Mumineen. In that tradition, Hazrat Ali declares his presence at the outset of descension of revelation and says: I heard at that moment a sound of shimpers and the Prophet said: This is Satan who is groaning as he has become dejected with his worship.

They have turned their face away from such types of traditions which can be abundantly found in the school of Ahlul Bayt and have instead referred to the Caliphate school. Moreover they have relied on those traditions which help in fulfilling their sinister objectives and that too such traditions whose narrators were not at all present so that they could have a correct narration from them.

By relying on these traditions, the biased orientalist have narrated that the Messenger of Allah became doubtful in the matter of revelation and thought that whatever was being revealed upon him was in fact the soothing words of the soothsayers which Satan has inspired to him. In this manner, the Holy Prophet too is a soothsayer like the other soothsayers.

However, they have not narrated the good and authentic traditions which can be seen in the Caliphate school and if at all they have narrated them, they have expressed their doubt. For example, the tradition that the Christian scholars and Jewish rabbis have years before the Holy Prophet's appointment, informed his near ones that he was the same Prophet about whom the past Prophets have given glad-tidings....

\* \* \*

The orientalist have disregarded tens of other such traditions and have referred to traditions which portray an abominable and ugly picture of the Holy Prophet so that under the light of these traditions, they could wishfully create a blot on his heavenly visage.

Likewise, they have made an uproar out of the 'Charaniq' fable narratives and set them as documents and have psychologically and sociologically analysed them. However, they have never referred to what the student of Imam Sadeq (a.s.) i.e. Hashim-ibn-Hakam al-Kalbi has narrated and have never

accepted his narrations which happen to be a contradiction to the traditions belonging to the Caliphate school so that they would realize that it was the Quraishite polytheists (and not the Prophet) who used to utter these sentences in praise for the idols and Sura Najm has been revealed to rebuff them.

That which was befitting their personal desires was mentioning the following:

In the worldly affairs of the people, the Holy Prophet has given commands contrary too science and knowledge like the command for non-insemination of date-palms as a result of which he inflicted a heavy economic loss upon the farmers of Medina. And when he realized his mistake he said:

«You (all) are more aware and well-acquainted than me in the worldly affairs.»

This attitude is in agreement with the insight of Christianity and the like of them who say: Leave (alone) the affairs of Casar to Casar himself and whatever is related to God leave it to Him!

Consequently, if the Muslims wish so, they can take from the East and West the matters related to economical and social regulations. (This case too is spawned by their material reflection. They say: 'Religion appoints a person and regulates his relationship with God. However his social connection should be defined by Eastern or Western systems and regulations).'

### **The Effect Of Such Traditions On Islamology (The Beliefs And Thoughts Of Muslims)**

Apart from what we have said, there are yet other effects which are as follows:

A – The previously mentioned traditions and numerous others like them which can be found in the Islamic sources and references of the Caliphate school create a special kind of belief for those believing in them. (Which is commensurate with the traditions itself). For example, the saying of some of the Islamic groups that the Holy Prophet possesses no kind of privilege over the others. I once heard the same from one of their learned scholars when I was on a journey. (He said:

«Like me, Muhammad too was an ordinary man because death befall him!!») This sect believes that the dignity of the Messenger of Allah from the view-point of conveying the divine Messengership from God to the people is like the dignity of the one despatching letters (or rather a postman). Just as a postman does not possess any privilege over the sender or receiver of a letter and only fulfills his duty of despatching the letters, The Holy Prophet too in the same manner is regarded (only) a conveyor of divine message and possesses no privilege over the others!

It is for this reason that this sect has not thought as necessary, the respect due for Hazrat's grave or his remains, and have rejected the matter of seeking benediction from his holy shrine and seeking intercession for him. Rather, they consider all these to be acts of polytheism. With regards to the holy verses of Quran and the traditions which have come down in this connection and are found to be

incompatible with their aims and motives they have interpreted them esoterically.

B – Just as man is in need of system in his social life so that he is aided in regulating his behaviour and relationship with others, he is provided with guidance about the manner of his dealings and association with the people and he derives the maximum benefit from nature and its pleasures and therefore being kept away from the evils, in the same manner, he is in need of one model and example where the (afore-said) system has been incarnated in his existence. This is so that man by observing him, can recognize his own way and path and will be able to follow his manners easily.

This model or leader whether appointed by God or coming from man's side<sup>50</sup> – will leave a great effect on his followers.

This matter is in conformity with the saying:

الناس على دين ملوكهم

“The people follow the path and religion of their own rulers and kings.’

The rulers and kings are the very leaders of nations. It is obvious that the ways of a leader who has been divinely appointed is having a greater influence on his followers than other leaders on their followers!!

Based on the above rudiment, if man believes that the divine Prophets – right from Adam to Noah, Abraham (Ibrahim), Jacob (Yaqub), Yusuf, Ayub, Moses, David (Dawoud), Yunus, Jesus (Isa) and the last of the Prophets, Hazrat Muhammad Mustapha (S) – were all sinners and for substantiating his own views he relies and insists on the ambiguous verses of the Quran and even interprets them esoterically (contrary to their external outlook) in order to manifest them in accordance with his own views and in this regard, he relies on those traditions which attribute sins to some of the Prophets whereas they were in reality free from such sins just as they have narrated in the case of (David) (a.s.) with Aurya's wife<sup>51</sup> or in the case of the Holy Prophet (S) with Zainab<sup>52</sup> and if he believes in the authenticity of these traditions, then such a person with such beliefs with regards to the Prophets and that they are sinners and not vanguards of their personal desires and do whatever they wish while they hold the highest position of divine proximity, then how is it possible for himself to avoid following his carnal desires and abstain from committing sins!!?

In contrast to this school is the Ahlul Bayt school which insists strongly that right from infancy, the Prophets have been under the bounds and protection of divine immaculateness. This school refers to the clear defined verses (instead of ambiguous verses) and derives their correct meanings in addition to the fact that in this school, there exists no traditions about the sinfulness of any of the Prophets. Rather, the learned scholars and followers of this school believe in the immaculateness of the Prophets and their legatees including the holy Imams (a.s.).

In many of the traditions from these great divine leaders, one can see their magnanimity, their aloofness from carnal desires throughout their life and their invitation of the people towards chastity and purity. The testimony to the above fact are the sermons of Amir-ul-Mumineen (a.s.) and the invocations of Imam Sajjad (a.s.).

Moreover, numerous narrations have come about their unlimited piety, their rampant weepings out of fear of God, their unilateral attachment with God and their struggle in all dimensions of Islam in order to achieve the satisfaction of God. Necessarily, the true Shi'ites (friends) of such leaders will take lessons from their pure and sacred life and from their precious and pleasant speeches and they will follow them in all the spheres of their life.

### **The Worst Effect Which These Traditions Have Left Behind**

As mentioned before, the believers of these traditions tend to have a special kind of belief with respect to the Holy Prophet (S) so far so that they believe that the Messenger of Allah possesses no privilege or superiority over the others. The greatest misfortune is this that some of those very traditions create a mental groundwork for its believers to believe that it is possible for one non-Prophet to have privilege over the Prophet. Amongst them are traditions which have come down in the chapter of 'Manaqib'. For example:

The Holy Prophet (S) said:–

«The sun has not dawned on any person better than Omar!» Therefore, he is supposed to be more superior than all the noble Prophets and much more than the Holy Prophet (S) of Islam.!?

Then the Holy Prophet (S) said:–

«Truth has been placed in Omar's tongue. He speaks the truth and his heart too. has become acquainted with the truth. Faith is manifest on Omar's tongue.»

Then the Holy Prophet (S) says:–

«In the past nations, there were men who used to converse with the Angels. If amongst my nation there happens to be anyone like this, he is none other than Omar.»

Again, the Holy Prophet (S) has said:

«If there was to be a Prophet after me, he would have been Omar-ibn-Khattab»..!!

Then, they have narrated various instances of Omar's agreement with God or in effect God's agreement with Omar....

In these instances, Omar would present his views and then immediate to this, Good would reveal the

verses of Quran in accordance with his views. In some cases, God even revealed the verses exactly in accordance with Omar's words!

They have also narrated that in certain instances when differences would arise between the Holy Prophet and Omar, God would reveal a verse in favour of Omar and charge the Holy Prophet with the responsibility of putting them into practice by following the Caliph's views.

It is for this reason that they have said:It is for this reason that they have said:

«No event took place where people had uttered some words about it and Omar too had uttered the same except that Quran was being revealed as per Omar's sayings.

Also:

Verily, the views and opinions of Omar can be seen in the holy Quran.

## **The Effect And Result Of Such Traditions**

When the Holy Prophet participates in gatherings of song, music and dance;

When he forgets and consequently omits some verses of Quran and Satan deceives him in uttering words of praise for the idols and he recites them as part of the holy verses of Quran;

When he curses and uses indecent words against the believers without any proper reason;

When he prevents the people from insemination of the date-palms while this command appeared to be a great blunder; and numerous other blunders of this kind.....'

And when Omar keeps himself aloof from music and dance and Satan flees away from him.

When God has made the truth to spring from Omar's tongue and faith is visible on his tongue and the angels converse with him.

When Omar forbids the Holy Prophet from performing a certain act but the Prophet performs it disregardingly and consequently revelation comes and commands the Prophet to follow Omar's sayings.

Such instances are repeated to such extent until the people say:

«People did not say anything (people over here refers to the Prophet) so that Omar too has spoken about the same save that Quran was revealed in accordance with Omar's views....!'

It was for this reason that they said:It was for this reason that they said:

In the Holy Quran, one can find the views and opinions of Omar!

Therefore, the effect of these traditions and numerous others like them will be this that this belief (present among some of the Muslim sects) will continue – even after the demise of the Holy Prophet.

For example if Omar, after the Holy Prophet's demise, had said anything contrary to what the Prophet had said during his life–time, then they would act as per Omar's views and sayings and abandon the Prophet's sayings!

Their support for inclining towards such a belief is a tradition which they narrate from the Holy Prophet as follows:

'If I had not been appointed (as a Prophet) amongst you, then Omar would have been appointed!' and

'If there was to be a Prophet after me he would have definitely been Omar.'[53](#)

An Example Of Practice Of The Muslims With Regards To Omar's Ijtihad (Independent Judgement)

the incident of ali's prohibition of «umrah tamattoo» (preliminary pilgrimage)

Amongst the various practices of Omar's Ijtihad (independent reasoning) and his opposition to the Prophet's 'Sunnah' (ways) was the matter of «MUTAH HAJJ» (lesser pilgrimage)

During the journey of his last pilgrimage, Messenger of Allah (S) propagated on Divine command the necessity of «Umrah Tamattoo». The Muslims, who were approximately one hundred thousand in number performed the «Umrah Tamattoo» according to the Holy Prophet's commands. Years later, when Omar was on the seat of Caliphate, prohibited the Muslims from performing this act. He said:

متعتان كانتا على عهد رسول الله وأنا أنهي عنهما أعاقب عليهما و هما متعة الحج و متعة النساء

«I prohibit the two 'Mutah' which was in vogue during the Holy Prophet's time. I shall prevent anyone from performing the same and anyone found guilty will be punished severely – One is the «Umrah Tamattoo» and the other the temporary marriage.» [54](#)

After the issue of this commandment by Omar, the Muslims separated Hajj from Umrah (preliminary pilgrimage) and performed Hajj without Umrah – Of course for the sake of. acting upon Omar's commandment and prohibition!!

This practice continued up to the time of Uthman's pledge. Uthman too prohibited the performance of 'Umrah' but Hazrat Ali ordered against the same.

In a journey, when these two met each other on the way to Hajj, Amir-ul- Mumineen addressed Uthman as such:

«Why do you prohibit something which the Messenger of Allah had commanded and acted upon?»

Uthman replied: «Leave us alone.»

Hazrat Ali said: «I cannot do so.»

When Hazrat Ali witnessed this situation, he made one intention for 'Umrah' (preliminary pilgrimage) and 'Tamatto' (greater pilgrimage) and performed them and commenced the saying of 'Labbaik'. [55](#)

In the pledge of Government of Abdullah-ibn-Zubair:

In the pledge of Ibn-Zubair, Abd ullah-ibn-Abbas would command the people to perform the «Umrah Tamatto» while Abdullah-ibn-Zubair would prohibit the same[56](#) and say: Perform Hajj without the Umrah and forsake whatever this blind man says.[57](#)

In reply, Abdullah-ibn-Abbas said: «The one whom Allah has made blind is you and you alone.» «Why don't you inquire this matter from your mother!»

Then, Ibn-Zubair sent someone to his mother and inquired this matter from her. His mother replied: «Ibn-Abbas has spoken the truth. We went for Hajj along with the Prophet and in the beginning we performed the Umrah Tamatto. Thereafter, we came out of 'Ehram' (pilgrims garb) and became free from all the acts which are prohibited for one (clothed) in a pilgrim state – even the prohibition of cohabitation.[58](#) This continued until the day approached for wearing 'Ehram' for the Hajj-Tamatto.»

Urwah-ibn-Zubair, the brother of Abdullah-ibn-Zubair told Ibn-Abbas as such:

«How far are you prepared to go into) deceiving and deviating the people O' son of Abbas?»

He replied: 'O Urwah! What do you mean?' He said: During the period of Hajj, you command us to perform the 'Umrah' (preliminary pilgrimage) whereas Abu Bakr and Omar have prohibited the same.

Ibn-Abbas said: «This act has been performed by the Prophet of Allah.[59](#) (and I am giving instructions on the basis of Holy Prophet's deeds and commands).»

In another tradition it has come down as such: 'Ask your mother!'

Urwah said: But Abu Bakr and Omar have not performed this act!

Ibn-Abbas said: I am speaking from the Prophet's side and you are replying on behalf of Abu Bakr and Omar.[60](#)

It was very obvious that the passing of decrees as per the Holy Prophet's 'Sunnah' but opposite to Omar's 'Sunnah' was reckoned by them to be a deviation. This was because people like them had narrated that God has placed the truth on Omar's tongue; that the faith speaks on his tongue; that God

has set his views and opinion – as the legal judgements and revealed the verses of Quran one after the other on the basis of his views and opinions to such extent that the Prophet is ordered to follow Omar's views even if it differed with his own!

It was very obvious for the Muslims believing in the authenticity of those traditions to act upon the independent judgements and views of Omar and give them preference over the decrees of the Prophet (S) just as we saw in the case of «Umrah Tamatto». There are yet many other examples such as the matter of decree of 'Khums', (one fifth levy)<sup>61</sup> prevention of putting down the Prophet's traditions in writing,<sup>62</sup> the distribution of public – treasury on the basis of class – system, saying three times the word of 'talaq» (divorce) in one sitting instead of divorcing for three times, reciting the supererogatory (Nafila)prayers in congregation in the month of Ramadhan and numerous other cases where Imam Amir-ul- Mumineen (a.s.) mentions some of them in the end of one of his sermons as follows:

'I swear by Allah that I commanded the people to recite only the obligatory prayers in congregation in the month of Ramadhan and I informed them that it is heresy to recite the supererogatory prayers in congregation. I saw that some of my army men – those who were fighting along my side – were crying out: 'O the people of Islam, they have altered the 'Sunnah' of Omar! They prevent us from offering the recommended prayers in the month of Ramadhan! I feared that this group would bring about unrest in certain sections of my army....

Similarly, they acted in accordance with the views of the Caliphs from the 'Sahabah' (companions of the Holy Prophet) such as Abu Bakr, Uthman and Muawiya by virtue of the numerous traditions narrated in their favour.<sup>63</sup> With regards to the 'Sahabah' (companions) too, they believed some way or the other, in their immunity from sins although they named this immunity as justice. They would say:

“The justice of all the companions has been proved and is something indisputable» and «All the companions are just and one cannot say anything (wrong) about them.”<sup>64</sup>

In the book 'Introduction to Mer'aat-ul-Uqool, we have brought instances of judgements of the companions (amongst the Caliphs) and also said: The only person whom we have not found to express his own views and opinion (i.e. pass judgements) against the 'Sunnah' and tradition of the Messenger of Allah (S) is Imam Ali Amir-ul Mumineen (a.s.).

However, with regards to the other Caliphs who were not the companions of the Holy Prophet, their views and opinions have not become the 'Sunnah' (way) even though the Caliphate school has strived with all its power to uphold the position of Caliphate and degrade the position of Prophethood and Messengership just as we shall see the same in the following incidents:

A – Once Hajjaj in one of his sermons said: «Take heed of the Caliph of Allah and obey him i.e. Abdul-Malik-ibn-Marwan the chosen one of Allah.» While addressing the people he said:

«Tell me; whether your sent One is more worthy in your eyes or your successor in your family?<sup>65</sup> (by

this, he meant to say that the Holy Prophet is only a sent one from God towards the people while Abdul-Malik is the Caliph and representative of God amongst His creatures). Therefore, as this Prophet is only a carrier of message while the Caliph is the eldest son of a father of a house who bears the responsibility of running the affairs of the family in his father's absence, there exists a vast difference between the two.»

Hajjaj too wrote a letter to Abdul Malik the Ummayyad governor and mentioned therein the lofty position of Caliphate. He stated that the earth and the heavens are set up due to the value and credibility of the position of Caliphate and Caliph. As a matter of fact, a Caliph is nearest to Allah than even the angels and is more preferable and superior to the Prophet and Messengers. This is because Allah created Adam with the help of His own Hands and placed him in His Paradise. Thereafter, He sent him to the earth and made him as His Caliph and later sent the Angels as a Prophet towards him!

This letter and the reasonings mentioned therein in revealing the exalted position of Caliphate ecstasized Abdul-Malik who said:

«I wish that the people from the Khawarij were present before me. I would have argued and reasoned with them with the contents of this letter.» [66](#)

In one of those years Walid-ibn-Abdul-Malik ordered Abdullah-ibn-Khalid, the Governor of Mecca to dig a well in that particular city. A well was dug and fresh water was obtained from it. Abdullah, the governor of Mecca ordered that the water of well should be brought out and amassed in a pond next to the 'ZamZam' water so that the people would realize the superiority of that particular well-water over the water of ZamZam. Thereafter, Abdullah, the governor of Mecca said in his sermon as such:

«O people! Who is greater and more superior in position? The representative and successor of a person amongst his family or a messenger and the message he carries for them? By Allah, if you do not know the superiority of the position of Caliphate, then pay attention to this incident:

Ibrahim, the Friend of the All-Compassionate requested Allah to provide him water and Allah too provided him some salty water. On the other hand, the Caliph asked Allah for some water and Allah granted him fresh water (the water from well which he had dug on the Caliph's order in contrast to the water of ZamZam).»

After this story, the water of that well dried up and nobody knew what actually happened.» [67](#)

When Wahid, son of Yazid, son of the corrupt Abdul Malik assumed the Caliphate, Marwan-ibnMuhammad, the governor of Armanistan wrote a letter to him and congratulated and complimented him for his position of divine Caliphate. [68](#)

In one of the gatherings of Mahdi, the Abbassi Caliph, it was said that Wahid-ibn-Yazid had been a dualist. Mahdi said: The position of divine Caliphate is that it can be much higher than entrusted to a

dualist.

\* \* \*

Those close to the Caliphate raised in this manner the status of Caliphate from the Caliphate of the Messenger of Allah (S) to the Divine Caliphate itself and took off from it, the condition of justice and the duty of following the Islamic precepts. To prove this, they have brought traditions like the one from Huzaifa which can be seen in Sahih Muslim as follows:

The Messenger of Allah (S) said: 'After me shall come the Imams who will neither follow my ways and customs nor accept my 'Sunnah'. Amongst them are men whose hearts are like the heart of Satan in a human body!

Husaifa says: I asked:- 'O the Messenger of Allah! If I live till that time, then what should I do?

He said: «Pay heed and obey the leader even if he lashes you and seizes your wealth.» [69](#)

Also, they have forged on the words of Ibn-Abbass a tradition from the Messenger of Allah (S) as such:

'Any one who sees anything abominable from his Imam (leader) should be patient because, the one who keeps himself aloof from the society by even one step or span and then dies, has died the death of ignorance. [70](#)

In another tradition, they narrate as follows: 'No one shall pull back even by one step, from the bounds of obedience of the government and the one who does so and then dies, has died the death of ignorance. [71](#)

At the time of onslaught of Yazid's army on Medina and the massacre, plunder and violation of the chastity of its people, Abdullah-ibn-Omar narrated as such: 'I heard the Messenger of Allah (S) saying: 'The one who breaks the link of obedience of the ruling government will meet his Lord on the Day of Judgement in a state where he will not have any proof or reasons for his affairs and the one who dies and does not have the allegiance of the ruler on his neck, has died the death of ignorance. [72](#)

Nuwi, the leader of hadith narrators while commenting on this tradition says:-

'All the Ahl-e-Sunnat i.e. the jurisprudents, traditionists and theologians have said:-

'A Caliph is not ousted from the seat of Caliphate for the crime of debauchery, injustice and suppression of the people's rights and one cannot revolt against him simply for these reasons. Rather, it is necessary to advise and admonish him and make him fear the divine punishment because traditions in this regard command us to do the same. [73](#)

Elsewhere Nuwi says:

'As per the consensus of the Muslims, to rebel and fight against the Caliphs even though they may be evil and unjust is forbidden. Numerous traditions in this regard substantiate each other and the Ahl-e-Sunnat unanimously believe that a ruler cannot be dethroned just because he is an evil-doer<sup>74</sup>. About the necessity of obeying the Caliph they set forth the following verse of Quran as an evidence:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***'O you who believe! obey Allah and obey the Apostle and those in authority from among you.'***  
**(Holy Quran, 4: 59)**

A Hanafi jurist who was a great leader of this sect living in the end of the third century says in his book which he had written for the general public as such:

The seventh matter. It is lawful to pray behind every ruler – whether a tyrant or a just one – because to obey him is obligatory and to disobey him is a sin and heresy. The one who does not obey his ruler is a partisan since the Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***'O you who believe! obey Allah and obey the Apostle and those in authority from among you.'***  
**(Holy Quran, 4: 59)**

The Messenger of Allah (S) said:

«Cursing the rulers is hersy and said:

'O Lord, bestow goodness upon the rulers.

Do not allow the ignorant to dominate them!.... and you should not be like the 'Rafezis' who disobey and stand against their ruler. Under no circumstances you should rebel against the ruler. If he acts with justice, he shall be rewarded and if he rules unjustly, he shall receive chastisement. Thus, he should be obeyed under all the circumstances and the one who does not do so, will be from the Khawarij'. <sup>75</sup>

## **Conclusion Of The Previous Discussions**

The conclusion which we can draw from the aforementioned traditions is as follows:–

The Muslims should obey whatever the Caliphs command!!?

Here we shall set forth some examples of the beliefs of the Muslims about absolute obedience of Caliphs along with historical events:

Masoudi in his book 'Murawwij'-az-Zahab' writes as such:

Haseen-ibn-Numair along with the Syrian army who were under his command put up their ballista and war engines over the mountains overlooking Mecca. They fired their canons in the direction of the Holy Ka'aba until the House of Allah got partially damaged and its building put on fire. In this regard, the citizens of Mecca were reciting epic verses like:

'The son of Numair has taken an evil step

He has set on fire the standing-place of Ibrahim and the place for prayers!<sup>76</sup>

Yaqubi says:

«Obaid-ibn-Umair Lisee, the orator and speaker of the government under Abdullah-ibn-Zubair stood on the roof of Ka'aba at the time when the two armies were holding back from their fight and cried in a loud voice: 'O you Syrians! this is the sanctuary of Allah which had been the haven for all the beasts, birds and reptiles during the period of ignorancy. 'O the people of Syria, fear Allah! In reply the Syrians said: Obedience....! Obedience of the Caliph's command..... Attack....! Attack before evening..... ! <sup>77</sup>

While accounting for their action, some of the Syrian army-men said:

“The reverence for the House of Allah and the matter of obedience of the Caliph clashed with each other. Obedience and submission before the Caliphs command prevailed over the matter of respect for the Ka'aba!” <sup>78</sup>

In Tarikh-e-al Khamees and Tarikh-e-al Khulafa of Suyuti we read as such:

'As a result of shelling by the Syrians in the direction of the House of Allah, the curtain and roof of Ka'aba caught fire. The horns of the sheep which Allah had sent to be sacrificed in place of Isma'eel and which had till now been hanging over the Ka'aba was also destroyed in the fire. <sup>79</sup>

Tabarani and others too have said:

'They set the House of Allah as the target (of their ballista and set it on fire and then recited the following epic:

خطارة مثل الفنيق المزبد نرمي بها أعواد هذا المسجد

We will shell this mosque with ballista which resembles a drunk camel with foam collected over its mouth.

Another braggart recited:

كيف ترى صنيع أم فروة تأخذهم بين الصفا و المروة

How do you review the usage of ballista which fall over those who are present between Safa and Marwa.

Battle between Hajjaj and Abdullah-ibn-Zubair:

Zahabi narrates that Hajjaj, the commander of the Syrian army set up five ballistas over the hills surrounding Mecca. He made the House of Allah its target and shelled it with stone and fire from all directions until the curtains of Ka'aba caught fire. At that moment, dark clouds covered the sky and it rained as a result of which the fire was put out. Lightning too struck and destroyed the war-engines of the Syrian army along with fifty of their men.

Hajjaj said: «This incident should not scare you. This is a place of lightnings and thunderbolts and whatever has taken place has been the doing of nature.! [80](#)»

Thereafter he cried out: 'O the Syrian people! Remember Allah! Remember Allah!.... and obey the Caliph! [81](#)

He further said: Woe be upon you! Are you not aware that calamity and heavenly lightnings used to descend upon the past nations and sacrifices would lead them to the fire. This itself was the sign of acceptance of their sacrifices by God and if it was not that your sacrifices (too) has been accepted by God, calamity would not have befallen you. [82](#)

After victory, Hajjaj severed the head of the Holy Prophet's companion, Abddullah-ibn-Zubair and a group of other Muslims and sent them to Medina. The severed heads were kept before the public eyes for a period of time in this city. Thereafter, he sent them to Caliph Abdul-Malik in Syria. The Caliph donated five hundred dinars to the Carriers of these heads and then, as a thanksgiving gesture cut short his hair and his children's hair. (like the custom practised during the Hajj ceremony). [83](#)

### [What Did They Do To The Holy Prophet's Shrine](#)

With regards to the House of Allah (Ka'aba), they acted according to the Caliph's order in the manner which we have already described. Now let us see how they have treated the Holy Prophet's shrine and grave.

In this regard, Tabari says:

'Yazid ordered the commander of his own army to permit his army-men to kill, loot and violate the chastity of the citizens of Medina for a period of three days. He in turn acted upon these instructions and declared the city of Medina to be free and open for his army-men for a period of three days. They killed the Muslims, plundered their wealth and violated the chastity of their women so much so that they raped

a thousand virgin girls as a result of which they became pregnant. A countless number of people were killed in this event. Amongst the dead were approximately seven hundred great Muhajirs, Ansars and patrons and ten thousand other Muslims. Moreover, seven hundred men who had memorised the Quran by heart had also been killed.

After three days of killing and plunder, the Commander of the Syrian army took allegiance from the people of Medina that they would be Yazid's slaves. He addressed each one of them in this manner: 'Give allegiance, because you will have the right to receive your special share of war-booty from Amirul-Mumineen Yazid. He is having a right over your wealth and children. If anyone desists from such an allegiance and says that he would not give allegiance will be beheaded as per the decree of the Book of Allah and the 'Sunnah' of His Messenger!

Thereafter, he sent the severed heads to Syria for Yazid. When the heads were dropped on the ground before Yazid, he recited the poem of Ibn-Zubair,<sup>84</sup> a polytheist poet:

I wish that my fore-fathers who were killed in Badr were present today

And would witness the helplessness of this Khazraj tribe.

And would become overwhelmed with joy and would say: 'O Yazid, Bravo!

After exterminating the people of Medina, the Syrian army advanced towards Mecca in order to quell the uprising of its people against Caliph Yazid. On the way death was hanging over Muslim-ibn-Uqba, the commander of the army and when he was just about to depart from this world, he implored his Lord as such:

'O Lord, if after submission to thy Caliph Yazid-ibn Muawiya and the massacre of the people of Medina. Thou punish me, I will be a very wretched person! O Lord, after bearing witness to thy Oneness and bearing witness the Prophethood of Muhammad (S), I do not know any act more lovable and promising for my Hereafter than the killing of the people of Medina (on the path of obedience of Caliph). If after performing this deed, I am (still) put to Hell, I shall be the most wretched one.<sup>85</sup>

99- Ibn-Zubair was an apostate poet for the Quraish during the period of ignorance and has recited the afore-mentioned poem with regards to the Muslim martyrs of the battle of Uhud and expressed a feeling of satisfaction from those killed in the battle of Badr.

### **Treatment With The People Of Medina**

After killing Abdullah-ibn-Zubair, Hajjaj went to Medina. He settled there for three months and severely tormented and persecuted its citizens and derided them. In particular, he humiliated the companions of the Holy Prophet and branded them with the seal of bondage.<sup>86</sup> For example, he sealed Jabir-ibn-Abdullah's hand and Anas-ibn-Malik's neck with the seal of bondage and in this way he wanted to

degrade them.

He summoned Sahl-ibn-Sa'ad and said:

Why didn't you help Amir-ul-Mumineen, Uthman?

He replied: I have done so!

Hajjaj said: You are telling a lie.

Thereafter, he gave orders to put a seal on his neck. [87](#)

## **The Killing Of The Prophet's Household And Taking As Captive His Daughters**

It was for the sake of obedience to the Caliph that they obstructed the Ahlul Bayt of the Prophet from receiving water at Karbala. They massacred them so far as that they did not even spare their infants and killed them too. They let loose their horses to gallop over their respectable bodies and plundered and burnt down their tents.

They took as captives the female members of the Holy Prophet's household. They severed the heads of Hazrat's sons and took them along with the captives from one city to another and from one territory to another and during the last days of captivity, they were presented before the Caliph (Yazid) in such a manner that as if they were some captives belonging to the groups of unbelievers.

## **On The Path Of Obedience To The Caliph**

Whatever has been told, has taken place for the sake of obedience to Yazid. The Syrians who attached the House of Allah i.e. Kaaba with ballistas, in reply to those who said: 'This is a divine sanctuary' cried out:- Obedience! Obedience!!

They also said:

The reverence for the House of Allah and obedience of the Caliph came in conjunction with each other. Obedience to the Caliph prevailed over respect for the House of Allah.

During the period of leadership of Hajjaj, when lightning struck the Syrian army and consequently they desisted from destroying the Holy Ka'aba, Hajjaj cried out: Remember Allah! Remember Allah in order that you show your obedience to the Caliph – i.e. Abdul Malik!

After gaining victory over the rebels of Medina and after killing, looting and violating the chastity of their women, the Commands of Yazid's army, while moving towards Mecca with the intention of giving them the same treatment as the people of Medina, was overtaken by death and just as mentioned before, when he was on the verge of dying he said: 'O Lord, if after so much of. obedience to the Caliph and killing of the people of Medina. Thou shall chastise me, I shall be the most wretched person!

Amro-ibn-Hajjaj who was amongst the commanders of Yazid's army at Karbala addressed the Kufian army on the day of AsHura as such:

'O Kufians, do not lag behind in obedience and do not keep distant from the congregation. Do not hesitate even for a moment in killing the one who has existed from the religion and has made opposition with Imam Yazid-ibn-Muawiya.

Ka'ab-ibn-Jabir who had fought against Hazrat Imam Hussein (a.s.) in Karbala says in his supplications as such: 'O Lord, we have remained loyal to our pledge (with the Caliph). Do not place us on equal footing with those who have not been loyal to the Caliph and have not obeyed him.

The killer of Hazrat Hussein (a.s.) i.e. Shimr-ibn-Zil-Jaushan after the dawn prayers, supplicated until sunrise and in his supplication said: 'O Lord, forgive me. The people said: How will Allah forgive you while you have set out from your house with the intention of killing the son of the Messenger of Allah and has had a hand in his killing! In reply, he said:

Woe to you! Then what should have we done? Our leader gave us orders and we did not disobey them. If we had disobeyed them we would have been worse than these donkeys pointing to several standing there.[88](#)

### The Second Factor In The Alteration Of Islamic Precepts

The caliphate school reckoned the obedience of God to be a vital Islamic duty and believed that [Arabic text] in the verse:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***obey Allah and obey the Apostle and those in authority from among you.'* (Holy Quran, 4: 59)**

refer to those very official- Caliphs whose obedience has been made obligatory by God. Also, they have supported themselves with a tradition which they attribute to the Holy Prophet that obedience of the precepts is necessary and obligatory in all the circumstances. They spread around that all the official Caliphs are the Caliphs of God and whatever they command must be obeyed.

What was mentioned was a powerful and effective factor in inducing the followers of the caliphate school in accepting and putting into action the views and opinion of the Caliph, even though they were contrary to the decisive Islamic ordinances.

For example, the manner in which they treated the innocent people and the sanctuary of God, the shrine of the Holy Prophet and his Ahul Bayt, the Prophet's followers and hundreds of others like them and

celebrated the day of AsHura as the day of 'Eid'.

However, in spite of the fact that the views of all the Caliph were sacred for the followers of this school of thought yet none took the shape of religious decree other than the views and opinion of Khulafa-e-Rashideen (rightly – guided Caliphs). This is because whatever the Umayyad Caliphs had left behind in the society as a 'Sunnah' (practice) was so forgotten in the course of time especially so after the setting up of the Abbassid Caliphate. However, the views of the «Khulafa-e-Rashideen» (the rightly guided Caliphs) and their independent judgements vis-a-vis the 'Sunnah' of the Messenger of Allah has till now been accepted as the religious precepts by some of the Muslim sects and is still put into practice by them!

This is only because of the fabricated traditions (mentioned in our previous discussion) which strived to lower the position of the Holy Prophet and raise the status of the rightly – guided Caliphs especially Omar-ibn-Khattab. We believe that this has been the second vital factor in creating distortion in some of the Islamic precepts and this is exactly the reason why the orientalist have said that the Islamic precepts, after the departure of the Holy Prophet have had a gradual development and have expanded with the passage of time -. For example, the famous Jewish and Zionist orientalist, Agnas Goldzihar has written an important book in this regard called «Perfection of beliefs and precepts in Islam.[89](#)»

## **The Effect of Forsaking the Imams Of Ahlul Bayt (a.s.)**

Whatever we have mentioned till now, is the result of one action and that is the separation of the Muslims from the Imams of Ahlul Bayt and their disinterest in referring to them. The Aimmas are those who in reply to a questioner would say:

مهما أجبته بشيء فهي عن رسول الله (صلى الله عليه وآله) لسنا نقول برأينا من شيء

'Whatever I have said in reply is certainly from the Messenger of Allah. We never say anything according to our own views and opinion! [90](#)

They would also say:

«I narrate from my father who narrates from his father who narrates from Hussein who narrates from Amir-ul-Mumineen who narrates from Messenger of Allah (S) whose sayings are the sayings of Almighty God. [91](#)

\* \* \*

If, after the departure of the Holy Prophet, the Muslims had referred to the Imams of Ahlul Bayt, and had taken their religious beliefs and precepts from them and learnt Islam from them, this beloved Islam would not have faced such calamities as it has faced till today. Moreover, the Messenger of Allah had made a

will to his nation which is as follows:

إِنِّي مَخْلُوفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعَتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَمْ تَضِلُّوا بَعْدِي أَبَدًا، وَقَدْ أَنْبَأَنِي الْخَبِيرُ  
اللطيف أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

'I am leaving behind among you two most precious things – the Book of Allah and my descendants and Ahlul Bayt. If you keep hold of these two things, you will never go astray. The Wise and All-Aware God has informed me that these two will never separate until they meet me at the pool of «Kauthar». (in Paradise). [92](#)

They are the ones who have been vested in authority [أولي الأمر] after the Holy Prophet.

Rulers like Muawiya, Yazid, Walid, Haroon, Mutawwakil and the Uthmani Caliphs cannot be the [أولي الأمر] amongst the Muslims.

Just as the case when the Holy Prophet (S) was the [ولي أمر] (Master of the affairs) of the Muslims in Mecca but was not a ruler, in the same manner the Imams of Ahlul Bayt too are the [Arabic text] of the Muslims and God has commanded us in the verse

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***'O you who believe! obey Allah and obey the Apostle and those in authority from among you.'***  
***(Holy Quran, 4: 59)***

to obey them, even though they have not been the rulers. Although the true rulership is exclusively meant for them, yet this right will not reach its rightful owner until the people cooperate with him in this regard.

### **Description of the Holy Prophet (S) in the school of Ahlul Bayt (a.s.)**

In our previous discussions we had gone through many inadmissible cases where the Caliphate school had inflicted a great blow and narrated against the holy presence of the Prophet of Islam (S). Now, it's worthy enough to narrate a few traditions in this regard from the books of Ahlul Bayt for the sake of happy conclusion of this discussions:

#### **Hazrat's Portrait**

In the authentic books of this school of thought, a tradition has been narrated from Hazrat Imam Hassan (a.s.) as follows:

I asked my uncle Hind-ibn-Abu Halah Tamirmi<sup>93</sup> about the Holy Prophet's personality. While describing

in beautiful words the Holy Prophet, he said:

His look was pleasant and charming such that a viewer would be completely overwhelmed by seeing him. The brightness of his face was like the full moon visible on the fourteenth night. He was neither short nor tall but had a medium height. His hair was neither curly nor smooth and if he would set it backwards, he would part it in the center of his head and if it was in a dishevelled state it would not fall below the parotid cavity behind his ears.

He had a sparkling face, protracted forehead and broad eye-brows and in between his eye-brows there existed a vein which would turn bloody and become inflated when anger would overtake him.

A sparkling line could be seen on his protracted nose and any one seeing it on the first glance would imagine it to be a swelling.

He possessed a silver-coloured neck and an average and medium limb with intricate muscles. His blessed chest and stomach were well-balanced and equal and not humpy. He had a stout built broad shoulders and wide chest. The palm of his hands were wide. His calf till the elbow and his legs which was having a shallow sole were very firm. He used to take big strides as if he is pulling his leg out of the ground and moving forward in a bending manner. He would walk in a very gentle and cool manner like someone walking over a slope. His hands were filled with hair till the elbows but his stomach and chest were devoid of any hair.

The spot above his chest had hair and since a direct line had been drawn till the navel, he always had his eyes fixed below His look on the ground and this was much more than his look on the sky. In order to observe something he would turn along with his body. He would never stare but look in a considerate manner. He was always taking precedence over others in voicing greetings.

108- Hind-ibn-Abu Halah who was the son Of Khadijah from her first husband before her marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humourous poem. Ht was for this reason that Imam Hassan (a.s.) was fond of his sayings. Refer to 'Makarem-ul-Akhtag' of-Tabarsi: 11-23.

### His Style Of Speaking

Imam Hassan (a.s.) said: I asked him to describe for me, the style of the Holy Prophet's speech.

He said: He was all the time in sorrow, deep ponder and deliberation. He was not in peace. He would speak only when necessary. While speaking, he would pronounce the letters right from the outlet of his mouth in a very lucid manner. He would never chew his words, and he would refrain from using vague words. He would give the right of speech its due right. His speech was always soft and gentle and not

harsh or insulting.

He always considered the bounty of Allah to be great. However small it appeared and would not utter anything bad about it. He would neither praise or blame too much a food for the sake of its taste and flavour. He was never angered by this world or the things of this world. However, (on account of the truth, there was nothing which could stand fast against his anger until he would succeed in assisting the truth. When he wished to make a signal, he would do so with his entire hand and at times of wonder, he would turn his blessed hand the other way. While speaking, he would bring the right hand near the left hand and strike his pointing finger on the palm of his left hand.

In times of joy, he would cast his eyes down. His laughter was more in the form of a smile. When he would speak, his teeth which were as white as snow would become visible.

### **His Behaviour At Home**

It has been narrated from Imam Hussein (a.s.) who said: «I asked my father to describe the Holy Prophet's behaviour at home, outside the house and in gatherings.» My father said:

«The Holy Prophet had divided his time in the house into three parts – One part for Allah, another part for himself and the third part for his family. He would even use that portion of his time which he had set aside for himself in favour of God's creatures and for other common and special affairs. When he was at home, he would openly welcome the needy and would never withhold anything from them. Of course with regards to those virtuous and needy people who had one, two or more wishes, he would give priority in fulfilling to the extent of the excellence and number of their needs.

He would assign them with affairs which were to the interest of the nation and inquired from them about the state of other people. He would acquaint them with whatever was appropriate for them. He would recommend those present to deliver the Islamic gnosis (which they used to acquire from him) to the absent ones and to report to him the need of the poor people since anyone reporting the need of a helpless person to a ruler would be assisted by Allah on the budge (Sirat) in the next world and would not allow him to slip and fall.

People would hasten to meet him and would disperse from his holy presence only after acquiring knowledge about their religious and worldly affairs. Of course, there were not talks other than such type of talks and no one other than these people would be accepted by him.

### **His Behaviour Outside The House**

Imam Hussein (a.s.) says:

“I asked about the Holy Prophet's behaviour outside the house and my father replied as such,

'He would speak only when necessary. He used to remain silent save on important issues so that the

people's hearts would unite together and also they would not get scared away from him and themselves too. He would honour the chief of every tribe and would also give them the post of governorship. He would warn the people of seditions. He was always amongst them without withholding his own good nature and cheerfulness from them and at the same time would abstain from them. (i.e. their negative behaviour) He would show kindness and speak affably to his companions and would inquire about the condition of the people from the people themselves.'

'He would laud and encourage goodness and reproach and despise the evil (acts). He was moderate and did not possess a double type of behaviour. There was no kind of violation in his affairs. His near ones were the most virtuous ones amongst the people who were the most benevolent for the people. The highest place and position would be obtained (from Hazrat's side) by the one who was the most benevolent and beneficial for the people.' "

### **His Conduct And Behaviour In Social Gatherings**

Imam Hussein (a.s.) also says: «I asked about the Holy Prophet's conduct in gatherings and he replied:

«The Holy Prophet would not sit and stand but with the remembrance of Allah – may His Name be glorified. He did not reserve any right for a special place for sitting and also abstained other from doing so. In every gathering, he would sit in a place which would extend in a circular fashion and recommended others to observe the same attitude in a gathering. He paid equal attention to the people present in the gathering such that none would become suspicious of favoritism.,

'With regards to the one who would sit or stand besides him for some need, he would wait for such a long duration until that person would depart on his own initiative.,

'If ever a person's need was not fulfilled due to some reason or the other, he would satisfy them with a smiling face and some sweet words.,

'He was an affectionate father for the nations and as far as the truth was concerned, all were equal before him.,

'The Holy Prophet's demeanour comprised a nature of patience, modesty, forbearance and trustworthiness. The elders would earn respect while the youngsters received mercy from him. One could not hear loud voice or witness dishonour in his gatherings. Over there, offences were not made public.

His associates were all equal and of the same worth. The only measure of their superiority lied in piety and humility.

'However, he would give priority to the needy and would caress the lonely ones.’”

Again Imam (a.s.) says: “I asked my father about the Holy Prophet's behaviour with the people of his gathering.” He replied:

“The Holy Prophet was cheerful, soft and gentle in his associations with the people. He did not possess the quality of rudeness, nor imprecation, or excoriation and panegyricism. If he did not like something, he would engage himself with some other work. Those hopeful in him would never return back dejected.,

He had kept three things far away from himself: dispute, excessive talking and every thing which was not relevant to him. Also, he had abandoned three other things in connection with the people: reproach, reprove and faultfinding of the people.,

“He would not speak but only on a matter which had God's satisfaction. His associates would remain silent in his gathering and it was only when he would finish speaking that others would begin to speak.,

'In his presence, they would not dispute and quarrel with each other. Rather, they would listen to the speaker until his speech would come to an end. He would cooperate with the people of the gathering in joy, laughter, wonder and other instances.,

'He would tolerate the rudeness and crooked talks of the poor. For this reason, the companions would bring the poor to the gathering so that they would ask questions from Hazrat.”

To his companions, he would say:

“When you see a needy person, show your favour to him. Try to become his host and help him to the extent of fulfilling his wish.”

He would not accept an eulogist except in a case when the matter of gratitude and thanksgiving arose. He would never interrupt anyone's talk except when the concerned person would trespass and exceed the limits. In such a case, he would get up from his place so that the speaker would terminate his speech.

Imam says: I inquired about the Holy Prophet's silence and he replied:

“Hazrat's silence was four-fold and due to four reasons: (1) At the time of forbearance, (2) At the time of fear (from corruption), (3) At the time when he would adopt a calm and special attitude for the purpose of listening and (4) for contemplation and reflection.”

In patience and forbearance he was such that nothing would anger him and make him lose his temper.

His fear was due to four reasons: (1) He would opt to do virtuous acts so that others would follow him and (2) he would renounce the evil so that others too would do the same. (3) His effort and endeavour was in the direction of those things which resulted in the rectification of the condition of the people or their goodness of this world and their Hereafter. (4) Hazrat's silence was to the extent of necessity. His attention towards the people of the gathering was the same.

Sometimes, he would go into silence when thinking and reflecting in the transient nature of this world

and its affairs and on what might remain and what may perish.

Moreover, it has been narrated from Amir-ul-Mumineen (a.s.) about the Holy Prophet's disposition as such:

The Messenger of Allah was never seen to stretch his legs before others.

As he was 'Rahmat-ul-Alameen' (mercy to the Universe), he would never think of taking revenge in the face of any oppression committed against him.

However, he would not remain restful against the forbidden acts and would not revolt unless his anger and revolt were on the path of Allah.

At the time of eating, he would never make his body lean over something. There was no request which was asked from him which he would reply in the negative. His talks were decisive and were not such that would annoy a listener. Any one who would listen to his talks would understand them easily.

The Holy Prophet would say: The best amongst you is the one who is the most good-natured one.... until Imam Ali says: My eyes never set con an eye like his.[94](#)

Also it has been narrated from the Holy Prophet who said:

I make a joke but do not say anything except the truth.

Ibn Abbass has narrated from the Holy Prophet who said:

I have been trained by my Lord and Ali has been trained by myself. My Lord has ordered generosity and goodness and prohibited stinginess and oppression (rudeness and harshness).

There is nothing which is more loathed before Allah than being stingy and ill-natured. Ill-naturedness spoils a deed just as vinegar spoils honey.

\* \* \*

The Messenger of Allah has been described in this manner in the school of Ahlul Bayt and in the manner in the Caliphate school!

Sometimes it has occurred that the scholars of the Caliphate school have narrated a matter from the Ahlul Bayt school of thought. For example «Halabi» (died in 1044 A.H.) has narrated the aforementioned two traditions from Imam Hassan (a.s.) and Imam Hussein (a.s.) in his famous book «Seeratul-Halabia». But the Ahlul Bayt school has never narrated the inadmissible charges of the Caliphate school which has been examined under the discussion «The second cause of diviation» and has appeared in the books of the Caliphate school.

Is it true that the Holy Prophet was really like what has been described in the reliable books of the Caliphate school!?

Did the Holy Prophet really curse the believers!?! imprecated them! harmed them! and would then ask God to convert his curse into a mercy and blessing for the accused one!?

Was the Holy Prophet as such!?

And should not the Holy Prophet really be like what has been narrated in the school of Ahlul Bayt: that he was soft, good-natured and tolerant in social connection and relationship. Nothing would anger him and he would not lose his temper. He would not speak anything but the truth and was not the one to curse or find fault.

He would never say anything to anyone which he himself abominated let along the matter that he cursed the believers for no particular reason.

Is this true that the Holy Prophet used to urinate in a standing position and would ask someone to stand behind him (as mentioned in the Caliphate school) or is it that he never (even) used to stretch his legs before anyone? (just as mentioned in the school of Ahlul Bayt)

Is it true that music used to be played in the presence of the Holy Prophet and that he used to see dancing (as mentioned in the Caliphate school) or is this true that he would not sit nor stand but with the remembrance of Allah? (just as the same has come down in the books of the Ahlul Bayt school of thought).

Why is it that the Muslims do not acquire all their Islamic knowledge from Ahlul Bayt so that these differences are done away with and the true unity of the Muslims and their cling to the rope of Allah is achieved in its true sense!?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him." (Holy Quran, 12: 108)**

- [1.](#) Bukhari – Book of Salat, Chapter – (1:809 ما جاء في القبلة), Printed in 1313 A.H. Also the interpretation of the first verse in the same book 6:20; Tirmidhi 5:206 Egyptian print and Nesa'ee 2:323. (باب الاشرية)
- [2.](#) 'Fathul – Baari' 2:51 and 'Omdatul–Qaari' 4: 144
- [3.](#) Refer to 'Omdatul–Qaari' 4: 144
- [4.](#) 'Fathul–Baari' 2:51
- [5.](#) Tarikh al–Khulafa – Suyuti 122 Cairo print – 1992 – in the section of 'Omar's Agreement'.
- [6.](#) Tarikh–e–Ibn Asaker 13: 1,8,10.
- [7.](#) Tarikh–e–Madinat–ul–Dameshq – Ibn Asaker 13:7,8 & 9.
- [8.](#) Ibn – Asaker 13:8 & 10.

9. Ibn-Asaker 13: \* & 10.
10. Tarikh-e-Khulafa – Suyuti: 122 Chapter of Omar's Agreement.
11. Tarikh-e-Ibn Asaker 13: 11
12. Tarikh-e-Ibn Asaker 10: 11
13. Tarikh-e-Ibn Asaker 110
14. Tarikh-e-Ibn Asaker 11 and Sunan of Tirmidhi – chapter of 'Manaqib' of Omar.
15. 'Musnad' of Ahmad 4:246
16. Sahih Bukhari 1:37 [باب البول عند صاحبه] and 2:48 [باب البول عند سبابة قوم]; Ibn- Maaja 305, 306; Al-Daarami 1:171; Sahih Muslim – Book of cleanliness – 73; Musnad of Ahmad 5:394, 402; Nesa'ee [باب الرخصة في البول قائما من كتاب الطهار]; Sunan of Abu Dawoud – Book of cleanliness 1:7 and Sunan of Tirmidhi 1:30
17. Sahih Bukhari 1:37 [باب البول عند صاحبه] and 2:48 [باب البول عند سبابة قوم]; Ibn- Maaja 305, 306; Al-Daarami 1:171; Sahih Muslim – Book of cleanliness – 73; Musnad of Ahmad 5:394, 402; Nesa'ee [باب الرخصة في البول قائما من كتاب الطهار]; Sunan of Abu Dawoud – Book of cleanliness 1:7 and Sunan of Tirmidhi 1:30
18. Sahih Bukhari 1:37 [باب البول عند صاحبه] and 2:48 [باب البول عند سبابة قوم]; Ibn- Maaja 305, 306; Al-Daarami 1:171; Sahih Muslim – Book of cleanliness – 73; Musnad of Ahmad 5:394, 402; Nesa'ee [باب الرخصة في البول قائما من كتاب الطهار]; Sunan of Abu Dawoud – Book of cleanliness 1:7 and Sunan of Tirmidhi 1:30
19. Baldah is a land outside Mecca tying to the western side of the city.
20. Al-Bukhari-Book of sacrifices: 72 [Arabic text] 3:206, 207, and the Book of 'Manaqib' (virtues) of Ansars: 2:210 chapter 24. and Musnad of Ahmad 2:69,89,127
21. Musnad of Ahmad 1: 189/1648 and Majamuz-Zawa'ed 9:417
22. Taqreeb al-Tahzeeb 1:435
23. Al-Mahbar: 175 and Ibn-Hashim 1:232 print – Ibrahim al-Abyari, Masoudi and Muruj az-Zahab 1:84 print Asad Dagher and Bulugh al-Arab 3:252
24. Mufradat al-Quran-article of نصب; Al-Mesbah al-Munir Mukhtar al-Sihah and Qamous al-Muheet – same article.
25. Sahih Muslim 1:133 – Egyptian print Ibn-Maajah 1:501/1573 – almost similar to the contents of the previous tradition.
26. Abu Dawoud – Book of Sunnah. Chapter of 'Necessity of Sunnah'. 4:200, Ibn-Maajah 1:15–16/42 Darami 1:44 – chapter of 'Submission to Sunnah'; Tirmidhi 5:44/2676 and Musnad of Ahmad 4: 126
27. And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected. (Holy Quran, 23: 12– 16)
- وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ . ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ . ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ . ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ . ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ
28. ibid
29. (Holy Quran, 23: 14)
30. Muhammad-ibn-Seerin says: I asked from Ubaidah the meaning of the verse: [يُدْنِينَ عَلَيْهِنَّ مِنْ جِلْبَابٍ] and he gave a practical reply. He put over his head a covering which he had with himself and concealed his entire head with it down to the eye-brows. He covered himself in such a manner leaving only one opening on the left side.
31. In our very first review of the 'occasion of revelation' of Sura Tahrim we found thirty-seven traditions which had mentioned the names of these two women and all of these traditions can be found in the exegesis of the said Sura in «Durrul-Mansur» of Suyuti.
32. Refer to the enegesis of the Sura in «Durrul-Mansur» of Suyuti.
33. Sunan' of Abu Dawoud – Book of 3:325 First chapter and Sunan' of Tirmidhi – exegesis of Sura Maidah.
34. Exegis of Tabari 2:211
35. «Al-Mustatraf-fi-kulle-fun-mustatraf» 2:26 Author – Muhammad-ibn- Ahmad Abshiyi (850 A.H.)
36. Exegesis (of Quran) of Qurtabi 5:200
37. Mustadrak as-Sahihain – Hakim Naishabouri 2:307

38. 'Book of Cleanliness' from: Sunan Nesa'ee 1:26; Tirmidhi 8th chapter and Ibn-Maaja 14th chapter. 'Musnad' of Ahmad 6:192, 213.
39. Sunan Nesa'ee – Book of Cleanliness 1:17–18
40. Sunan Nesa'ee – book of cleanliness, 'Musnad-Ahmad-ibn-Hanbal 3:443 and 4:224,237; Sunan – Abu Dawoud – chapter of cleanliness and Tirmidhi chapters of cleanliness – chapter 16.
41. Sunan Tirmidhi – book of cleanliness, chapter 16; Sunan Ibn-Maaja chapter 23 and Musnad of Ahmad 4:396,399 and 413
42. 'Sunan' of Ibn-Maaja – book of cleanliness, chapter (41) [1:112 [في البيول قائما] and Tirmidhi, chapter 8.
43. 'Sunan' of Ibn-Maaja – book of cleanliness, chapter 14.
44. 'Sunan' of Ibn-Maaja – book of cleanliness, chapter 14.
45. 'Muta' of Malik – book of cleanliness, chapter 14.
46. 'Fath-ul-Baari' 1:443, Irshad-us-Saari 1:277 and Shar-ul-Nuwia 3:165.
47. 'Khutba-e-Qasea' (Sermon of disparagement) No. 192 Nahjul- Balagha Research by Subhi Saleh: 300 and commentary of Abdah 1, 182.
48. Sayed Hashim Al-Bahrani: Huliya-ul-Abrar 1:18 Printed in Qum.
49. Akmaluddin or Kamaluddin: 104, Bihar-ul-Anwar 15:144 and Min-la- Yahzarul-Faqih – Chapter on Anecdotes.
50. In the holy Quran, two types of Imams (leaders) have been introduced (I) the divine selected one (II) an Imam who invites towards the fire.
51. Taurah – Book two, Samuel – Chapter 11.
52. Tabari –1:1460 – 1462
53. 'Ijtihad' (independent judgement) in the race or 'Nas' (text)
54. Sunan Baihaqi 7:206, Badayat-ul-Mujtahid 1:346, Zaad-ul-Ma'ad 2:205, Al-Mughni Labin – Qadama 7:527, Al-Muhli Labin – Hazama 7:107 and Ibn-Abid Hadeed 3:167 First edition.
55. Sahih Bukhari 1:190, Sunan Nesa'ee 2:15 For other sources refer to Preface of Mer'at-ul Uqool 1:232
56. Sahih Muslim 8851145
57. Ibn Zubain attributed blindness to Ibn-Abbas because he had become blind during the final stages of his life.
58. Zaad al-Ma'ad 1:248; Az-zawa'ed – Samania 1:330/1108 and Al- Musannaf from Ibn-Abi Shuaiba.
59. 'Musnad' of Ahmad 1:252 and Zaad-ul-Ma'ad 1:257 [باب ما جاء في المتعة من خلاف]
60. 'Musnad' of Ahmad 1:337 and Zaad-ul-Ma'ad 1:257
61. Refer to preface of Mera'at-ul-Uqool 1:76–99
62. Same book 1:27–42
63. Like the tradition: [إقتدوا بالذين بعدي أبي بكر و عمر] Musnad of Ahmad 5:382, 385, 399 and 402 Tirmidhi 5:609/3669 and Ibn-Maaja 1:37/97
64. Preface of the book 'Al-Estia'ab' and 'Asad-ul-Ghaba'
65. 'Sunan' of Abu Dawoud 5:209; Aqd'ul-Fareed 5:52 and Murooj-uz- Zahab 3:147
66. Al-Aqd-ul-Farid 5:51
67. Incident (89) in Tarikh-e-Tabari 5:67; Ibn-Athir 4:205 and Ibn-Kathir 9:76
68. Ibn-Kathir 10:8
69. Sahih Muslim [6:21 باب الأمر بلزوم الجماعة]
70. Sahih Muslim [6:20,21 باب الأمر بلزوم الجماعة]
71. Sahih Muslim [6:20,21 باب الأمر بلزوم الجماعة]
72. Sahih Muslim [6:20,21 باب الأمر بلزوم الجماعة]
73. Shar-e-Nuwi of 'Sahih Muslim' 12:229
74. Shar-e-Nuwi of 'Sahih Muslim' 12:229
75. Abul-Qasim Ishaq-ibn-Muhammad Hakim Samarqandi [Arabic text] – Translation on the commands of Amir Nuh Saamani in the year 370 A.H. by the endeavour of Abdul-Hai Habibi – Tehran, 1969.
76. Masoudi: 'Murawwij'-az-Zahab' 3:71 – 72; Beirut Print
77. Yakubi: 2:251 – 252 – Beirut Print 1990

- [78.](#) Yakubi: 2:251–252 – Beirut Print 1990
- [79.](#) Tarikh–e–al Khamees 2:303 and Tarikh–e–al Khulafa 209.
- [80.](#) summary of 'History of Islam' – Zahabi 3:114 Ibn–Kathir 8:329 and Tabari 2:844–845 and History of the Caliphs (Tarikh–e–Khulafa) 212.
- [81.](#) History of Islam – Zahabi 3:114
- [82.](#) Tarikh–e–al Khamees 2:305
- [83.](#) Tarikh–e–Ibn–Kathir 8:332
- [84.](#) Ibn–Zubair was an apostate poet for the Quraish during the period of ignorance and has recited the afore–mentioned poem with regards to the Muslim martyrs of the battle of Uhud and expressed a feeling of satisfaction from those killed in the battle of Badr.
- [85.](#) Condensation from the following references: Tabari 7:11–14, event of the year 72 A.H.; Ibn–Athir 4:47–49, 146; Ibn–Kathir 8:220–225; Tarikh–e–Yaqubi 2:251–252; Muwwarij–az Zahab 3:71; At–Tanbiyah–wal–Eshraf: 264; Futouh A'asam 5:300; Al–Aqdul–Farid 4:390; Tarikh–Islam Zuhbi 2:357 and its detached account in Summary of Mera'at–ul–Uqool 2:336–344.
- [86.](#) During the reign of the caliphs, they used to brand the neck and hands of Hajjaj with leaden seal in order to show that that animal was belonging to the Government. Branding the companions or their hands (too) was to reveal that they were the special property of the Government.
- [87.](#) Tabari: 7:206 – event of the year 74 A.H.; Ibn Athir 4:139 and Yaqubi 2:272.
- [88.](#) Zuhbi – History of Islam 3:18–19 – First edition
- [89.](#) This book has been translated into Arabic under the title: [العقيدة و الشريعة في الاسلام] and a part of it too has unfortunately been translated into Persian.
- [90.](#) Basa'er–ul–Dareja'at: 301 – Muhammad Hassan Safaar
- [91.](#) Usul Kafi 1:53 – Research of Ali Akbar Ghaffari.
- [92.](#) Sahih Muslim – Chapter of «Virtue of the Companions» – 36/37 and 'Musnad' of Ahmad 4:366
- [93.](#) Hind–ibn–Abu Halah who was the son Of Khadijah from her first husband before her marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humorous poem. It was for this reason that Imam Hassan (a.s.) was fond of his sayings. Refer to 'Makarem–ul– Akhtag' of–Tabarsi: 11–23.
- [94.](#) Makarem–al Akhlaq Tabarsi 11:23

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