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# Discourse 5: Analysis Of Individual And Social Liberties

# **Dealing With Youth**

#### A) Dealing With Zaid Bin Muawiyah Qashari

Historical records show that the Caliph did not pay least regard to request of a Muslim youth. For instance, the youth was fond of a particular camel and thus another camel was presented by his people as Zakat. But the Caliph's men insisted that the former be given in Zakat.

We present here a historical document that indicates how the feelings of a youth were crushed in Abu Bakr's rule:

"In Yemen, Abu Bakr's agent was collecting Zakat when his choice fell on an infant camel, which belonged to a youth. The youth requested him to take another instead because it was his favorite.

The agent rejected the request.

The youth approached the chief of tribe3 who mediated and recommended but the agent refused.

The chief of tribe went to the herd of camels collected from people against Zakat. He took that infant camel from the herd and gave it to the youth, its owner.

The agent reported the matter to Abu Bakr and Abu Bakr immediately sent troops there.

The people rioted and the tribes of Yemen rose to fight against them.

When the people of Daba became aware of the fighting of Kinda tribe they too rioted and expelled Abu

Bakr's agent from their town.

Abu Bakr wrote to the commander of the army to go there and fight them.

He went there, surrounded them and caused for them great many difficulties.

People approached Abu Bakr's agent and offered peace to him saying they would pay whatever tax was incumbent upon them.

4

The agent said: I don't accept unless you admit that we are on the right and you are wrong. Our killed ones are in heaven and yours in hell. You must accept our decision.

They had no way but to accept. Then the agent ordered them to leave their weapons and go out of their native town which also they did.

In the meantime, the soldiers entered the town. One by one cut the throats of the elders. Womenfolk and children were made captives and their property was seized. Then they went to Abu Bakr with the captives and spoils.

After this, they went ahead with their tyranny, attacked Kinda and cut the throats of dignitaries and others were dispatched to Medina.

Such and similar cases abound during the period of Abu Bakr."5

The details of the incident are:

"Abu Bakr wrote to Ziyad bin Labeed and Muhajireen of Bani Umayyah Makhzumi to come together and obtain people's acknowledgement to his Caliphate. If any refused to give allegiance or pay Zakat, they must fight him – whoever it may be.

Athim says in Futuh:

Ziyad bin Labeed was involved in collecting Zakat from people, some of whom paid willingly and some under force, unwillingly. He was too strict and harsh with people in collecting tax. One day it so happened that a youth, Zaid Ibn Muawiyah Qashari, accidentally saw his camel with the stamp of Zakat over it among the camels which Ziyad bin Labeed had collected from people. The herd was still there and not yet moved to be sent to Abu Bakr. The youth approached Haritha bin Surakha one of the heads of Kinda tribe and said:

O cousin! Ziyad bin Labeed has taken one of my camels and stamped it and kept it among camels of Zakat. I don't mind paying Zakat but I am very much fond of this particular camel. Please talk with Ziyad and ask him to take another instead.

Athim adds: Haritha bin Surakha approached Ziyad bin Labeed and said: If possible, do a favor to this

youth to return his camel and take another instead.

#### Ziyad answered:

This camel in now a part of God's property and also stamped as such. I don't want to substitute it by any other.

#### Haritha said:

We are asking you to do a favor. Do this by way of charity and generosity. It will be better than to do it by force. Ziyad was also enraged by Haritha's statement and he said:

I will not let this camel to go. I'll see who can take it from me.

#### Athim goes on:

Then Haritha went to the herd and spotted the camel, took it out and gave it to the youth and told him: If anyone asks you anything about it, break his nose by the sword. Then, he added:

We obeyed the Prophet of God when he was alive. After his death had any from members of his Household succeeded him we would have obeyed him also. But the son of Abu Qahafa has no obligation on us neither is it incumbent on us to obey him or pay allegiance to him.

#### Athim continues:

When these couplets reached Ziyad bin Labeed dread overtook him: He feared to lose the whole herd of camels he had collected as Zakat. In the darkness of the night, which was a good covering to him, he together with his colleagues fled from Hadhramaut to Medina. Ziyad bin Labeed was driving the herd to surrender them to Abu Bakr. All of a sudden he changed his mind. He sent the camels to Medina with a reliable person and advised the man not to say a word to Abu Bakr about the developments that had taken place. He himself returned to Bani Zahal bin Mawia – a branch of Kinda tribes and reported to them all the events. He also invited them to accept Abu Bakr as Caliph and pay allegiance to him and remain obedient to Abu Bakr. Ziyad went from tribe to tribe among Kinda with this same mission. Wherever he went and extended invitation to obey Abu Bakr, he received a negative answer. They did not entertain him as guests are usually received among Arabs because of his mission.

Disappointed, Ziyad had no alternative but to return to Medina. He met Abu Bakr and reported the matter to him adding a little mischief. He told Abu Bakr that Kinda tribes about to renounce Islam and return to their previous infidelity. So soon they will be Murtads.

Abu Bakr sent an army of four thousand soldiers to Hadhramaut under the command of Ziyad himself.7

Ziyad first attacked Bani Hind – a division of Kinda and defeated them. Then he set out towards another branch named Banu Aqal. Then he attacked the sub-division named Bani Hujar. In this sub-division, he

made a surprise attack. After this, he headed to Bani Jumair. It is not that he went to pay friendly visits. Wherever he went he waged a battle and fought the inhabitants, killed their elders, made their widows and orphans captives. So wherever he went, death and destruction accompanied him. The bloodshed at the hands of Ziyad bin Labeed and cruelties he committed began to be talked of and reached Ashath bin Qais. Ashath bin Qais was very much perturbed and he called for a domestic meeting consisting of his cousins only to decide what should be done. They headed towards Ziyad, met him near the town of Tareem. Fighting started and with it started bloodshed. Ashath bin Qais killed three hundred soldiers of Ziyad and he was defeated. Ziyad found himself nowhere. He fled to the town of Tareem and took refuge there. From there he reported the matter in a letter to his master – Abu Bakr. Abu Bakr saw he held no more cards. So he wrote a letter to Ashath and tried to make peace with him. The messenger while talking to Ashath accused him of apostasy. One of the cousins of Ashath rose, pulled to the sword and brought it down on the head of the messenger who died instantly.

This incident deprived Ashath of his friends. Most of his friends deserted him and fled. Now only two thousand persons remained with Ashath.

Ziyad wrote to Abu Bakr that the messenger has been killed. Abu Bakr said: If they refused to pay Zakat to me or paid less even by a camel's tether from the quantity the Prophet had fixed for them I will wage war against them. Abu Bakr wrote to Akrama bin Abi Jahl asking him to mobilize a group of Meccans and those who obeyed him and to go to Ziyad bin Labeed. Accordingly, Akrama moved towards Ziyad with two thousand mounted men from Quraish and those who had a treaty with him. The inhabitants of Daba got the intelligence of Akrama's arrival in the town of Ma'arab. They became angry by this and made a plan to engage Akrama in some occupation or other and not to let him go and attack their cousins from Kinda tribe and other than Kinda. They had expelled Hudhaifah bin Mehsin – the agent of Abu Bakr for reporting the revolt of Daba people to Abu Bakr. This development enraged Abu Bakr who wrote to Akrama: I had instructed you in my previous letter to move towards Hadhramaut. But now upon receipt of this letter please change your route and go to Daba. Deal with the inhabitants as they deserve. Do not be in the least careless in carrying out the mission, which is the theme of this letter. Upon completion of the task arrest the people and send them to me. Afterwards you go to Ziyad bin Labeed. I hope that God will conquer the land of Hadhramaut at your hands."8

"Akrama, son of Abu Jahl, acted according to the contents of the letter, moved towards Daba9 with a battalion and faced the inhabitants there. A battle ensued. The attacks were lethal and fatally destructive to such an extent that the armed generation of Daba could not stand before the army of Akrama.

The military pursued and killed them wherever they were found and even dragged them out of their hiding places to kill. But the swords of Abu Bakr's army under Akrama's command remained yet thirsty. Altogether one hundred men of Daba were killed in this battle a few could manage to escape to neighboring towns or remote lands for their life. 10 Some seeing no hope to be safe from those dreadful swords, which were tempered in revenge, surrendered to Akrama.

Akrama's soldiers killed the elders, commanders and heads of Daba people. The folks that became captive were three hundred in number; among them were warriors, children and women. They were sent to Abu Bakr.

Abu Bakr wanted to kill the men and distribute among Muslims the children and women. But Umar did not allow 11..."12

What all these tyrannies and atrocities, in addition to bloodshed on a wide scale, were for? It started from a baby camel!!!

Why should Abu Bakr's agent behave in such a harsh, impolite and inhumane way with them? Had he shown least leniency to that youth no one would have been killed. Had he given that camel back to the youth who had promised to substitute it by another, what wrong would have been there in it?

Was it such a serious matter that it had to be responded with military attacks and bloodshed of hundreds of Muslims?!!

"While the Prophet had ordered his agents and officials to be mild and polite with the people and strictly enjoined them to not show any inconsideration to values of brotherhood, humanity and morals. The way Abu Bakr handled this and several such cases had, indeed, enraged the magnanimous soul of Prophet. For instance, when the Prophet sent Maaz bin Jabal to Yemen he instructed him as follows:

"Maaz! You are going to the people of the book – Jews and Christians. They do not deny God and His religion. You only invite them to oneness of God and prophethood of Muhammad. If they comply you inform them that God had made five times prayers incumbent on Muslims. If they accept this, you make them aware of Zakat which God has made incumbent on the rich and wealthy people to benefit of needy and poor ones. If they accept this, you do not take what is dear to them under pretext of Zakat.

Do fear the curse of a victim and an oppressed one. God swiftly complies with the curse of victims.

This tradition is mentioned in reliable sources such as Sahih of Bukhari, Abu Dawood, Tirmidhi, Nasai, Ibn Majah, Darimi, Malik and Ibn Hanbal.

Ibn Hajar in Fath al-Bari writes about things which were dear to the people and must not be taken in Zakat from them. The Prophet means anything which is good or worthy and which is dear to its owner must not be snatched from him. The real philosophy of Zakat is (a) help to needy ones, (b) providing satisfaction to wealthy people that their property is blessed by God because of the share they have given in Zakat to poor. Therefore, in no way a Zakat payer should be wounded in his thoughts, feelings and conjectures. If so, it will disturb the system.

In commenting on the Prophet's warning: Do fear the curse of a victim he says: The Prophet means to prohibit torture and harassment of people. He warns us to not do things, which could become a cause for a victim to curse us.

Thus, was the instruction of Prophet was with regard to Zakat and the way it should be collected from people. Now the reader himself can see and judge how Abu Bakr acted in this suspect. He acted exactly opposite to Prophet's teachings and instructions and did so under the claim of being the Caliph of God's Prophet. The Prophet took Zakat and distributed it among the poor and needy people. But Abu Bakr collected Zakat through his agents and sent it to wealthy personalities of Quraish. The needy ones had no share in it. So there is obvious contrast between what they did and what the Prophet had taught to do or himself used to do. They went against Prophet's teachings, took from people things they held dear. They took by force while the Prophet was against it. They did not heed their requests and petitions. For the sake of a baby camel, they waged bloody battles that enveloped several tribes..."13

When they realized that what they had done was wrong they gave it a covering by accusing them falsely of apostasy.

Following are sources of traditions of Prophet on Zakat with regard to the command that things dear to owners must not be taken:

1 - Sahih Bukhari, Chapter: Charities, Vol. 1, Pg. 181

2 - Ibid. Chapter: Costly things, Vol. 1, Pg. 176

3 - Fath al-Bari, Vol. 4, Pg. 65-97

4 - Musnad Ahmad, Vol. 1, Pg. 233

5 – Sunan Punch Guneh: Tirmidhi, Nasai, Ibn Majah, Darimi and Muwatta Malik, Chapter of the Regulations of Zakat."14

Inspite of these historical documents can it be accepted that:

"This staunch stand and strong determination of Abu Bakr was the right and faith he obtained directly from fountains of bounty of prophethood. This enabled him to attain the position of Siddiq Akbar (The great true one)."!15

"The stand of Abu Bakr Siddiq arose from that foundation. His insistence on truth and his endeavor to avoid giving least allowance or distinction to any is also based on his ardent faith."! 16

"If we ponder a little how deep his statesmanship was and how wise his policies that he repelled every riot and suppressed every revolt and brought under control the whole peninsula of Arabia overcoming the political corruption; we are compelled to feel so lowly before this great man in respect and awe."! 17

# B) Behavior With Nasr Bin Hajjaj

There is a historical document, which says that the Second Caliph expelled a youth to Basrah because

he was much attractive and handsome. He had no other sin. He did not allow him to return as long as he was alive.

"Abdullah bin Buraid says: Umar used to go out into the town at night. One night he saw a house that its door was closed but from inside came a female voice that was singing:...18

...the next day he [the Caliph] called for Nasr bin Hajjaj.

When he came the Caliph saw that he was young, handsome and exceptionally charming.

Umar ordered to shave his head from the front and when it was done, the forehead became more prominent and it enhanced his elegance.

The Caliph said: Go and shave the rest of your head.

When he did so he became still more beautiful.

Umar said: O, son of Hajjaj! You should not live in the town I live.

Then he expelled him to Basrah19

Nasr remained in Basrah for a long time. He wrote a letter to Umar with a few verses.

He criticized Umar as to what his sin was that he were expelled. You presumed about me wrongly. You deprived me of my right to live in my native town. Finally, he ended the letter with a request to let him return. Umar received the letter and after reading said:

He should not come back as long as I am alive."20

# **Sacrifices of Limitations**

Although much is claimed about individual and social liberties during this period, such as:

"In the days of Umar's Caliphate, one day a woman met him in the streets of Medina. She started to advise him about running the government. Umar continued listening to her in a most respectable and humble manner. Then he promised her with gratitude to act upon her advice."!21

"See the liberty: A woman advises and criticizes the Caliph, the powerful one of his time, Umar too stops on the street, listens to her without showing any uneasiness and even says: you are right while I wrong."22

But records show something else.

#### A) Ibn Abbas

"The roughness of Umar reached to the extent that Ibn Abbas could not dare to mention a religious rule about his inheritance:

Umar died. Now Ibn Abbas could make the demand. He was criticized why he did not say during the time of Umar. Ibn Abbas answered: By

God, I was afraid of him."23

"Ibn Abbas says: There was a thing. I waited for two years to ask about it. The thing that withheld me was the fear of Umar.24"25

## **B) Abu Ayyub**

"Abu Ayyub Ansaari did not dare to act on the traditions of Prophet. Umar used to abuse, scold and beat anyone who acted according to traditions of the Prophet."26

## C) Slave Of Zubair Bin Awwam

"Once after Asr prayer a slave of Zubair stood to pray. At the same moment, he became aware that Umar was coming towards him with his cane27 so he fled from there at once." 28

## D) Sabeegh Bin Isal

"Sabeegh bin Isal Tameemi29 was a dignitary and chief of tribe. He was very fond to learn and understand the meanings of Quran. Therefore he traveled to various towns where companions of Prophet lived such as Kufa, Basrah, Damascus, Humis, Iskandaria and he ask them meanings of Quranic verses.

Amr Aas wrote to Umar that there was a man who asked about the commentary of Quran.

Umar told him to send him to Medina.

So he was dispatched to Medina. He came to the Caliph and had not yet seated when Umar asked him: What is the meaning of: Wazzariyat zarwan?

Umar said: You are that same one! Come here! Then with the branch of dates 30 hit him on his head a hundred times.

The man said: What was in my head has now gone. Then Umar ordered him to be imprisoned.

When he arose his clothes were smeared with blood.

When he recovered, Umar ordered him to be brought again.

This time he beat him a hundred times at the waist so that it was badly bruised. Then he told them to throw him into the prison.

After that the man was brought before Umar for the third time. The man said: If you want to kill me, kill without any hindrance. Relieve me.

Umar expelled him to Basrah. He wrote a letter to the governor of Basrah, Abu Moosa Ashari, to see no one contacted him. He must be boycotted.

This man used to go to congregation prayers. But nobody talked to him. After a long time he approached Abu Moosa and asked him to recommend to Umar using his good offices. Abu Moosa wrote to Umar that the man had repented, could he please forgive him? Umar accepted. Then people began to interact with him.

It is mentioned that the man was one of the dignitaries. But after this incident he lost his station."31

"The punishment of Sabeegh was so serious and harsh that it rang the bell of danger to all.

A man asked Ibn Abbas the meaning of a Quranic verse and Ibn Abbas explained it to him.

The man repeated his question again and again. Ibn Abbas got tired and said:

Your case is like that of Sabeegh whom Umar had beaten up.

Why do you want the same treatment?

Umar got intelligence and he beat up the man such that his back bled."32

"And it is also mentioned that: A man approached Umar and asked the meaning of a Quranic verse.

Umar hit him with a cane he was carrying so that his turban fell down..."33

"Abdur Rahman bin Yazeed narrates: A man asked Umar the meaning of a particular word of Quran. Umar ran after him with a lash in hand."34

"It is also narrated that: A man came to Umar and told him that he knew the most difficult part of Quran.

Umar lashed his head and said: What business do you have with Quran?"35

### **E) Narrators Of Traditions**

"Abu Huraira says: In the days of Umar, there was no one who could narrate any saying of Prophet but that it was certain that his back would bleed."36

From the above preceding instances one can understand to what extent liberties existed in the time of Umar. Neither religious laws nor Quran or traditions were allowed to be mentioned.

# **Roughness and Extremism**

Here are a few cases of roughness of the Caliph taken from historical annals:

A) "He was the first to always carry a cane."37

B) "Ibn Shubbeh narrates that a man told Umar:

People are angry with you. People are angry with you. People hate you!

Umar asked: Why?

The man replied: Because of your tongue and your cane."38

On the other hand it is claimed that:

"No one was unhappy in his rule. All were pleased, happy and satisfied. They had trust in his justice."39

"When Uthman announced that he would act according to the Book of God, Sunnah of Prophet and method of Abu Bakr and Umar, people rejoiced because they were fond of the God-pleasing programs40 of the two preceding Caliphs."!41

On the whole it can be said:

"The spiritual personality of the Caliph had a great influence in his executive activities and political job. He was of short temper42 and from viewpoint of his thoughts, he was an extremist."43

C) "He viewed Islam only from a harsh and merciless angle. This was the reason that Jabla bin Aiham, one of the kings of Syria who had committed a mistake, fled from Mecca to Syria and renounced Islam."44

"The story was: Five hundred riders from tribes of Akka and Jafna entered Medina. Their complexion was Arabic. Their dress was woven with threads of gold and silver. Jibla (an Arab speaking the Ghasani language of Jordan) was leading them. His mother, Maria wore a costly crown inlaid with jewels. They all became Muslims. Muslims rejoiced their conversion because of the long following they had. Jibla went with his followers in the company of the Caliph to Hajj. While King Jibla was going round Kaaba according to the rules of Hajj a man of Fuzara tribe stepped on the cloth the king had wrapped around himself; so it became loose and rolled down. Jibla slapped the man who complained to Umar and Umar called for Jibla. He ordered the victim to slap Jibla or that Jibla should obtain the man's forgiveness and satisfy him.

Umar made the case so hard that Jibla dispaired from satisfying Umar and the complainant.

Jibla fled in the night with his followers and associates and landed in Constantine. The harsh and rough behavior of Umar made him scornful to Islam, so all of them became Christians again.

Hercules, the emperor of Rome, received them with great honor and distinction, accorded them a grand welcome and provided every facility and pleasure to them.

Inspite of this, Jibla used to cry and lament for having had lost and given up the faith of Islam."45

It seems Umar had forgotten the recommendation of Zaid bin Thabit with regard to Ubadah bin Samit. So Umar's obstinacy towards Jibla was like one he showed to Amr Aas and his son. He did so to crush their personality.

Ibn Abi al-Hadeed compares Imam Ali ('a) with all Caliphs thus:

"The three Caliphs who preceded, acted according to the dictates of their personal interests and in accordance with their hidden proclivities. They did not pay regard whether it was in accordance with laws of Islam or not.

There is no doubt that one who acts as he desires becomes distant from faith. He cannot perform what goes against his desire though it could be in line with religion. As a result, there cannot be discipline in him and no coherence in his actions."46

Allamah Ja'far Murtadha based on the above analysis, writes about the stand of Umar against Egyptians and his reply to his critics in the same atmosphere.

D) Some came from Egypt to investigate with Umar for his not acting in some cases according to Quran. Umar maintained that he had acted according to his personal interpretation of Quran. Then he asked them:

"Do people of Medina know for what you have come here? They said: No.

Umar said: Had they known the reason of your coming I would have punished you so much that it could be a lesson for others."47

E) So can it be believed that a woman advised him and he listened to her patiently? The records say:

## **Roughness Of Umar Was A Block To Criticize Him**

"Ayesha, daughter of Uthman, says that Umar was a harsh and rough man. Therefore no one dared to criticize him." 48

Umar was harsher to ladies

"Women were terrified with Umar because he was harsher towards them."49

For example:

1 – "Abdul Razzaq Sanani says: Ibrahim Nakhai narrates that Umar used to roam in the rows of women. Once he smelt perfume from the lines of women. He declared: If I knew which of you has applied this perfume I would have done such and such.

The woman who had used the perfume urinated out of fear."50

2 - "Umar's face was so dreadful that a pregnant woman saw him and miscarried."51

The incident occurred at a time when Umar summoned the woman to court. The woman was terrified and she miscarried.

While it is said in his praise:

"He was the first leader of the people and a democratic one in Islam."52

Historical records show:

3 – "The harsh behavior raised the objection of people. They approached Abdur Rahman bin Auf to talk to Umar in this respect and to tell him that daughters in home fear him. Umar said in reply:

People must be dealt with in only this way. Else, they cannot be reformed. If I don't do thus they will take off my dress from my body.53

He himself had acknowledged that people were terrified of him.54

In fact, this behavior prevented people to oppose him in any matter.55"56

- 1. His name was Ziyad bin Labeed; he was among those who besieged the house of His Eminence, Ali and Fatima ('a) (Tarikh Tabari, Vol. 2, Pgs. 443–444).
- 2. Zakat.
- 3. His name was Haritha bin Suraqa.
- 4. It is surprising that inspite of this historical proof it is claimed that: "Before military campaign Hazrat Abu Bakr started a peaceful campaign." (Fareedoon Islamniya: Ashra-e-Mubashira, Pg. 35).
- 5. Allamah Sayyid Murtadha Al-Askari: Naqsh-e-Aaimma Dar Ahya-e-Deen (Role of Imams in the Revival of Religion, Vol. 14, Pgs. 40-41 & Saqifah (Study about the formation of government after the passing away of the Holy Prophet), Edited by Mahdi Dashti, Pgs. 68-69; quoting from: Al-Futuh, Vol. 1, Pgs. 49-61. The details of this incident can be seen in his book Abdullah bin Saba, Vol. 1, Pgs. 175-237 & Vol. 2, Pgs. 51-77.
- <u>6.</u> From this it can be surmised that Ziyad did not invite these tribes to accept Islam because they were already Muslims and they accepted the commands of Prayer and Zakat. It was only that they rejected Abu Bakr's Caliphate and refused to pay Zakat to him.
- 7. Allamah Sayyid Murtadha Al-Askari: Abdullah Ibn Saba Wa Deegar Afsaane (Abdullah Bin Saba and other legends), Vol. 2, Pgs. 218-223.
- 8. Allamah Sayyid Murtadha Al-Askari: Abdullah Ibn Saba Wa Deegar Afsaane (Abdullah Bin Saba and other legends),

Vol. 2, Pgs. 224-229.

- 9. This incident alone is sufficient to prove that the people of Oman and Mohra were wrongly accused of apostasy.
- 10. In the text of the document, the word of Muslims is used so that the opposite group could be posed to be of apostates.
- 11. Because on one hand tribal prejudice did not permit him this and on the other hand Ashath bin Qais Kindi was his staunch supporter.
- 12. Ibid. Vol. 2, Pg. 69.
- 13. Allamah Sayyid Murtadha Al-Askari: Abdullah Ibn Saba Wa Deegar Afsaane (Abdullah Bin Saba and other legends), Vol. 2, Pgs. 236–237.
- 14. Ibid. Vol. 2, Pg. 250.
- 15. Sayyid Abul Hasan Nadwi (Translation Muhammad Qasim Qasimi): Yaqeen Mardaan-e-Khuda (3rd Edition 1381), Pg. 36.
- 16. Salah Abdul Fattah al-Khalidi (Translated by Abdul Aziz Sulaimi): Khulafa-e-Raashideen Az Khilafat Taa Shahadat (1st Edition 1382), Pg. 80.
- 17. Sayyid Abdur Raheem Khateeb: Shaykhain (6th Edition 1382), Pg. 52.
- 18. In couplets composed by him he had expressed love for a young man called Nasr bin Hajjaj.
- 19. Umar issued same order for the cousin of Nasr bin Hajjaj. (Refer: Tabaqat Ibn Saad, Vol. 3, Pg. 385).
- 20. Sayyid Abdul Husayn Sharafuddin: Ijtihaad Dar Maqabil-e-Nass (Translated by Ali Dawani), Pgs. 355-356; quoting from: Sharh Nahjul Balagha, Ibn Abil Hadeed, Vol. 3, Pg. 122.
- 21. Kamaal Ruhani: Article quoted in Nida-e-Islam Magazine, Issue No. 8, (7000 copies), Winter 80, Pg. 58.
- 22. Ibid. Article quoted in Nida-e-Islam Magazine, Issue No. 8, Winter 80, Pg. 59.
- 23. Quoted from: Al-Mahalli, Vol. 8, Pgs. 279-280; Kanzul Ummal, Vol. 11, Pg. 28.
- 24. Quoted from: Tarikh Umar bin Khattab, Pg. 126.
- 25. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pg. 110.
- <u>26.</u> Allamah Ja'far Murtadha Amili: Tahlili Az Zindagi-e-Siyasi Imam Hasan Mujtaba ('a), Pg. 124; quoting from: Al-Musannaf, Vol. 2, Pg. 433.
- 27. Rasool Ja'faryan: Tarikh Khulafa, Pg. 66; guoting from: Al-Marifah wat Tarikh, Vol. 1, Pgs. 364-365.
- 28. Refer: Ahmad al-Kubra: Min Hayat al-Khaleefa, Pg. 375-377.
- 29. Refer: Ahmad al-Kubra: Min Hayat al-Khaleefa, Pg. 375-377.
- 30. A broom.
- 31. Allamah Sayyid Murtadha Al-Askari: Naqsh-e-Aaimma Dar Ahya-e-Deen (Role of Imams in the Revival of Religion,
- Vol. 14, Pgs. 50–51; quoting from: Sunan Darimi, Vol. 1, Pgs. 54–55; Tafseer Ibn Kathir, Vol. 4, Pg. 232; Itqan Suyuti, Vol. 2, Pg. 4; Tafseer Qurtubi, Vol. 18, Pg. 29.
- 32. Ustad Ali Koorani: Tadween-e-Quran, Pg. 119; quoting from: Ad-Durre Manthur, Vol. 3, Pg. 161.
- 33. Ibid. quoting from: Sunan Darimi, Vol. 1, Pg. 54.
- 34. Ibid. quoting from: Ad-Durre Manthur, Vol. 6, Pg. 317.
- 35. Ibid. quoting from: Ad-Durre Manthur, Vol. 2, Pg. 227.
- 36. Najah Ata at-Tai: Nazaryaat al-Khaleefatain, Vol. 2, Pg. 477; quoting from: Mukhtasar Tarikh Ibn Asakir, Vol. 3, Pg. 11.
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