

Preface

Respected Readers,

Scholars have compiled books on the subject of Imamate and Caliphate in every age and articles have been written like seasons of a year, one after another.

Shahristani has rightly mentioned in *Al-Milal wan Nahl* that the conflict in Muslim nation (Ummah) regarding the matter of Caliphate exceeds those on any other issue.

I have discussed a lot about issues, which are causes of misfortune of Muslims in my previous books and by the grace of Allah, a group of Muslims has benefited much by these books. One of the reasons of their satisfaction is that I myself followed blind faith for a long period of my life and I was not able to speak out the questions in my mind. Then Almighty Allah showered His mercy on me and took me out of the trap of blind faith and granted me recognition of truth. He eliminated barriers from my path and removed curtains from my eyes, so that I could see the truth.

Therefore it becomes my duty to safeguard this truth as a part of thanksgiving and that I should make maximum use of my pen, tongue and hands in this matter.

Hence this book is written by way of thanksgiving for this bounty. As you have waited for this book for a long time, I thank you for the same. Many people were upset with me for writing this book but those who love justice have always encouraged me in this pursuit.

The people who are angry with me did not even refrain from accusing me of being a foreign agent. But inspite of discouraging conditions, I busied myself in writing and made up my mind that every accusation can be borne, but truth cannot be denied.

The book, *Black Thursday* is a story of a grievous incident that occurred hundreds of years ago. However, the Islamic Ummah (nation) feels the pain of this incident even today and it will continue to do so forever.

You are requested to recollect that horrible incident when the last prophet Muhammad (S) was in the final days of his worldly life. The Prophet appointed Usamah ibn Zaid as the commander of his army and ordered Abu Bakr, Umar, Uthman and other Companions to join the army, but the three delayed the departure of army saying that the Prophet was not keeping well. The mother of faithful, Ayesha, was giving them reports from time to time.

She kept her father informed of every event, because she wanted him to lead the congregational prayer in Medina so that the foundation of his Caliphate may be laid.

The Prophet was in severe pain and when he saw people making a commotion, he inquired about the matter. He was told that Abu Bakr is leading the congregation.

When he heard this, he forgot all his pains and taking support of Imam 'Ali (a) and Abbas, went to the mosque and moved Abu Bakr behind and led the prayer himself.

By leading the prayer himself, the Prophet completely destroyed the foundation of Abu Bakr's Caliphate. The chief of the prophets expressed his anger over delay in the departure of Usamah's army.

A grievous incident occurred during those days in Medina. It was Thursday. The Prophet was in severe pain and the people who had stopped the departure of Usamah's army were present in his house and they visited him during his sickness. Umar was in the forefront of this group.

The Prophet asked for pen and paper, so that he could write something whereby the community may be saved from misguidance after him. He said:

I leave behind among you two heavy things – the book of Allah and my Ahl al-Bayt. If you hold onto them, you would not get deviated after me. The two will not separate from each another till they meet me at the cistern of Kauthar.

Umar disobeyed the Prophet's order, saying that the Book of Allah (Quran) was enough for them. He also said that Muhammad was talking 'rubbish'. The Prophet got angry at this and ordered them to leave the place. The Prophet's order was disobeyed in his life itself. What have been done to his sayings after he passed away?

Umar's statements cannot be proved as good intention or personal exertion (Ijtihad) in any manner.

The description of this incident and justifications by Ahl al-Sunnah scholars are very weak. To prove their weakness, I would like to put forward excerpts from Allamah Sayyid Abdul Husain Sharafuddin's books, *An-Nass wal Ijtihad* and *Al-Murajaat*.

Tradition of Pen and Paper (Qirtaas)

Compilers of traditions and historians have recorded the incident as follows:

Let us start the discussion with Bukhari's version:

Bukhari has narrated through his chain of narrators that Abdullah ibn Masood narrated from Ibn Abbas that the Prophet was in his last moments and many people had gathered in his house at that time.

The Prophet said, "I want to write a will for you so that you will never go astray after me."

Umar said, "The Prophet is affected by pain. We have the Quran with us and the Book of Allah is sufficient for us."

The people objected to Umar. Some of them demanded that pen and paper be given to the Prophet so that he may write the will, which would save people from going astray, while others supported Umar. When the noise increased, the Prophet ordered the people to leave him alone.

Abdullah ibn Masood narrates that Ibn Abbas used to say: The greatest catastrophe was that the people didn't allow the Prophet to write the will by opposing one another and shouting loudly. This tradition is also recorded by Imam Muslim Nishapuri in his *Sahih Muslim* at the end of 'the book of Testaments'.

It is also narrated by Ahmad ibn Hanbal from Ibn Abbas. Apart from this, countless narrators and historians have recorded this incident.

Most narrators considered the words, '*Innan nabiyya layahjuru*' (the Prophet is talking nonsense) offensive and replaced them with '*innan nabiyya qad ghalaba alaihil waj-u*' (the Prophet is overcome by pain) meaning the Prophet is affected by pain. However the fact is that Umar had called the Prophet's words, 'rubbish'.

The narrators who came later on, considered this word offensive and replaced it. Refer to *Kitabus Saqifah*, a book by Abu Bakr Ahmad ibn Abdul Aziz Jauhari which tries to prove this point.

Many people had gathered at the Prophet's house when he was at his death bed. Umar ibn Khattab was one of them. The Prophet ordered that ink and paper be brought to him to enable him to write something for the people that they do not go astray after him.

Upon this, Umar said a few words, which meant the Prophet is affected by pain and 'we have the Quran with us'. 'The Book of Allah is sufficient for us'. The people gathered in the house started opposing each other. Some of them wanted that paper and ink be given to the Prophet while others supported Umar. When the commotion increased, the Prophet ordered everyone to leave the place.

From the words of Jauhari, it is clear that the phrase, 'the Prophet is affected by pain' is an explanation

of the original statement of Umar. The fact is that Umar had rejected the Prophet's words saying that they were 'rubbish'.

Hence we see that when narrators relate this incident along with the word 'rubbish', their sectarian link does not permit them to openly write about the person who called the Prophet's words 'rubbish' and who attacked his mental state.

When they reach this incident, they leave its explanation incomplete, instead of covering every detail.

Bukhari writes in chapter 'Jawaizul Wafd' of section 'Kitabul Jihad was Sair': Ibn Abbas narrated: It was Thursday. Oh! What a bad day it was! Saying this, he broke into tears and cried so much that tears flowed continuously from his eyes. Then he said: This was the day when the Prophet's affliction increased. The Prophet said: Bring paper and pen to me, to enable me to make a will for you that people do not go astray after me.

People started quarreling over this point, which is not acceptable in the Prophet's presence. They said that the Prophet was talking rubbish. The Prophet ordered the people to leave him alone. Before passing away, the Prophet made three wills – first was to banish Polytheists from Arabian Peninsula, secondly, they should continue to send delegations like he did and he (the narrator) had forgotten the third one.

Of course the third forgotten thing was the same, which the Prophet wanted to write in his will, so that people do not go astray after him. It was nothing but the Caliphate of Amirul Momineen, 'Ali (a).

Political conditions forced the narrators to 'forget' this point. Similarly, a Mufti of Hanafi sect, Shaykh Abu Sulaiman Dawood narrates a tradition. This tradition is also recorded by Muslim in *Sahih Muslim* at the end of the 'Book of Testaments' from Saeed ibn Jubair and Ibn Abbas in a different way:

Ibn Abbas said: "It was Thursday. Oh! What a bad day it was!" Then he started to weep and tears flowed on his cheek like a garland of pearls.

After that Ibn Abbas narrates that the Prophet said: "Bring me 'paper and ink' or 'slate and ink' to enable me to make a will so that people do not go astray after me." The people said that the Prophet was talking 'rubbish'. (Refuge of Allah!)¹

If we go through tradition books and analyze this catastrophic incident, we come to know that the first to call the Prophet's words 'rubbish', was Umar. He uttered this sentence first and then his followers supported him.

You have already gone through the words of Ibn Abbas in the first tradition. The people gathered at the house started opposing one another. Some of them demanded that pen and paper be given to the Prophet so that he writes the will, while others supported Umar. It means they also said that the Prophet is talking rubbish.

Tibrani narrates from Umar in another tradition that when the Prophet fell sick he said, “Bring me pen and paper to enable me to write a will so that people will never go astray after me.” The women behind the curtain said, “Don’t you hear what the Prophet is saying?” Umar said, “You are like the women of Prophet Yusuf’s time. When the Prophet falls sick, you rinse your eyes with tears and when he is healthy, you mount upon his head.”

The Prophet said, “Mind it, women are much better than you.”²

We can conclude from this incident that the Companions did not obey the Prophet. If they had done so, they would have been secure from deviation. The Companions should have obeyed the Prophet’s order, not only they disobeyed him, they also gave a harsh reply that ‘the Book of Allah is sufficient for us.’ This reply implies that the Prophet was not at all aware of what status the Book of Allah had for the people. It implies, as if these Companions had better knowledge of its benefits as compared to the Prophet.

They should have stopped here at least and should not have attacked the mental state of the Prophet. They should have avoided saying that the Prophet was talking rubbish. They should not have hurt the Prophet by uttering these words.

The Prophet was in the last moments of his life. Was it good to hurt him in this condition? They bade farewell to him by telling him such hurting words. It was as if they had not gone through the open declaration of the Book of Allah:

«وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا»

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. (59:8)

While accusing the Prophet of talking rubbish they had forgotten this verse of holy Quran:

«إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ. مُطَاعٍ ثَمَّ أَمِينٍ. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ»

Most surely it (the Quran) is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion, one (to be) obeyed, and faithful in trust. And your companion is not gone mad. (81: 19-22)

Didn’t the people, who called words of the Prophet, ‘rubbish’, read this verse?

«إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ. وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ. تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ»

Most surely, it is the Word brought by an honored Apostle, and it is not the word of a poet; little is it that you believe; nor the word of a soothsayer; little is it that you mind. It is a revelation from the Lord of the worlds. (69:40-43)

Didn't the people who rejected the words of the Messenger read this verse?

«وَالنَّجْمِ إِذَا هَوَىٰ. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ. وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ. عَلَّمَهُ شَدِيدُ الْقُوَىٰ»

I swear by the star when it goes down. Your companion does not err, nor does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed, the Lord of Mighty Power has taught him. (53: 1-5)

There are countless such verses in Quran, which clearly imply that the Prophet does not talk nonsense. Apart from this, common sense dictates that it is not possible for the Messenger to talk rubbish.

It is a fact that Companions knew that the Prophet was going to clarify the matter of 'Ali's Caliphate. He was going to pen down all announcements he had made regarding the Caliphate of Imam 'Ali (a). Hence Umar and his followers interrupted the conversation of Allah's Messenger. This is not a product of our imagination. Umar himself confessed thus to Abdullah ibn Abbas.[3](#)

If we ponder over the Prophet's words: "Bring me paper and pen to enable me to write such a will for you that you don't go astray after me," and the tradition of two weighty things (*Thaqalayn*): "I leave behind among you two heavy things. If you hold unto them tightly, you will never go astray – one is the Book of Allah and second is my progeny", the aim of Allah's Messenger becomes clear.

Why didn't the Prophet force the writing of the will?

The Prophet asked for paper and pen at his death bed so that he could give the tradition of two weighty things (*Hadith Thaqalayn*) a written form.

A question arises here as to why the Prophet didn't force the writing of the will without caring for what the people were saying? Why didn't he write the will on any other day from Thursday to the day of his passing away i.e. Monday? Why did he drop the idea?

The correct answer to this is that it was the statement of Umar and his greedy followers, which hurt the Prophet badly. He dropped the idea of writing the will because there was no use of it after hearing such words. If he had written it, it could have led to violence and differences.

If the Prophet had written the will, these people would have said, "This will does not hold any importance, for it was written when the Prophet was talking rubbish."

Would the people who dared to call the Prophet's words 'rubbish' in front of him have accepted the will later on?

If the Prophet had remained firm on his decision and written the will, these people would have tried to prove the will as rubbish through any means. Many books would have been written to prove that it was nonsense. Debates would have been held and all possible means would have been tried to prove the will useless.

That is why the wise Messenger of Allah decided not to write the will, so that people do not get the chance to ridicule his Prophethood.

Also the Messenger of Allah knew that Imam 'Ali (a) and his followers will do as intended in his will, whether it was in written form or not. If he had written the will for those who had opposed, they would not have obeyed it at all.

The Incident of Pen and Paper (Qirtaas) and Interpretations of Ahl al-Sunnah scholars

When Allamah Sayyid Abdul Husain Sharafuddin Amili wrote the exegesis of the tradition of 'Pen and Paper' and sent it to Allamah Shaykh Salim al-Bashari, the Rector of Al-Azhar University, Egypt, the latter replied to him with interpretations and justifications of Ahl al-Sunnah scholars and also his personal observations.

I present his words for the readers here: When the Prophet (S) ordered them to bring an inkpot and a piece of paper, he probably did not mean to write anything. He simply wanted to test their fidelity and obedience.

Of all the Companions who had gathered in the house, Umar al-Farooq alone was blessed with divine guidance and could understand the real purpose behind the Prophet's request. He therefore prohibited them from supplying the Prophet (S) with writing materials and they complied with the prohibition.

This prohibition by Umar al-Farooq should, therefore, be regarded as a favor and one of the special privileges conferred on him by Allah. This is the answer given by some eminent scholars.

But, to be fair, this answer is incompatible with the words of the Prophet, "You will never astray thereafter," which was the condition of the command ("Bring to me writing materials"). In other words, the Prophet was saying, "If you bring to me an Inkpot and a piece of paper and I write for you a document, you will never go astray thereafter."

In view of this, it is obviously incorrect to say that the purpose of his request for writing materials was simply to test his Companions. Words of a prophet, as a rule, must be free from faults, and certainly it was better for them to supply him pen and paper than to refuse it. Moreover, the said answer is open to

objection from other points of view, and they should have offered some other excuse.

What they could say at the most was that his command for bringing writing materials was not a peremptory one which would have been instantly obeyed and which was not open to examination or revision, that he who examined it was guilty of disobedience and insubordination.

On the other hand, it was a suggestion which was open to consultation, for the Companions would often seek from the Prophet (S) explanation or revision of some of his commands, particularly, Umar, who believed himself to be more competent to weigh the pros and cons and to judge the merits and demerits of a command or instruction than others and was blessed with inspiration from Allah, the High.

He wanted to save the Prophet, who was already suffering from pain, from further discomfort that would have resulted from writing the proposed document. Umar, therefore, considered it advisable not to supply the Prophet (S) with an Inkpot and a piece of paper.

Perhaps he was also afraid that the Prophet (S) might write such commands that would be beyond them to obey or comply with and they would, therefore, deserve punishment, because whatever he would write down would be imperative and final and would not leave any scope for examination and interpretation by others.

Perhaps he was also afraid of the hypocrites objecting to the propriety of the document and censuring it, because the Prophet (S) had written it in a state of illness, and this would have created a big scandal. He therefore remarked, "The Book of Allah is sufficient for us," in view of the words of Allah, the Most High:

«مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ»

We have not neglected anything in the Book. (6:38)

And also:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ»

This day have I perfected for you your religion. (5:3)

As if Umar was sure that the nation would not go astray because Allah had perfected for her the faith and had completed His favor on her, so the proposed document was unnecessary!

These are the replies and you can see how unsound they are! The words of Prophet (S): "You will never go astray," indicate that his command for supply of writing materials was a firm, final and compulsory command, not open to examination, revision or consultation.

It is without doubt, an incumbent duty to make all possible efforts for compliance with that which guarantees safety from error and deviation. The Prophet's feeling displeased on their disobeying his command and asking them to get out is a proof that the purpose of his command was its compulsory compliance and not reflection or consultation upon it.

They may ask why the Prophet (S) did not write down the proposed document in spite of the opposition by Companions, if writing thereof was incumbent on him, just as he did not give up the communication of the Divine Message in spite of strong opposition of infidels. In reply to this, I would say that the writing of the document was not incumbent on the Prophet (S).

But it does not mean that it was not incumbent on the Companions to supply him with ink and paper when the Prophet (S) commanded them to do so, especially when he had also explicitly told them that it would save them from deviation forever and lead them to perpetual guidance.

The execution of an order, as a principle, is incumbent on the person or persons ordered to do something, and not on one who issued the order, especially so when the benefit of executing the order is going to accrue solely to the person or persons ordered to do a thing. The point of discussion, therefore, is whether or not it was incumbent on the Companions to supply him with writing material; it was not incumbent on the Prophet to write down the document.

Even if it was incumbent on the Prophet (S), it was no longer binding on him after their refusal to obey and their disparaging remark, "he has talked nonsense." Had he written the document in spite of all this; it would have resulted in nothing but scandal and caused insurrection.

Some others have offered the excuse that Umar failed to understand how the proposed document would save every individual in the nation from deviation and that not a single person would go astray after the writing of the proposed document.

From the words, "You will never go astray," he understood that the entire nation would not go astray and that deviation from the right path would not extend to the nation as a whole after the writing of the document.

He already knew that the entire nation would never go astray and, therefore, he thought that writing the document was unnecessary. He thought that the purpose of the Prophet (S) was only to take further precaution out of his extremely merciful nature and that his command for supply of writing material was not authoritative and obligatory but open to consultation and revision.

It was the urge of his extraordinary mercy and clemency that made him demand writing materials for writing a document for our further safeguard from deviation. It was this impression that prompted Umar to pass that remark and to prohibit the supply of writing materials.

These are the various excuses offered for the hasty remark and action of Umar and his supporters. But

on careful consideration all these excuses appear to be faulty and unreasonable, because the Prophet's words, "You will never go astray," clearly indicate that his command was obligatory and not optional or open to consultation. His displeasure at the disparaging remark and their disobedience proves that they were guilty of omission of an obligatory duty.

The correct and the best answer would, therefore, be that the disparaging remark and refusal to supply the Prophet (S) with writing materials was ill-advised, indecorous and unbecoming the Companions. It was a sudden slip on their part and a rare lapse which we do not find to be reasonable. May Allah guide those who have deviated from the right path.

You have read the letter of Shaykhul Azhar (Rector of Al-Azhar University), and seen how the Allamah has negated the stance of Umar in clear words.

In reply to this letter, Allamah Abdul Husain Sharafuddin Amili has further exhausted the proof and proved the truth as follows:

"It befits men of your learning and discretion to acknowledge the truth and to speak what is right. You have contradicted the various excuses and explanations offered by your Sunni scholars for the disparaging remark passed by the Companions and their non-compliance with his request for writing materials. There are still some aspects of those excuses and explanations which have not been examined. I will offer a few comments thereon and leave the matter to your own learned judgments.

In their first explanation, they have said that perhaps the Prophet (S) did not mean to write anything when he ordered them to bring an inkpot. His only purpose behind the order was to test their fidelity and obedience. In addition to what you have said in contradiction of this explanation, I have to point out that the remark was passed and his command was disobeyed at the time when he was under the pangs of death and was shortly to breathe his last, as is clearly stated in the tradition.

It was, therefore, an occasion for apology and forgiveness or admonition and warning, and certainly not for testing his Companions. It was time for him to make a will in respect of all important matters and give final advice to his nation. A person under the pangs of death does not indulge in jokes, jests or display of humor in any other form.

He is fully occupied with his own soul, his own important affairs of his relations, friends and nation, especially if the person on the deathbed is a Prophet. And why would he test their fidelity from his deathbed when he did not test it in a state of health throughout his life?"

Moreover, his words, "Get up and leave me," addressed to them when noise and nonsense increased and the quarrel developed, clearly indicate that he was displeased with them. Had the prohibition been right, he would have certainly appreciated their prohibition and expressed his satisfaction therein.

He who examines the various aspects of the tradition and carefully considers their remark, "The

Messenger has talked nonsense,” will be convinced that they knew that what he was going to write was distasteful for them, and that is why they caused him severe mental pain by the disparaging remark and bitter quarrel and confusion in his presence. On recollecting this event, Ibn Abbas wept bitterly and called it a great misfortune, which also proves the explanation to be groundless.

The second explanation, that Umar was blessed with divine guidance and could rightly judge the merits and demerits of a thing and had inspiration from Allah, the High, is not worth paying attention to, because this would imply that Umar was right in prohibiting the supply of writing materials and not the Prophet (S) in demanding writing materials, and that the inspiration he had was truer and more appropriate than the divine revelation which governed all the utterances of the True and Trusted Prophet (S).

They have explained that Umar felt pity for the Prophet (S) and wanted to save him from further inconvenience that would have resulted from writing the proposed document while he was ill and in pain. But you (whom Allah has gifted with right judgment) know that the writing of the document would have afforded pleasure and satisfaction to the Prophet (S), cooled his heart and delighted his eyes, and made him immune from deviation of his followers.

His order ought to have been carried out and not ignored. When it was his aim to have ink and paper, he had also ordered them to supply him with these things, nobody should have refused to obey him.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
«.ضَلَّ ضَلَالًا مُّبِينًا»

And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying. (33:36)

Moreover, the opposition by Umar and his supporters in such an important matter and their making noise and quarreling in the presence of Prophet was more troublesome and painful than writing the proposed document, which would have protected his nation forever from going astray. And how could he, who would not like to see the Prophet inconvenienced with writing a document, dare to oppose him and give him a sudden shock by his words, “he has talked nonsense”?

They have also said that Umar thought that it was better not to supply him with ink and paper. It is a queer, wonderful and very farfetched explanation. How could the refusal to supply the Prophet (S) with writing materials in spite of his explicit command be better than compliance with his command? Did he believe that the Messenger of Allah (s.a.) issued orders the omission or abandonment of which was better than commissioning thereof or compliance therewith?

Still more astonishing is the explanation that Umar was afraid lest the Prophet (S) might write down

commands which might be impossible for the people to obey and the omission of which might make them liable to punishment. Why was he afraid when the Prophet (S) had given the assurance, “You will never go astray after that?”

Had he better knowledge of consequences of the document than the Prophet (S)? Was he more anxious about the welfare of nation, and had he more sympathy and compassion for the nation than the Prophet? Surely not!

They have also said that Umar was afraid that hypocrites would reject and censure the document written in a state of illness, and it would therefore create a scandal and cause impiety and insurrection. You know that this was impossible, because the Prophet (S) had said, “You will never go astray,” which means that the document would have been a source of safety to the nation from deviation.

How could it then be cause of scandal and censure by hypocrites? And if he was really afraid that hypocrites would question the document’s propriety and censure it, why did he sow the seed of rejection and censure by raising an objection and prohibiting the supply of writing material, and passing the remark, “he has talked nonsense”?

While interpreting his words, “the Book of Allah is sufficient for us,” they have referred to the Quranic verses:

«مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ»

We have not neglected anything in the Book. (6:38)

And also:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ»

This day have I perfected for you your religion. (5:3)

The Reference is incorrect, because the two verses neither signify that the nation is secured forever from deviation nor guarantee the guidance of the nation to the right path. How could, on the basis of these verses, the indifference to the proposed document or disregard thereof be permissible?

If the mighty Quran had been the cause of protection of the nation against deviation, there would not have been in this nation the present deviation and dispersion, the extinction of which appears to be almost impossible.

In their last justification of Umar, they have said that he did not understand from the Prophet’s command that the proposed document would protect every individual in the nation against deviation. What he

understood was that the document would prevent them from general consent of the nation on error or deviation from the right path, and he already knew that there would never be general consent in the nation on error or deviation whether the document was written or not, and that is why he objected to the supply of writing materials that day and offered resistance.

To what you have stated in contradiction of this, I have to add that Umar was not so deficient in intelligence as to be unable to understand the request demanding writing materials, which was quite clear to everybody, and from which every urban and rustic person could understand that had the document been written, it would have been the cause of securing every individual in the nation from error and deviation. This is the meaning which first occurs to every mind on hearing the tradition.

Umar certainly knew that the Messenger (s.a.) was not afraid of the general consent of his nation on error or deviation from the right path, because he had often heard the Prophet (S) say: “There will not be a general consent in my nation on deviation, and there will not be a general consent in my nation on error;” and also his words, “There will always be in my nation, a group of people who will adhere to truth and support it;” and the words of Allah:

«وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ»

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them. (24:55)

He had read in Quran and also heard from the Prophet (S) many other verses to the effect that all Muslims, without any exception, will never concur on error and deviation. In the face of these stipulations, no one can believe that it occurred to Umar or any other person that the Prophet (S) had ordered them to supply him with writing materials because he had the fear of the entire nation going astray. It was according to the fitness of things that Umar should have understood from the demand for writing materials what occurs to the minds of others and not that which is contradicted by precise verses of the Quran and genuine traditions of the Prophet (S).

Moreover, the displeasure of the Prophet (S) expressed in the words, “Get up and leave me,” is a proof of their committing the sin of omitting what was one of their obligatory duties and being guilty of disobeying his command for supply of writing material.

Had the disparaging remark by Umar and his prohibition of the supply of writing materials been due to some misunderstanding, as claimed by some of his advocates, the Prophet (S) would have removed his misunderstanding and fully explained to him the purpose of his writing a document. He could also compel him and his supporters to fetch writing materials and write down the document in spite of their opposition.

But the Prophet (S) neither tried to remove the misunderstanding nor exercised any compulsion on

them. He simply ordered them to get out; because he knew that the disparaging remark and non-compliance with his command were based, not on any misunderstanding, but motivated by some other consideration.

The bitter weeping and restlessness of Ibn Abbas on remembering the unfortunate event is the strongest proof of the correctness of our statement.

In fact, this unfortunate event admits no excuse. Had it been a mere excess or an occasional lapse on the part of the Companions, as you have said, it would have been treated lightly; although, this event alone proved to be a universal and crashing calamity. Verily, to Allah we belong and to Him we must return. There is neither might nor power but in Allah, the High and Mighty.

The fact is that those people didn't accord importance to Express Text (*Nass*) and acted on their personal judgments.

If an act committed against Express Text (*Nass*) can be called jurisprudence, then they were real jurists.

However, in this case, Express Text (*Nass*) of Allah and His Messenger is different and the jurisprudence of the leaders is different.

Shaykhul Azhar replied to the above explanation in the following words:

“You have surrounded the advocates of Umar and his supporters from all sides, blocked all their routes and left them no alternative, having raised a wall between them and their desire. What you have stated leaves no room for misunderstanding, and there appears to be no reason to doubt the veracity of your deductions.”

We follow that jurisprudence, which is within the limits of Express Texts (*Nusoos*) and we are not ready to accept any such thought as jurisprudence, which is against Express Text (*Nass*).

The Purpose of book, *Radhiyato Yaumil Khamees* is not to dig out all the hostilities of the past.

The Purpose of writing this book is to present the correct form of history so that human beings can go from wrong views to the fountain of truth and reach the place of guidance.

We invite all Muslims of the world to come and search for the correct teachings of religion and try to obtain the truth, which was preached by the Prophet.

If we allow the Prophetic Practice (*Sunnah*) and teachings to illuminate our way, we will never be misguided.

We need to obey the Prophet (S). We do not need the jurisprudence of any Zaid and Bakr because it is possible for jurists to commit mistakes and it is not possible for a personality like the Prophet to commit a mistake.

No one can give an excuse later on that they were born centuries after an incident and they remained far away from the soul of Islam.

Hence I once again request the readers not to stop our endeavors in spite of these conditions, because the West is bent on destroying us, and day by day we are becoming its victims.

Did you ever wonder what the basic cause of our weakness is?

I think the basic cause of our weakness is that we have never tried to understand Islam in a correct way. We have assumed and adopted those views as Islam, which are in accordance with our desires and thoughts. If we had adopted the right soul of Islam, these wolves could never have overpowered us.

Respected Readers,

I have not written this book to earn fame or to gain titles. The main purpose of this book is to present a correct version of history to all because majority of human beings are unaware of it. The cause of this ignorance is that truth was concealed in every age and its beautiful face was always covered with a veil. In every age wine was made as water and the distorted and ugly face of truth was made beautiful using various techniques.

Therefore the majority is unaware of difference between right and wrong and distinction between a good and bad leader could not be made.

In such circumstances, I trusted Allah and tried to present the facts. I hope that Allah will make this book a beacon of light for those who are in search of truth and make it an illuminated candle in darkness.

I pray to Allah to grant me the bounty of recognition and include me among those who have got recognition and keep away from the disease of ignorance. I pray that He forgives my mistakes for He is All-Hearing and He accepts from us.

Our Lord! Accept from us; surely Thou art the Hearing, the Knowing, and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

For the sake of the Prophet and his Purified Progeny. May Allah bless Muhammad and the Progeny of Muhammad.

1. Sahih Muslim, Vol. 2, Pg. 222. This tradition is also narrated by Imam Ahmad in Musnad, Vol. 1 Pg. 355. It is also narrated by other narrators.

2. This tradition is narrated by Imam Bukhari from Ubaidullah bin Utbah bin Masood who has narrated from Ibn Abbas and Imam Muslim has also narrated it.

3. Ibn Abil Hadid, Sharh Nahjul Balagha, Vol. 3, Pg. 140, Egypt.

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