

## The Quality of his Traditions

The good tact does not accept many of Abu Hurayra's styles of traditions and the scientific and mental criteria do not assent to them. Here are forty of his traditions in front of you. Let you ponder on them with our annotations prudently and impartially, and then you can show your point of view.

### 1) Allah (S.w.T.) Created Adam Like His Own Image

The two sheikhs; al-Bukhari and Muslim<sup>1</sup> mentioned a tradition narrated by Abdur-Razak from Ma'mar from Humam bin Munabbih that Abu Hurayra had said: "The Prophet (S.) said: "Allah (S.w.T.) had created Adam like His own image in sixty cubits long." Ahmad added<sup>2</sup> from another way by Sa'eed bin al-Musayyab that Abu Hurayra had said: "...and seven cubits wide. When Allah (S.w.T.) had finished creating him, He said to him: Go and greet those sitting angels and listen to what they will greet you with. It will be your and your progeny's greeting. Adam went and said to them: As-salamu alaykum (peace be upon you). They said: As-salamu alayk wa rahmatullah. They added (wa rahmatullah-and the mercy of Allah (S.w.T.)). Every one entered Paradise was like Adam in sixty cubits long. The human beings began to grow less gradually until nowadays."

This could never be ascribed to Prophet Muhammad (S.) or any of the other prophets nor to their guardians. Perhaps Abu Hurayra learnt that from the Jews<sup>3</sup> by his friend Ka'bul Ahbar or some one else. The content of this tradition is exactly the same as the twenty-seventh paragraph of the first chapter of the Hebrew Scriptures (the Old Testament). Here is the text as it is: (Allah (S.w.T.) had created man like His own image. Like the image of Allah (S.w.T.) He had created him. Male and female He had created them).

Glorified is Allah (S.w.T.) than to describe Him with imaging, limitation and likeness. Be He exalted and they lost who ascribed that to Him. They might interpret the tradition by ascribing the pronoun (his image) to Adam himself not to Allah (S.w.T.). Then the meaning would be that Allah (S.w.T.) had created Adam in Paradise in an image same to that when he descended to the earth. That Allah (S.w.T.) had completed him in one time and made him sixty cubits long and seven cubits wide, the same image, which his offspring on the earth saw, and he did not advance from a state to another. Adam was not a

seed then became a clot then a lump of flesh then bones clothed with flesh then a fetus then a suckling infant then a weaned child then a teenager then a man with the normal length and width.

This is what they, who glorify Allah (S.w.T.) and deny embodying Him, can say to interpret this tradition. But it was narrated by Abu Hurayra in these words: “Adam had been created corresponding to the image of the Beneficent (Allah (S.w.T.)).”<sup>4</sup> Abu Hurayra had another tradition saying: “Prophet Moses (a.s.) beat the rock with his stick for the Israelites and water gushed out. He said to them: “Drink water, donkeys.” Then Allah (S.w.T.) revealed to him: “You intended to compare the human beings, whom I had created according to My image, to donkeys.”<sup>5</sup>

This embarrassed those who defended Abu Hurayra and made them give in to this (pronoun) looking for another interpretation.

They interpreted Abu Hurayra’s sayings: (Allah (S.w.T.) had created Adam according to His image) and (Adam had been created according to the image of the Beneficent) and in his tradition about Moses (I had created them according to my image) that Allah (S.w.T.) had created Adam and his progenies according to the attributes of Allah (S.w.T.). Allah (S.w.T.) is alive, hearer, seer, talker, aware, willing and disliker. So He had given these attributes to Adam and his progeny.

They fell into what they fled from, because the attribute of Allah (S.w.T.) is far above comparison. This is agreed upon unanimously among those who believe in transcendence of Allah (S.w.T.). Especially when we say that His attribute is He Himself and that He is the Truth as it is fixed in our principles of jurisprudence.

Abu Hurayra advanced in this tradition. Sometime he narrated it as above and sometime he said: “If someone of you quarrels with another, let him avoid the face because Allah (S.w.T.) had created Adam according to His image.”<sup>6</sup> Sometime he said: “If someone of you hits another, let avoid the face and not say: May Allah (S.w.T.) uglify your face and the face of whoever looks like you, because Allah (S.w.T.) had created Adam according to His image.”<sup>7</sup>

It was clear that he closed the way before his defenders to recede to any of the two interpretations. The pronoun **his** in (according to his image) could not refer to Adam in either of the two traditions but it must refer to Allah (S.w.T.) in order to correct the meaning of the traditions. One might justify forbidding to hit or uglify the face.<sup>8</sup> Creating Adam as a living, hearing, seeing, talking, perceiving, willing and unwilling creature does not make it necessary to preserve the face rather than the other organs. To interpret the two traditions according to either of these interpretations was invalid. In fact these two traditions had no meaning, unless they meant the face of man for it looked like the face of Allah (S.w.T.). Glory be to Allah (S.w.T.), the Exalted, the Almighty!

Hence the Sunni researchers who believed in transcendence of Allah (S.w.T.) became confused about the meaning of these traditions and resorted to Allah (S.w.T.), the most Aware.<sup>9</sup>

## Notes

**First:** If Adam was sixty cubits long, so he must be, according to the conformity of his organs, seventeen and one seventh cubits wide. If his width was seven cubits, his length must be twenty-four and a half cubits, because the width of the normal man equals two sevenths of his length. Why did Abu Hurayra say that Adam was sixty cubits long and seven cubits width? Did Adam have an unconformable structure and a disfigured form? Certainly not! Allah (S.w.T.) said:

*(Certainly we created man in the best make)* 95:4.

**Second:** The greeting of Islam was legislated when Islam came. Prophet Muhammad said: “The Jews didn’t envy you a thing as much as they envied you your greeting (salaam).”<sup>10</sup> If salaam did not concern this umma only, the Jews would not envy it. How did Abu Hurayra say: “When Allah (S.w.T.) had created Adam, he said to him: Go to greet those angels and listen to what they will greet you with because it is your and your progenies’ greeting.” What would the prudent researchers say about this tradition? And what would they say about his saying that people began to grow less (in size) since then until now?

## 2) Seeing Allah (S.w.T.) In The Day Of Resurrection In Different Images

The two sheikhs<sup>11</sup> mentioned that Abu Hurayra had said: “Some people asked: “O messenger of Allah (S.w.T.), can we see our god in the Day of Resurrection?” He said: “Would you be unable to see the sun when there were no clouds?” They said: “No, messenger of Allah (S.w.T.).” He said: “Would you be unable to see the full moon when there were no clouds?” They said: “No, messenger of Allah (S.w.T.).” He said: “You will see Allah (S.w.T.) like that in the Day of Resurrection. Allah (S.w.T.) gathers people and says: “Whoever worshipped a thing, let him follow it.”

Then whoever worshipped the sun, would follow the sun, whoever worshipped the moon, would follow the moon and whoever worshipped the tyrants would follow the tyrants. This umma will stay with its hypocrites. Allah (S.w.T.) comes to them in a shape different from what they know and says: “I am your god.” They say: “Allah (S.w.T.) forbid! We will not leave until our god comes to us. If he comes, we will know Him.”

Then Allah (S.w.T.) comes to them in the shape that they know and says: “I am your god.” They say: “Yes, You are our god.” They follow Him. Then He creates the bridge of Hell. I am the first to cross it. The prophets pray: “O Allah (S.w.T.), save us, save us!” The bridge has hooks like the thorns of sa’dan.<sup>12</sup> Have you seen the sa’dan?” They said: “Yes, we have.” The hooks are like the thorns of sa’dan, but no one knows how great they are save Allah (S.w.T.). They snatch people according their deeds. Some will be perished and some will be felled then saved.

When Allah (S.w.T.) finishes off the judgment among His people and wants to save from Hell whomever He wants of those, who witnessed that there was no god but Allah (S.w.T.), He orders the angels to get them out of Hell. They will be known by the vestige of prostration (in prayers). Allah (S.w.T.) forbids Hell (fire) to burn the vestiges of prostration of man. The angels take them out of Hell. They are burnt. Water, called water of life, is poured upon them and they grow like the seed in the fertile ground.

There is a man facing the fire and saying: "O my Lord, the wind of fire hurt me and its flame burnt me. Turn my face away from fire." He still prays Allah (S.w.T.) until Allah (S.w.T.) says: "If I do that, you may ask me something else." He said: "I swear by Your glory that I won't ask You anything else." Allah (S.w.T.) turns the man's face away from fire. Then he says: "O my Lord, approach me to Paradise." Allah (S.w.T.) says: "Didn't you say not to ask me anything else? Woe to you, man! What perfidious you are!" He still prays Allah (S.w.T.), until Allah (S.w.T.) says: "If I do that, you may ask Me something else."

He says: "I swear by Your glory that I won't ask You anything else." He promises Allah (S.w.T.) with many covenants not to ask Him else than that. Allah (S.w.T.) approaches him to the gate of Paradise. When he sees what is there in Paradise, he becomes quiet for a period of time then he says: "O my Lord, let me enter into Paradise." Allah (S.w.T.) says: "Didn't you promise not to ask Me else than that? Woe to you, man! What perfidious you are!" He says: "O my Lord, don't make me the most miserable of Your people." He still prays Allah (S.w.T.), until Allah (S.w.T.) (laughs)!! When Allah (S.w.T.) laughs at him, He permits him to enter into Paradise. When he enters into Paradise, he is asked to wish what he likes. He wishes. Then he is asked to wish. He wishes until he does not find anything to wish. Allah (S.w.T.) says to him: "All this is for you and else as much as it."

Muslim mentioned the tradition from another way<sup>13</sup> that Abu Hurayra said: "Allah (S.w.T.) comes to this umma that has pious and lewd people in the Day of Resurrection in a shape different from His shape that they saw before, saying to them: "I am your Lord." They say: "Allah (S.w.T.) forbid!" He says: "Is there a special sign between you and Him by which you know Him?" They say: "Yes, There is."

Then He bares a leg. Whoever prostrated faithfully (in the worldly life) for the sake of Allah (S.w.T.), Allah (S.w.T.) permits him to prostrate and whoever prostrated in hypocrisy and dissimulation, Allah (S.w.T.) makes his back as one layer that whenever he wants to prostrate, he falls on his back. Then they raise their heads and see that Allah (S.w.T.) has turned into His shape that they saw at the first time. He says: "I am your Lord." They say: "Yes, You are." Allah (S.w.T.) creates a bridge on Hell...etc." It was a long tradition but al-Bukhari summarized it when he interpreted sura of Noon in his Sahih.<sup>14</sup>

The text of the tradition is as the following: "I (Abu Hurayra) heard the Prophet (S.) saying: "Our Lord bares his leg and every believer, men and women, will prostrate in front of Him, while he, who prostrated in hypocrisy and dissimulation in the worldly life, goes to prostrate but he cant for that his back becomes as one layer."

It is a terrible tradition. I want to ask the learned and educated people if it is acceptable for them that Allah (S.w.T.) may have different shapes, which people denies some and know the others! Does Allah (S.w.T.) have a leg to be a distinctive mark leading to know Him? Why is it the leg and no any other organ? Is it possible to ascribe to Allah (S.w.T.) laughing or coming and going in movement? Is this speech rational? Is it like the Prophet's (S.) speech? Certainly not! I swear by Who had sent him with the rightness

***(..An Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error) 3:164.***

### **A Word About Seeing Allah (S.w.T.)**

The Sunnis agreed unanimously that seeing Allah (S.w.T.) with the eyes was possible in the worldly life and in the afterlife and they agreed too that it would happen certainly in the afterlife. The believers would see Allah (S.w.T.) in the Day of Resurrection with their eyes but the unbelievers would never see Him at all. Most of them thought that seeing Allah (S.w.T.) would not happen in the worldly life. Some of them might say that it would be.

Those, who believed in embodiment (of Allah (S.w.T.)), said that they would see Allah (S.w.T.) in the Day of Resurrection by the connection of the rays between their eyes and His (body!) to look at Him as they looked at each other. They would have no doubt about that as they had no doubt about the sun and the full moon when there were no clouds according to the tradition of Abu Hurayra. They, who believed in embodiment, contradicted the mental and traditional principles and broke the unanimity of the umma and they reneged their religion and the Islamic necessities. So we have no word with them.

As for the others of the Ash'arites, who believed in transcendence of Allah (S.w.T.), they said that seeing Allah (S.w.T.) was an ability, which Allah (S.w.T.) would grant to the believers in particular to make them see Him not by the connection of the rays between the seer and Him, nor by facing Him, nor by limiting Him nor.. nor.. It would not be like the normal sight of people. It would be a special sight falling from the believers upon Allah (S.w.T.). It would have no limitation, no modification, nor any of the six directions.

This is impossible and cannot be imagined, unless Allah (S.w.T.) gives the believers in the afterlife another sight with aspects different from these of the sight in this worldly life, in a way that the sight of the eyes will be like the sight of the heart (perception of the mind). This is far away from the cause of the disagreement between us. Perhaps the disagreement between us is because of the usage of the words.

### **3) Hell Won't Be Full Until Allah (S.w.T.) Puts His Leg In It**

The two sheikhs mentioned a tradition narrated by Abdur Razak from Ma'mar from Humam that Abu Hurayra had said: "The Paradise and the Hell disputed about what each had. The Hell said: "I am

avored by having the haughty people and the tyrants. The Paradise said: “What about me that I have but the poor and miserable people.” Allah (S.w.T.) said to Paradise: “You are My mercy, which I grant to whomever I will.” He said to Hell: “You are My torture, which I punish with whomever I will.” Each of them must be filled. But Hell will not be filled until Allah (S.w.T.) puts His leg into it and it says: “Enough, enough.” Then it becomes full and some of its parts join the others.”<sup>15</sup>

The wealthier Abu Hurayra became, the more foolish his thought were.<sup>16</sup> He saw that Hell is larger than to be filled with the disobedient people and Allah (S.w.T.) said that He would fill it: ***(He said: The truth then is and the truth do I speak that I will certainly fill Hell)*** 38:84–85. So Abu Hurayra stopped, in front of these two matters, confused pondering how to reconcile between them, until he found a solution for this problem that Allah (S.w.T.) would put His leg into Hell, because, according to Abu Hurayra’s opinion, the leg of Allah (S.w.T.) must be greater than Hell whatever Hell was great and wide. And since Abu Hurayra was so clever and brilliant so no wonder to gather between the contradictories. But if he pondered about the saying of Allah (S.w.T.):

***(He said: The truth then is and the truth do I speak that I will certainly fill Hell with you and with those among them who follow you, all)*** 38:84–85

His tongue would be tied and he would go away stumbling with his dirty garment, because the verse declared that Hell would be filled with him and his likes, the devils and who followed them of people.

However, this tradition is impossible according to reason and the Shari’ah. Does any Muslim glorifying Allah (S.w.T.) believe that Allah (S.w.T.) has a leg? Does any sane man believe that Allah (S.w.T.) puts His leg in Hell in order to be filled? What is the maxim of that? Does this speech have any importance? With which language do Paradise and Hell dispute? With what senses do they perceive and know those, who enter into them? What favor do the arrogant and tyrants have that Hell prides of while they are suffering torture? And does Paradise think that those who entered into it are pauper and miserable people while they are those, whom Allah (S.w.T.) prefers? They are the prophets, the veracious people, the martyrs, and the righteous people. I do not think that Paradise and Hell are so ignorant, stupid and dotard.

#### **4) Allah (S.w.T.) Descends To The Lower Heaven Every Night**

The two sheikhs mentioned a tradition narrated by Ibn Shihab from Abu Abdullah al-Agharr and Abu Salama bin Abdur-Rahman that Abu Hurayra had said: “Our god descends to the lower heaven at the last third of every night and says: Let any one ask me to grant him what he asks for.”<sup>17</sup>

Was He exalted and far above ascending and descending, coming and going, moving about and any other happening. This tradition and the three before were the source of embodiment in Islam as it appeared in the time of the intellectual complication. Many heresies and aberrations came out by the Hanbalis, especially Ibn Taymiya, who ascended the minbar of the Umayyad mosque in Damascus on

one Friday preaching. He said through his heresies: “Allah (S.w.T.) descends to the lower heaven every night like my descending now.” He descended one step of the minbar to show them how Allah (S.w.T.) descends in a real motion from up to down. A Maliki jurist called Ibn az-Zahra’ contradicted him and denied what he had said. The people in the mosque rushed to the Maliki jurist and beat him with hands and shoes severely until his turban fell down on the ground. They carried him to the judge of Hanbalis in Damascus, who was called Izzuddeen bin Muslim. He ordered to put him in prison and he punished him after that...etc. [18](#)

## 5) Solomon Breaks His Father David’s Verdict

The two sheikhs [19](#) mentioned a tradition narrated by Abu Hurayra that the Prophet had said: “ There were two women with their two babies. A wolf came and snatched one of the babies. The women disputed that each pretended the baby was eaten by the wolf was of the other. They went to Prophet David to judge between them. He judged that the remained live baby was the elder woman’s baby. They went to prophet Solomon (a.s.), the son of prophet David (a.s.), and told him their story. He said: “Bring me a knife [20](#) to cut the baby into two halves to give each one a half.” The younger woman cried: “Please, don’t do that, Allah (S.w.T.) may have mercy upon you. It is of that woman.” Then prophet Solomon judged that the baby was of the younger woman.” Abu Hurayra said: “I swear by Allah (S.w.T.) that I haven’t heard of **sikkeen** (knife) before that. We called it **midya** (knife).”

We have some notes about this tradition:

**First:** David(a.s.) was a prophet, whom Allah (S.w.T.) had delegated to guide His people and entrusted to rule on the earth with justice. Allah (S.w.T.) said:

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

38:26.

Allah (S.w.T.) had praised him in the holy Qur’an by saying:

***(..and remember Our servant Dawood, the possessor of power; surely he was frequent in returning (to Allah (S.w.T.)). Surely We made the mountains to sing the glory (of Allah (S.w.T.)) in unison with him at the evening and the sunrise, And the birds gathered together; all joined in singing with him. And We strengthened his kingdom and We gave him wisdom and a clear judgement) 38: 17–20, and: (And most surely he had a nearness to Us and an excellent resort) 38:40, and: (and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture) 17:55.***

Allah (S.w.T.) had favoured prophet David (a.s.) with the Book of Psalms. He was infallible, especially in judgement and rule according to what Allah (S.w.T.) had said in the Qur’an: ***(and whoever did not judge by what Allah (S.w.T.) revealed, those are they that are the unjust)*** 5:45. The son Solomon was the inheritor of his father David’s knowledge, wisdom and rule. He also was an infallible prophet.

Hence, how could he break his father's judgement though he knew very well that his father was an infallible prophet? If, nowadays, a mufti having all the legal conditions of judgement judges between two persons, then it will be compulsory for all the other muftis to regard the validity of his verdict unless they know certainly that it is wrong. But among the prophets wrong was impossible because they all were infallible. So it was not possible for Solomon, who was a prophet, to break the verdict of his father, whom Allah (S.w.T.) had made prophet and ruler. His breaking the verdict of his father meant denying the will of Allah (S.w.T.) and impoliteness and impiety towards his father.

**Second:** The contradiction between the verdicts of these two prophets was clear, according to this tradition. It means that one of them was wrong. This was impossible for the prophets especially when they judged according to the laws of Allah (S.w.T.). Allah (S.w.T.) said: (***..and whoever did not judge by what Allah (S.w.T.) revealed, those are they that are the transgressors***) 5:47.

**Third:** The tradition showed that David(a.s.) had judged that the baby was the elder woman's baby without any evidence just because she was the elder. Judgements like these didn't come except from an ignorant man, who didn't know anything about the legal criteria and the laws of trials. Glory be to Allah (S.w.T.) and His prophets.

**Fourth:** Solomon (a.s.) judged that the baby was the younger woman's baby just because she feared for the baby to be cut by the knife. This was not an enough evidence for Solomon to judge according to it, especially after that the younger woman had confessed that it was the other woman's baby and after his father's judgement.

**Fifth:** I wonder, by Allah (S.w.T.), at those who believed Abu Hurayra when he said: "I swear by Allah (S.w.T.) that I haven't heard of ***sikkeen*** before that. We didn't call it but ***midya***." Sikkeen was more common among the Arabs, and I don't think that there was one who didn't know its meaning. In fact, many of the common people didn't know the midya. Did Abu Hurayra not read or hear Allah (S.w.T.) saying in sura of Yousuf<sup>21</sup>: (***...and gave each of them a (sikkeen) knife***) 12:31.

Didn't he, himself, narrate that the Prophet (S.) had said: "He, who was made a judge for people, as if he was slaughtered without a (sikkeen) knife."<sup>22</sup>

## Note

Abu Hurayra thought that David (a.s.) and Solomon (a.s.) (***when they gave judgement concerning the field..***) 21:78, were contradictable in their judgements so it became easy for him to fabricate that imaginary story where he didn't know that they both were right and the judgement and knowledge of each of them were from Allah (S.w.T.).

The case was that some sheep had entered into a vineyard, which its grapevines' clusters<sup>23</sup> had come out, and ate it in the night. The vineyard keeper and the sheep keeper went to prophet David (a.s.) to judge between them. He found, according to the Shari'ah revealed to him by Allah (S.w.T.), that he had

to judge that the vineyard keeper would take the sheep because the value of the sheep was equal to the value of the damage in the vineyard. When he wanted to give his judgement, Allah (S.w.T.) abrogated it by revealing to Solomon (a.s.), who was a partner with his father in prophecy, that the judgement in this case was to give the sheep to the vineyard keeper to make use of their milk and wool and to give the vineyard to the sheep keeper to restore it as it was before then each of them would take his property.

Allah (S.w.T.) made by this judgement a use for the vineyard by the sheep in return for his loss without possessing the sheep and made the sheep keeper work in the vineyard to restore it as before.

When Allah (S.w.T.) instructed Solomon (a.s.) with that, he offered it to his father. His father asked him insistently to do what Allah (S.w.T.) had revealed to him.

This is the summery of what happened between them. There was no contradiction or disagreement like any two divine laws, which one abrogated the other.

Here is the saying of Allah (S.w.T.), the most exalted, which explains this fact:

***(And Dawood and Sulaiman when they gave judgement concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgement. So We made Sulaiman to understand it<sup>24</sup>; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers)*** 21:78–79.

Look at the saying of Allah (S.w.T.) (***and to each one We gave wisdom and knowledge***), you will find that both of them were right, because the knowledge and judgement of each of them were from Allah (S.w.T.).

But Abu Hurayra thought it easy to condemn the prophets that they might misjudge like the other muftis.

***(And they do not assign to Allah (S.w.T.) the attributes due to Him)*** 6:91

When they permitted themselves to give fatwas according to their own thinking against the prophets, who were the means between Allah (S.w.T.) and His people. They thought that the prophets might misjudge even in the legal judgements and laws, which were, no doubt, revealed to them from Allah (S.w.T.)

***(and whoever did not judge by what Allah (S.w.T.) revealed, those are they that are the unbelievers)*** 5:44.

If discernment returned to their minds, they would know that the prophets didn't give decisions and judgements according to their thought because they would know that by revelation. This was possible for the mujtahids of umma because it was the best of what they can do. But it was impossible for the prophets because it often led to one's own thought.

If the prophets judged according to their thought, it would be possible for the other mujtahids to contradict them. Then the dignity of prophecy and the prophets would be lost. Could any faithful mujtahid dare to contradict Prophet Muhammad (S.) and break his verdict? Certainly not! It is blasphemy unanimously!

The holy Qur'an declares clearly that Prophet Muhammad (S.) acted according to the revelation

*(..nor does he speak out of desire. It is naught but revelation that is revealed)* 53:3-4.

So did all the prophets and apostles (peace be upon them all).

## 6) Solomon Goes To Bed With A Hundred Women in One Night

The two sheikhs mentioned a tradition that Abu Hurayra had said: "Prophet Muhammad (S.) said: Sulayman ibn Dawood (Solomon, the son of David) said: I will go to bed with a hundred of women tonight. Each woman will give birth to a boy, who will fight for the sake of Allah (S.w.T.). The angel said to him: Say inshAllah (S.w.T.). He did not say it and went to bed with them. No one of them did bear except one, who gave birth to half a human being. If he said inshAllah (S.w.T.), he wouldn't break his oath and his desire would be realized."

We also have some notes about this tradition:

**First:** The human power is unable to go to bed with one hundred women in one night, however strong the man is. This is against the rules of nature and cannot be happened at all.

**Second:** It was not possible for the prophet Solomon (a.s.) to turn his back on the will of Allah (S.w.T.), especially after the precaution of the angel to him. What prevented him to say inshAllah (S.w.T.)? Was he not the prophet, whom Allah (S.w.T.) had delegated to guide people in the way of Allah (S.w.T.)? It was the ignorant that turned their backs on the will of Allah (S.w.T.) and ignored that all their affairs were in His hand! The prophets were far above the inattention of the ignorant. They were far above what the dotards thought.

**Third:** Abu Hurayra was confused about the number of Solomon's wives. Sometimes he said they were one hundred,<sup>25</sup> and sometimes he said they were ninety,<sup>26</sup> seventy,<sup>27</sup> and sixty<sup>28</sup>. All these traditions were mentioned in al-Bukhari, Muslim, and Ahmed's books. I do not know what they would say, those who defended this man! Would they say that Solomon (a.s.) had done this thing several times with his wives? So they were a hundred at the first time and ninety at the second time and seventy or sixty at the other times. And every time the angel cautioned him but he did not say inshAllah (S.w.T.). I do not think they would say that. It would be better for them to say: The tear became wider for the patcher to repair.<sup>29</sup> A liar has no good memory.<sup>30</sup>

## 7) Moses Slaps The Angel of Death

The two sheikhs mentioned a tradition that Abu Hurayra had said: “Prophet Muhammad (S.) said: The angel of death came to Moses (a.s.) and said to him: Respond to the order of your god! Moses slapped the angel of death on his eye and gouged it. The angel of death returned to Allah (S.w.T.) and said to Him: You sent me to one of Your slaves, who did not want to die. He gouged my eye. Allah (S.w.T.) restored to him his eye and said to him: Go back to My slave and say to him: If you want to live, you are to put your hand on a bull’s back and see how many hairs stick in your hand. You will live for every hair a year.”[31](#)

Ahmed bin Hanbal mentioned this tradition in his Musnad[32](#) that Abu Hurayra had said: “The Prophet (S.) said: The angel of death used to come to people visibly. He came to Moses. Moses (a.s.) slapped him and gouged his eye...” Ibn Jareer at-Tabari in his book Tareekh al-Umam wel-Mulook (the history of the nations and the kings) vol. 1, mentioned that Abu Hurayra had said: “The angel of death used to come to people visibly until he came to Moses. Moses slapped him and gouged his eye...” and at the last of the tradition that “the angel of death began to come to people invisibly after the death of Moses.”[33](#)

You note clearly that this tradition has many things, which can never be ascribed to Allah (S.w.T.), His prophets, and His angels. Is it suitable for Allah (S.w.T.) to choose among His people one, who assaults like the tyrants even upon the angels of Allah (S.w.T.) just because of anger and acts like the mutinous arrogant or to hate death so much like the ignorant? Was that possible for Moses, whom Allah (S.w.T.) had chosen for His mission and entrusted with His revelation?

Was that possible for Moses, whom Allah (S.w.T.) had favored with His talking to and made one of the best prophets? How did he hate death while he desired to meet Allah (S.w.T.) and to be near Him? What was the guilt of the angel of death, who was but a messenger from Allah (S.w.T.) to him to be slapped and his eye be gouged? Was it suitable for the arch-prophets to insult and beat the angels, who were sent by Allah (S.w.T.) to inform them of the missions and orders of Allah (S.w.T.)? Allah (S.w.T.) and His prophets and angels are far above that!

Why did we disavow the dwellers of ar-Rass, the Pharaoh, Abu Jahl and the likes and curse them day and night? Was that not because they offended the prophets when they came to them with the missions and orders of Allah (S.w.T.)? How do we, then, ascribe the same to the prophets? Allah (S.w.T.) forbid! What a great slander it is!

It is well-known that the power of the human beings altogether, or in fact, the power of all the creatures since the beginning of creation until the Day of Resurrection, cannot stand against the power of the angel of death. How was it easy for Moses to beat him? Did the angel not defend himself although he was able to put Moses to death especially that he was ordered by Allah (S.w.T.) to do that? And when did the angel have an eye to be gouged? And do not forget that the angel lost his right for the slap and

the gouged eye. He wasn't ordered by Allah (S.w.T.) to avenge himself upon Moses, in whose Torah Allah (S.w.T.) had said:

***(that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds),<sup>34</sup>***

Nor Allah (S.w.T.) blamed Moses (a.s.), but He revered him by giving him the option to choose between dying or living for many other years as much as the hairs of the bull stuck in his hand.

I swear by the dignity of rightness and the honour of truthfulness and by their being above nullness and falsehood, that this man had burdened his defenders with what they couldn't bear and overtaxed them with his traditions, which their minds couldn't put up with, especially his saying: (the angel of death used to come to people visibly before the death of Moses but he came to them invisibly after the death of Moses). May Allah (S.w.T.) save us from torpor of mind and nonsense of saying and doing. There is no power save in Allah (S.w.T.), the most Exalted, the Almighty.

## **8) A Rock Runs Away With Moses' Clothes**

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad (S.) said: "The Israelites bathed nakedly. They looked at each other's private parts. Moses bathed alone. They said: "By Allah (S.w.T.), nothing prevented Moses to bathe with us, unless he had a hernia." Once Moses went to bathe, He put his cloths on a rock. The rock ran away with Moses' cloths. Moses followed the rock crying: "O rock, my cloths! O rock, my cloths!" The Israelites looked at Moses private parts and said that Moses was all right. After that the rock stopped. Moses took his cloths and began to beat the rock. I swear by Allah (S.w.T.) that the rock had six or seven scars."<sup>35</sup>

Al-Bukhari and Muslim mentioned in their Sahihs that Abu Hurayra had said that it was this event, which Allah (S.w.T.) had referred to in His saying:

***(O you who believe! be not like those who spoke evil things of Musa, but Allah (S.w.T.) cleared him of what they said, and he was worthy of regard with Allah (S.w.T.))*** 33:69.

You see what impossibility there was in this tradition. It was not possible to defame prophet Moses (a.s.), who had the honour of talking with Allah (S.w.T.), by unveiling his private parts in front of his people, because that would disgrace him and diminish his dignity, especially when they saw him running after a rock, which didn't see or hear, and crying: "O rock, my cloths! O rock, my cloths!" Then to stop at the rock in front of people nakedly and beat it while the people were looking at his private parts as if he was mad!

If that thing were true, Allah (S.w.T.) would have done it. Then why would Moses be angry to punish the rock, which was obliged to do so because it had no mind or option? What was the use of beating a rock, which had no any feeling?

The running away of the rock with Moses cloths wouldn't give him any excuse to disgrace himself by unveiling his private parts in front of people. He could stay in his place until someone brought him his cloths or any thing else to veil himself like any sane man would do if something like that happened to him.

The running away of the rock was a miracle and an extraordinary thing. It would not happen unless there was a cause for challenge or to prove a very great thing like the moving of the tree for Prophet Muhammad (S.) in Mecca, when the polytheists suggested to the Prophet (S.) to make it move. Allah (S.w.T.) made the tree move from its place to another to prove Muhammad's prophecy and to certify his mission. It was clear that the case of Moses bathing in the sea didn't require miracles or any challenge, especially when it would cause a scandal for the prophet in front of his people in a way that any one saw or heard about it would scorn him and make fun of him. As to prove that he had no hernia was not so important that it required disgracing the prophet or diminishing his dignity nor it was one of the necessities, which required miracles. It could be known easily by his wives, who might, then, tell the truth.

Let's suppose that he had a hernia, what was wrong with that? Prophet Shu'ayb (Jethro) became blind and the prophet Ayyoub (Job) was sick for forty years. All of the prophets became sick and died. It was not a defect that they had some sicknesses, especially when they were unknown by people like hernia. It was not possible for them to have something affecting their minds or their generosity or something that would lead people to keep away from them or make fun of them. Certainly the hernia was not of that kind.

It was not narrated by anyone that the Israelites thought Moses had a hernia except by Abu Hurayra!

But the event that Allah (S.w.T.) referred to in the holy Qur'an by saying:

***(O you who believe! be not like those who spoke evil things of Musa, but Allah (S.w.T.) cleared him of what they said) 33:69***

Was, as narrated by Imam Ali (a.s.) and Ibn Abbas, about the case that the Israelites accused him of killing Aaron. It was also said that it was about the case of the prostitute, whom Qaroun (Croesus) had seduced to accuse Moses of having a corrupted relationship with her but Allah (S.w.T.) acquitted him from this accusation where she, herself, said the truth. And it was said that they hurt him by ascribing to him magic, lying and madness after they saw the miracles.

I wonder at al-Bukhari and Muslim that they added these traditions to the virtues of Moses! Was beating the angel and gouging his eye a virtue? Was running in front of people nakedly honour? What was the meaning of this nonsense? Prophet Moses was far above that. It was enough for him what the holy Qur'an had declared about his virtues and honourable position.

## 9) People Resort To The Prophets Hoping Their Intercession

The two sheikhs mentioned a long tradition of Abu Hurayra's saying that: "The Prophet (S.) said: In the Day of Resurrection Allah (S.w.T.) gathers all peoples, the first and the last of them, in one place. The caller can see them all and they all can hear him. The sun comes nearer. People cannot tolerate the grief and worry.

They say to each other: "Don't you see what grief you are in? Don't you find someone to intercede for you with your god?" They go to Adam (a.s.) and say to him: "You are the father of the human beings. Allah (S.w.T.) created you with His hands and blew in you some of His mercy. He ordered the angels to prostrate in front of you and they did. Please intercede for us with your god. Don't you see what we are in?" Adam (a.s.) says: "My God became so angry today to a degree that He hadn't become so angry before nor He will be so angry after that. He forbade me to eat from the tree but I disobeyed Him. Myself, myself, myself! Go to another prophet. Go to Noah."

They go to Noah (a.s.) and say to him: "O Noah, you were the first prophet to the people of the earth. Allah (S.w.T.) called you a grateful slave. Please intercede for us with your God. Don't you see what we are in?" Noah (a.s.) says: "My God became so angry today that He hadn't become so angry like that before, nor He will be so angry like that after today because I had, once, cursed my people. I shall keep to myself, myself, myself! Go to another prophet. Go to Abraham." They go to Abraham (a.s.) and say to him: "O Abraham, you are the prophet of Allah (S.w.T.) and His true friend among all the people of the earth, please intercede for us with your God. Don't you see what we are in?"

He says: "My God became so angry today that He hadn't become so angry like that before, nor he will be so angry like that after today. I had told lies three times. I will keep to myself, myself, myself! Go to another prophet. Go to Moses." They go to Moses (a.s.) and say to him: "O Moses, you are the prophet of Allah (S.w.T.). He preferred you with His mission and talked with you alone among all the people; please intercede for us with your god. Don't you see what we are in?" He says: "My God became so angry today that He hadn't become so angry like that before nor He will be so angry like that after today. I had killed someone, whom I was not ordered to kill. I will keep to myself, myself! Myself! Go to another than me. Go to Jesus."

They go to Jesus (a.s.) and say to him: "O Jesus, you are the prophet of Allah (S.w.T.) and His word, which He communicated to Miriam (the Virgin Mary) and a spirit from Him. You spoke to people when you were in the cradle; please intercede to us with your God. Don't you see what we are in?" Jesus (a.s.) says: "My God became so angry today that He hadn't become so angry like that before, nor He will be so angry like that after today. (Abu Hurayra did not mention guilt) I will keep to myself, myself! Myself! Go to Muhammad."

They go to Muhammad (S.) and say to him: "O Muhammad, you are the prophet of Allah (S.w.T.) and the last of the prophets. Allah (S.w.T.) forgave you all your guilts. Please intercede for us with your God.

Don't you see what we are in?" Then I (Muhammad) go to be under the Emyrean and prostrate in front of my God. Allah (S.w.T.) grants me to praise and thank Him in a way that no one was granted with before me. Then it is said: "O Muhammad, raise your head and ask whatever you like, you will be granted that and intercede, your intercession will be accepted." I say: "O my God, my umma! O my God, my umma!" It is said: "O Muhammad, enter among your umma those, who won't be punished, from the right gate and they will share the other gates with people."<sup>36</sup>

Abu Hurayra, in this tradition, did dare audaciously to defame and disgrace the prophets, whom Allah (S.w.T.) had chosen to spread His missions among His people, in a way that the divine Shari'ah and Sunna denied it completely. The Sunna had a way of glorifying the prophets that made the hearts full of sacred regard and respect and the fronts submit to them. It was the Sunna of the prophet Muhammad (S.) and his holy Qur'an that spread the glories of these prophets (a.s.) all over the universe, on the land, in the sea and filled the ears of the age with praising them.

All what the nations knew about these prophets of glory, which made the eyes submit in front of, and greatness, which made the ambitions cringe and lower their wings meanly before, was by virtue of the Qur'an and Muhammad's Sunna. Without the infallible Sunna of the Prophet Muhammad (S.) and the holy Qur'an, no one of the later generations would know any thing about these prophets (a.s.) where there was no certain evidence or a true news or a reasonable narration about them.

So Prophet Muhammad (S.) preserved the history of the prophets and the nations and completed, by the Sunna and the Qur'an, the noble characters and the best of morals and manners. He spread the divine laws and the wise systems that were revealed to him from Allah (S.w.T.), which would insure the happiness of the worldly life and the afterlife. They both, the Qur'an and the Sunna, included science, wisdom, politics, the dignity of the life and the hereafter and preserved the Arabic language until the Day of Resurrection.

This tradition of Abu Hurayra, with its prattle and nonsense, was strange and different from the speech of Prophet Muhammad (S.) and too far contrary to the Sunna. It was too far from our Prophet (S.) to ascribe what this tasteless trivial tradition included. Adam (a.s.) was far above disobedience by committing a fault made Allah (S.w.T.) be so angry with him. Allah (S.w.T.) forbade him to go near the tree to exalt and guide him. Glory be to Noah (a.s.).

He would not curse any people except the enemies of Allah (S.w.T.) in order to be nearer to his god. Abraham was too much honest than to lie! He never did a thing made Allah (S.w.T.) be so angry with him. Moses (a.s.) did not kill anyone, whom Allah (S.w.T.) would be so angry for, but he killed someone that had no sanctity or value. Allah (S.w.T.), the most exalted, would not treat His prophets but with benevolence as He said:

***(Is the reward of goodness but goodness)*** 55:60.

The prophets were greater than to think of their God that He became so angry with them that He would

never be angry like that neither before nor after. Also Prophet Muhammad (S.) would never tell about them but praise and glorification.

How can people deliberate and intercommunicate in the Day of Resurrection? They are as Allah (S.w.T.) says:

***(every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah (S.w.T.) will be severe) 22:2, and***

***(The day on which a man shall fly from his brother, And his mother and his father and his spouse and his son. Every man of them shall on that day have an affair, which will occupy him) 80:34–37.***

How can they, in that difficult situation, go to the prophets, who are, then, on the A'araf (the partition between Paradise and Hell)? What prevents them to go to Prophet Muhammad (S.) first? Is he not of the glorious status, the high rank and the acceptable intercession? No one, then, ignore him. Why doesn't Adam (a.s.) or Noah (a.s.) or Abraham (a.s.) or Moses (a.s.) advise them to go to Muhammad (S.) directly? Can't any one of the prophets comfort those poor people at the first they ask for intercession? Do the prophets not know the glorious status of Prophet Muhammad (S.) at that day or do they prefer to increase the suffering of those poor believers asking for help?

We may ask Abu Hurayra about those poor people: are they from the nation of Muhammad (S.) or from another nation? If they are from the nation of Muhammad (S.), what will prevent them to go to him first to ask for intercession? And if they are from another nation, of course he won't abort their efforts and disappoint them with all his mercy that Allah (S.w.T.) has granted him and has made him the means to intercede between Him and His people. Certainly he will not disappoint them since he is the hope for the desirous and the peace for the scared. He answers the needy with his liberality and sates the thirsty asker before his echo comes back.

## **10) Doubt Of Prophets, Criticising Lot(a.s.), Preferring Yousuf (a.s.) to Muhammad (S.) In Patience**

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad (S.) said: We are worthier of doubt than Abraham when he said (as in the holy Qur'an):

***(And when Ibrahim said: My Lord! Show me how Thou givest life to the dead, He said: What! And do you not believe? He said: Yes, but that my heart may be at ease) 2:260.***

May Allah (S.w.T.) have mercy upon Lot (a.s.); he recoured to a strong support. If I stayed in prison as long as Yousuf (Joseph) had stayed, I would respond to the inviter."[37](#)

This tradition was impossible for some reasons:

**First:** This tradition proved that Abraham (a.s.) was in doubt but Allah (S.w.T.) said:

*(And certainly We gave to Ibrahim his rectitude before)* 21:51, and:

*(And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure)* 6:75.

Sureness is the best degree of knowledge. He, who is sure of a thing, cannot be in doubt about it. Reason, itself, denies that the prophets, all of them, were in doubt about things. It is too obvious.

As to the saying of Allah (S.w.T.):

*(And when Ibrahim said: My Lord! show me how Thou givest life to the dead)* 2:260

It might mean that Abraham (a.s.) asked his God about how to give life to the dead and not about giving life, itself. This wouldn't be, unless the giving of life to the dead was certain for him.

That is to say: using **how** in a question means to ask about the state of something existed and known for the asker and the asked one. For example: **How is Zeid?** means that is he all right or sick? And **how did Zeid do?** means that did he do well or bad? And so his saying (*My Lord! show me how Thou givest life to the dead*) was but a request to be shown how what he was certain of—giving life to the dead—would be done.

But because of that someone, who didn't know the high status of Abraham (a.s.), might think that this request of Abraham came out from his doubt in the power of Allah (S.w.T.) to give life to the dead, Allah (S.w.T.) wanted to remove this illusion so He said to him: (**What! and do you not believe? He said: Yes**). Abraham (a.s.) said: "yes" to mean: "I believe in the power of giving life, but I requested that in order to ease my heart when I would see how the dead could be alive again after the separation of its parts in the graves, in the caves, inside the stomachs of the beasts and in the sites of dying in the deserts or in the seas." As if he was eager to see how that would happen so he said (to ease my heart), which meant to cool his burning thirst by seeing such.

This was the meaning of the verse. Whoever ascribed doubt in the power of Allah (S.w.T.) to Abraham (a.s.), would definitely go astray.

**Second:** It was clear from his saying: "We are worthier than Abraham in doubt." that Prophet Muhammad (S.) and all of the other prophets were in doubt and worthier than Abraham in that.

Suppose that he didn't mean all the prophets, but definitely he meant himself. The text was so clear to show that Prophet Muhammad (S.) was worthier than Abraham in doubt. Glory to Allah (S.w.T.)! This was a great slander! The consensus and the mental and traditional criteria certified the nullity of this tradition.

We don't know, I swear by Allah (S.w.T.), why Prophet Muhammad (S.) was worthier than Abraham in doubt, in spite of that Allah (S.w.T.) had granted him what He hadn't granted Abraham (a.s.) and all the other prophets or the angels!

The Prophet Muhammad's guardian, Imam Ali (a.s.), who was the gate of the Prophet's (S.) town of knowledge and was to him as was Aaron to Moses, but there was no prophet after him, said: "If the blind between Allah (S.w.T.) and me was removed, I wouldn't be more sure (than I am sure of Allah (S.w.T.))."<sup>38</sup> That was to say that his faith in Allah (S.w.T.) was at the highest degree and it would not increase because he, really, knew Allah (S.w.T.) very well and he was so sure about Him and his power. Thus was Imam Ali (a.s.), so how about the master of the prophets and the last of them all (peace be upon them)!

**Third:** in his saying: "May Allah (S.w.T.) have mercy upon Lot (a.s.), he resorted to a strong support" he criticised Lot and accused him of being not so confident in Allah (S.w.T.), where, in fact, Lot (a.s.) wanted to provoke his tribe and relatives and to overcome by his assistants for the sake of Allah (S.w.T.) to order the people to do good deeds and forbid them to do bad deeds. Prophet Muhammad (S.) would never blame Lot or disprove his saying. Prophet Muhammad (S.) would never think of Lot else than what he deserved as great glorious prophet, but he had warned that there would be many liars fabricating traditions!

**Fourth:** in his saying: "If I stayed in prison as long as Yousuf (Joseph) stayed, I would respond to the inviter" he preferred, clearly, Yousuf (a.s.) to Prophet Muhammad (S.). This contradicted the consensus, the books of Hadith and what was proved to be a necessity among the Muslims.

If you said that Prophet Muhammad was humble to admire Yousuf's prudence, patience and wisdom in proving his innocence until the truth appeared and he was set free from prison, we would say that it was not possible for the Prophet to say such even in humility, because if he was tried by the same problem of Yousuf, he would be more prudent and patient to clear the truth. How impossible it was for the Prophet (S.) to respond to the inviter by just inviting him to get out of prison and lose the wisdom, which Yousuf (a.s.) preferred when he said to the messenger of the king when set him free from prison as Allah (S.w.T.) says:

***(Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile. He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (S.w.T.) (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones) 12:50-51.***

He didn't get out of prison until his innocence shone like the sun without clouds.

So Yousuf (a.s.) was prudent and patient that he didn't try to get out of prison so soon until he got what he wanted. More than that Prophet Muhammad (S.) was prudent, patient, lenient, firm, determined, wise

and infallible in all doings and sayings. It was he, who if they put the sun in his right hand and the moon in his left hand in order to give up his mission, would never do.

It would be better for Abu Hurayra to say: Prophet Muhammad (S.) stayed in prison many times as long as Yousuf (a.s.) stayed, he would never beseech anybody to get him out of prison as Yousuf did when

***(he said to him whom he knew would be delivered of the two: Remember me with your lord)*** 12:42.

That was to say: describe my morals and manners to the king and tell him about my story that he may have mercy on me and rid me of this trouble

***(but the Shaitan caused him to forget mentioning (it) to his lord)*** 12:42

That the Satan made the man forget to mention Yousuf (a.s.) to the king

***(so he remained in the prison a few years)*** 12:42.

The forgetfulness of the man and the stay of Yousuf (a.s.) in prison for some years were a warning for him because he did the unworthier thing. He didn't have to beseech but the mercy of Allah (S.w.T.). It was mentioned by Prophet Muhammad (S.) as such.

Prophet Muhammad (S.) suffered from what was greater than the trouble of Yousuf's (a.s.) prison and much worse than all what the family of the prophet Jacob (a.s.) suffered. He never became weak or gave in. He didn't beseech but Allah (S.w.T.). He and all his tribe (the Hashimites) were blockaded in the defile for years. They were in an absolute distress. He, his tribe and the believers all were offended too much that no any prophet before him suffered like him. They (the polytheists) clamoured him and his tribe as possible as they could. Here are some of the sayings of Allah (S.w.T.):

***(And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away)*** 8:30, and ***(If you will not aid him, Allah (S.w.T.) certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah (S.w.T.) is with us. So Allah (S.w.T.) sent down His tranquillity upon him and strengthened him with hosts which you did not see)*** 9:40, and

***(And Allah (S.w.T.) did certainly assist you at Badr when you were few)*** 3:123 and

***(When you ran off precipitately and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow)*** 3:153 and

***(When they came upon you from above you and from below you, and when the eyes turned dull,***

***and the hearts rose up to the throats, and you began to think diverse thoughts of Allah (S.w.T.). There the believers were tried and they were shaken with severe shaking)*** 33:10–11 and  
***(and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah (S.w.T.) sent down His tranquillity upon His Apostle and upon the believers)*** 9:25–26.

In addition to his other dignified situations, in which he met many griefs, but in all of them he was firmer than the mountains. He met the difficulties with a great heart and a steady soul, so they faded in front of his wide mind and gentle character. He didn't beseech save Allah (S.w.T.) to get him out from distress into easiness. He carried out his affairs by patience and depending upon Allah (S.w.T.). So where were his determination, patience, prudence and wisdom relative to those of Joseph (a.s.), Jacob (a.s.), Isaac (a.s.), Abraham (a.s.) and the rest of the prophets (peace be upon them, all)?

## **11) Gold Locusts Falling Down Over Ayyoub**

The two sheikhs mentioned in many ways a tradition<sup>39</sup> that Abu Hurayra had said: "The Prophet said: while Ayyoub (Job) was bathing (in the sea) nakedly, gold locusts fell down over him. He began to collect them in his clothes. His god told him: "Couldn't I make you have no need for this?" He said: "Yes, by Your glory, but I needed Your blessing."

No one believed this saying except those of no insight or sense. Creating gold locusts was a miracle and an extraordinary thing. Allah (S.w.T.) did not do like that except where there was a necessity. For example, if proving the prophecy depended on a miracle, Allah (S.w.T.) would do to be an evidence for the prophecy and the mission. Allah (S.w.T.) would not create gold locusts in vain to fall down over Ayyoub (a.s.) while he was bathing nakedly alone.

If they fell down over him and he began to collect them in his clothes, it would be a reasonable doing. It would be a gift from Allah (S.w.T.), who favored him with, and it must be thanked by accepting it respectably and not by giving it one's back depreciatingly, because turning away from it would be ingratitude, which the prophets were far above.

If the prophets gathered wealth, they would spend it for the sake of Allah (S.w.T.) to gain His contentment. They would make use of it to carry out their reformative plans. Allah (S.w.T.) was aware of their intents so He would never blame them for gathering wealth.

## **12) Criticizing Moses For Burning The Village Of Ants**

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad said: An ant pinched one of the prophets (Moses, as said by at-Tarmithi)<sup>40</sup>. He ordered to burn the village of ants and it was

burned. Allah (S.w.T.) revealed to him: “Why did you burn one of the nations that praised Allah (S.w.T.), because an ant had pinched you?”[41](#)

Abu Hurayra was fond of the prophets. He wandered about every odd disaster, which sored the eyes and blocked the ears. The prophets had longer patience, greater hearts, and higher statuses than what this dotard told about.

Prophet Muhammad’s guardian, Imam Ali (a.s.) bin Abu Talib(S.) said in one of his speeches: “I swear by Allah (S.w.T.), if I had been given the seven states with all what was there under their skies to disobey Allah (S.w.T.) by snatching a crust of a barely seed from an ant, I would never do. This worldly life, for me, is cheaper than a leaf in the mouth of a locust crunching it. What had Ali to do with a passing ease and a transient pleasure?”

Although Imam Ali (a.s.) was not a prophet, but a veracious guardian, his case represented the infallibility of the prophets against what the ignorant ascribed to them. Allah (S.w.T.) did never choose, for His missions, anyone, who would not be far away from those accusations. Glory be to Allah (S.w.T.) and exalted was He above what the idiots say!

I don’t know, by Allah (S.w.T.), what the defenders of this tradition would say about this prophet, who tortured the ants with fire, in spite of the prophet Muhammad’s saying: “No one is to torture with fire but Allah (S.w.T.).”[42](#) They agreed unanimously that burning with fire was forbidden for all the animate beings, except that when a man made another man die by burning him with fire, then the dead man’s guardian had the right to burn the doer with fire.

Abu Dawood mentioned a true tradition that Ibn Abbas said that the Prophet (S.) had forbidden killing the ant, the bee, the hoopoe, and the shrike.

### **13) The Prophet Forgets Two Sections of The Prayer**

The two sheikhs mentioned a tradition that Abu Hurayra had said: “Prophet Muhammad offered one of the day prayers, I think it was the Asr prayer[43](#), in two sections (rak’ah) instead of four and he finished it. Then he stood up and put his hand on a piece of wood that was in the front of the mosque.[44](#) Among the people in the mosque were Abu Bakr and Omar, but they feared to ask the Prophet about that. The hurried people left the mosque and asked if the prayer had been lessened. Someone, whom the Prophet called Thul-Yadayn, asked the Prophet: “Did you forget or lessen the prayer?” The Prophet said: “I didn’t forget and the prayer wasn’t lessened.” Thul-Yadayn said: “Yes, you forgot.” The Prophet offered two additional rak’ahs, made tassleem (the ending of a prayer), said Allah (S.w.T.)uakbar (Allah (S.w.T.) is the greatest) and prostrated for forgetting.”[45](#)

This tradition was untrue for many reasons:

**First:** It was not possible that this forgetting came from someone, who went to prayer with heart and

soul. It came from that, who was inattentive in his prayers. The prophets were too far above inattentiveness and too glorious to be defamed by the swindlers. We have not found that such forgetfulness happened to any of the prophets especially the master and the last of them (peace be upon them).

I swear by the master of the prophets(S.) that if such forgetfulness came from me, shame and shyness would occupy me and the followers in prayers, behind me, would make fun of me and of my worship, so how about the prophets, whom Allah (S.w.T.) had chosen to be the excellent models for people!

**Second:** Prophet Muhammad (S.) said: “I didn’t forget and the prayer wasn’t lessened.” So how would it be for him, after that, to declare that he forgot? Suppose that he was not infallible in forgetting; but his infallibility in regards to being obstinate and imprudent in his sayings if they were in contradictory to the reality is a must according to all the Muslims.

**Third:** Abu Hurayra was confused in this tradition and his sayings were different. Sometimes he said: “Prophet Muhammad (S.) led us in one of the day prayers; either the Dhuhr (noon) prayer or the Asr (afternoon) prayer.” He had doubt between which one of them. Another time he said: “The Prophet led us in the Asr prayer”, as if he was certain. In the third he said: “While I was offering the Dhuhr prayer with the Prophet...” These traditions were in al-Bukhari and Muslim’s Sahihs. Those, who explained the Sahihs, were confused to a degree led them into affectedness and they took upon themselves what they couldn’t bear in order to defend these traditions as they did when they refuted the opinion of az-Zuhri when he confirmed that Thul-Yadayn and Thush-shamalayn was the same man.

**Fourth:** The tradition showed that the Prophet (S.) left his place of praying, stood up and put his hand on a piece of wood in the front the mosque. The hurried people left the mosque and said: “Was the prayer lessened?” Thul-Yadayn said to the Prophet: “Did you forget or lessen the prayer.” The Prophet said: “I didn’t forget nor lessen the prayer.” He said to the Prophet: “Yes, you forgot.” Then the Prophet said to his companions: “Was he right?” They said: “Yes, he was.”

Another one mentioned by Abu Hurayra that the Prophet (S.) entered the room (of the mosque) and came out then the people returned. All that invalidated the prayer, because according to the Islamic Shari’ah, the prayer is a continuous unit, which can not be interrupted. So how could the Prophet (S.) depend on his first two rak’ahs to complete them by other two rak’ahs to be four, the right number of rak’as for the Dhuhr or Asr prayer?

**Fifth:** Thul-Yadayn, who was mentioned in the tradition, was the same as Thush-Shamalayn,<sup>46</sup> Ibn Abd Amr, the ally of the tribe of Zuhra. The two names referred to one person. He was martyred during the battle of Badr. That was confirmed by the imam of the tribe of Zuhra and the best of those, who knew about their allies, Muhammad bin Muslim az-Zuhri, as it was mentioned by Ibn Abdul-Birr in his book al-Isstee’ab, ibn Hajar in his book al-Issaba, Sharh Sahih Muslim and Sharh Sahih al-Bukhari. Also the same was confirmed by Sufyan ath-Thawri and Abu Haneefa when they considered the tradition as

untrue one and gave fatwas contradicting it.[47](#)

An-Nassa'ei declared in his tradition that Thul-Yadayn and Thush-Shamalayn referred to the same person. He said:[48](#) ...Thush-Shamalayn ibn Amr said to him (to the Prophet): "Did you lessen the prayer or did you forget?" The Prophet (S.) said: "What did Thul-Yadayn say?" So he confirmed that Thush-Shamalayn was the same as Thul-Yadayn. Clearer than that was a tradition mentioned by Ahmed bin Hanbal[49](#) narrated by Abu Salama bin Abdur Rahman and Abu Bakr bin Abu Khaythama that Abu Hurayra had said: "Prophet Muhammad offered the prayer of Dhuhr or Asr in two rak'ahs and finished it by tasleem (saying assalamu alaykum). Thush-Shamalayn bin Abd Amr, the ally of the tribe of Zuhra, said to him: "Did you lessen the prayer or did you forget?" The Prophet (S.) said: "What did Thul-Yadayn say?" They said: "He was right."

Abu Musa mentioned a tradition narrated by Ja'far al-Mustaghfiri[50](#) from Muhammad bin Katheer from al-Awza'ee from az-Zuhri from Sa'eed bin al-Mussayab, Abu Salama and Obaydullah bin Abdullah that Abu Hurayra had said: "The Prophet ended the prayer after two rak'ahs instead of four. Abd Amr[51](#) bin Nadhla, who was from the tribe of Khuza'a and an ally of the tribe of Zuhra, stood up and said to the Prophet (S.): "Did you lessen the prayer or did you forget?"...including the saying of the Prophet (S.) (was Thush-Shamalayn true?)

All these traditions showed clearly that Thul-Yadayn, mentioned in Abu Hurayra's tradition was Thush-Shamalayn ibn Abd Amr, the ally of the tribe of Zuhra. No doubt that Thush-Shamalayn, mentioned above, was killed in the battle of Badr more than five years before Abu Hurayra became a Muslim. His killer was Ossama aj-Jasmi. Ibn Abdul Birr and all of the historians said that. So how could it be possible for Abu Hurayra to meet him in one prayer behind Prophet Muhammad (S.) ?!

Some, who defended Abu Hurayra, justified that the companion might narrate about something that he didn't attend either by hearing about it from the Prophet (S.) or from another companion. Hence the death of Thul-Yadayn five years before Abu Hurayra became a Muslim would not prevent Abu Hurayra to narrate the tradition.

This excuse was definitely wrong. Abu Hurayra pretended that he had attended the prayer, and that was confirmed by all those, who mentioned this tradition. Al-Bukhari mentioned the tradition in his Sahih[52](#) narrated by Adam bin Shu'ba from Sa'd bin Ibrahim that Abu Hurayra had said: "The Prophet (S.) led **us** in the Dhuhr prayer or Asr prayer... etc."

Muslim mentioned in his Sahih[53](#) that Muhammad bin Seereen had said: "I heard Abu Hurayra saying: Prophet Muhammad (S.) led **us** in one of the day prayers, either the Dhuhr prayer or the Asr prayer...etc."

Imam at-Tahawi was confused about this tradition. He said that it was a true tradition, although he was certain that Thul-Yadayn was Thush-Shamalayn himself, the ally of the tribe of Zuhra, who was martyred in the battle of Badr, five years before Abu Hurayra became a Muslim, so it was impossible for

them to be together at one prayer. Hence he was obliged to interpret Abu Hurayra's saying<sup>54</sup> as the following: "The Prophet led us in prayer (metaphorically) that he meant: he led the Muslims in prayer."

The answer for their excuse was that Abu Hurayra confirmed his definite attendance in a way, which could not be interpreted here and there. Muslim mentioned a tradition in his Sahih<sup>55</sup> that Abu Hurayra had said: "While I was offering the Dhuhr prayer with Prophet Muhammad (S.), he ended the prayer after two rak'as...etc." What about this saying? Was it possible to look for excuses to defend it? Certainly not! But we were afflicted with those, who never ponder! We do not have but Allah (S.w.T.) to resort to!

## **14) Prophet Muhammad (S.) Hurt, Whipped, Abused And Cursed Innocent People**

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad (S.) said: O Allah (S.w.T.), Muhammad is not but a human being. He becomes angry like the other human beings. I had a promise with You that You would not break it. Every believer I hurt, abused, cursed or whipped, let it be expiation for his guilt and a cause for making him closer to You."<sup>56</sup>

It was not probable for Prophet Muhammad (S.) and all the prophets to hurt, whip, abuse or curse anyone, who did not deserve that whether they were comfortable or angry. In fact they never became angry in vain save for the sake of Allah (S.w.T.). Glory be to Allah (S.w.T.). He is far above than to send prophets, who would be moved by anger to whip, curse, abuse or hurt innocent people. The prophets were far above every saying or doing would conflict with their infallibility or with all what would not be fit for the prudent and the wise.

The pious and the obscene, the believer and the unbeliever knew well that hurting, whipping, abusing or cursing an innocent one was ugly injustice and frank transgression, which the believers denied. Then how would it be probable for the master of the prophets to do such? The Prophet (S.) said:<sup>57</sup> "Abusing a Muslim is transgression." Abu Hurayra said:<sup>58</sup> "It was said to the Prophet (S.): "O messenger of Allah (S.w.T.), you may curse the hypocrites." He said: "I had not been sent (by Allah (S.w.T.)) to be a curser but as mercy for people."

Thus he was with the hypocrites, how would he be with the innocent believers? He (S.) said:<sup>59</sup> "The cursers will never be intercessors or witnesses in the Day of Resurrection." Abdullah bin Amr said:<sup>60</sup> "The Prophet (S.) wasn't impolite or dishonest. He (the Prophet) said: "The best of you are those, who are high-minded." Anass bin Malik said:<sup>61</sup> "The Prophet (S.) wasn't impolite, a curser or an abuser." Abu Tharr<sup>62</sup> said to his brother when he had heard about the Prophet (S.): "Ride to that valley and try to hear from him." When his brother came back, he said to him: "I found him ordering noble characters."

Abdullah bin Amr said: "I wrote down everything I heard from the Prophet (S.) in order to memorize it. Some people of Quraysh forbade me to do that and said: "Do you write everything you hear from the Prophet whereas he talks whether he is comfortable or angry?" I told the Prophet (S.) about that. He

pointed to his mouth with his finger and said: "Write down! I swear by Him, in Whose hand my soul is, that nothing comes out of it (his mouth) but rightness." Amr bin Shu'ayb said that his father had said that his grandfather had said: "Do I write down whatever I hear from you?" He said: "Yes, you do." I said: "Comfortable or angry you are?" He said: "Yes, because I don't say at all save rightness." [63](#)

Someone asked Aa'isha (the Prophet's (S.) wife) about the morals of Prophet Muhammad (S.). She said to him: "Did you read the Qur'an?" He said: "Yes, I did." She said: "The Qur'an was his morals."

What a word it was that indicated her eloquence and knowledge of the very morals of the Prophet (S.). No wonder! She saw him, with the Qur'an in front of his eyes, imitating its guidance, seeking light in its sciences, worshipping according to its orders and forbids, being well-mannered with its ethics, being disposed for its wisdom, following its influences and tracking its suras. You can see his morals in these sayings of Allah (S.w.T.):

***(And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin) 33:58,***

***(And those who, shun the great sins and indecencies, and whenever they are angry they forgive) 42:37,***

***(and those who restrain (their) anger and pardon men; and Allah (S.w.T.) loves the doers of good (to others)) 3:134,***

***(and when the ignorant address them, they say: Peace) 25:63,***

***(Take to forgiveness and enjoin good and turn aside from the ignorant) 7:199,***

***(Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend) 41:34,***

***(and you shall speak to men good words) 2:83,***

***(and avoid false words) 22:30,***

***(and do not exceed the limits; surely Allah (S.w.T.) does not love those who exceed the limits) 5:87,***

***(And what reason have we that we should not rely on Allah (S.w.T.)? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah (S.w.T.) should the reliant rely) 14:12,***

***(and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon) 3:186,***

***(And be kind to him who follows you of the believers)*** 26:215

***(Thus it is due to mercy from Allah (S.w.T.) that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah (S.w.T.))***3: 159.

These were the morals of Prophet Muhammad (S.) and his relationship with the believers and other than the believers. He said: “The real man is he, who can control himself when becomes angry.”<sup>64</sup> “He, who has no kindness, will be deprived of welfare.”<sup>65</sup> “If kindness is added to a thing, it will become beautiful and if it is deprived of a thing, it will become ugly.”<sup>66</sup> “Allah (S.w.T.) is kind. He loves kindness and gifts people for their kindness what He doesn’t gift for violence or anything else.”<sup>67</sup> “The real Muslim is he, from whose tongue and hand people are in safe.”<sup>68</sup> It is enough for us the saying of Allah (S.w.T.) addressing Prophet Muhammad (S.) :

***(And most surely you conform (yourself) to sublime morality)*** 68:4.

After that, how would it be probable for Prophet Muhammad (S.) to curse, abuse, whip and hurt just because he became angry? Allah (S.w.T.) forbid!

***(They have not estimated Allah (S.w.T.) with the estimation that is due to Him) 22:74, (but patience is good and Allah (S.w.T.) is He Whose help is sought for against what you describe)*** 12: 18.

In fact this tradition was fabricated during the reign of Mu’awiya. Abu Hurayra flattered Mu’awiya and the family of Abul–Aass and the rest of the Umayyads by this tradition and to suspend other traditions, in which it was proved that the Prophet (S.) had cursed a number of the Umayyad hypocrites and oppressors, who (***hindered (people) from Allah (S.w.T.)’s way and seek to make it crooked***), to mark them with eternal disgrace and to make people know that they were far away from Allah (S.w.T.) and His Prophet (S.). Thus, Islam and the umma would be in safe from their hypocrisy and ravage. It was an admonition by the Prophet (S.) for the sake of Allah (S.w.T.), His book, the leaders and the common Muslims.

Once the Prophet (S.) had seen in a dream that the family of al–Hakam bin Abul–Aass were leaping on his minbar like monkeys and hindering people backward. After that he was never seen smiling until he died.<sup>69</sup> Allah (S.w.T.) revealed to the Prophet (S.) a verse of the Qur’an, which was recited by the Muslims day and night, talking about that:

***(and We did not make the vision which We showed you but a trial for men and the cursed tree in the Qur’an as well; and We cause them to fear, but it only adds to their great inordinacy)*** 17:60.

The cursed tree, mentioned in the Qur’an, was the Umayyad family. Allah (S.w.T.) revealed to the

Prophet (S.) that they would occupy his position, kill his progeny and ravage the umma. Because of that he wasn't seen smiling until he joined the Most High Mate. It was one of the signs of his prophecy and Islam. There were many true traditions, especially by the infallible imams, talking about this event. The Prophet (S.) declared the matter of these hypocrites that

*(he who would perish might perish by clear proof, and he who would live might live by clear proof), (and nothing is incumbent on the apostle but a plain delivering (of the message)).*

Once al-Hakam bin Abul-Aass asked permission to meet the Prophet (S.). The Prophet knew him by his voice. He said:<sup>70</sup> "Permit him to come in! Curse be upon him and upon every one of his offspring except the believers<sup>71</sup> of them and what a few they will be! They will be honourable in the worldly life and mean in the afterlife. They are full of cunning and deceit. They are given every thing in this life but they will have no share of good in the hereafter."

The Prophet (S.) said:<sup>72</sup> "If the family of Abul-Aass becomes thirty men, they will divide the wealth of the Muslims among them, make people slaves for them and distort the religion of Allah (S.w.T.) according to their interests."

He also said: "If the Umayyads become forty men, they will make people as slaves, take the wealth of the Muslims as their properties and distort the Qur'an to serve their interests."<sup>73</sup>

When a Muslim had a newborn baby, he would bring him to the Prophet (S.) to pray for him. When Marwan bin al-Hakam was born, they brought him to the Prophet (S.). The Prophet (S.) said: "Take out this gecko and the son of a gecko, the cursed and the son of the cursed."<sup>74</sup>

Aa'isha (the Prophet's (S.) wife) said: "The Prophet (S.) cursed the father of Marwan and Marwan was not yet born. So Marwan was included in the curse of Allah (S.w.T.)."<sup>75</sup>

Ash-Shi'bi said that Abdullah bin az-Zubayr had said: "The Prophet cursed al-Hakam (Marwan's father) and his sons."<sup>76</sup>

The books of Hadith mentioned these recurrent traditions and others like them. They confirmed that the Umayyads were cursed by the Prophet (S.). Al-Hakim mentioned in his Mustadrak, in the chapter of al-Fitan wal-Malahim (seditions and braveries) enough traditions of this kind, which were a good message for the prudent to ponder about. He concluded the chapter by saying: "Let the researcher for the truth know that I didn't mention in this chapter one third of what were narrated in this concern. The first sedition in this umma was their (Umayyads) sedition. I couldn't end the book without mentioning them."<sup>77</sup>

This was enough to prove what we had said that they fabricated this tradition and others like it to suspend those curses delivered by the Prophet (S.) upon them. But unfortunately the public preferred those cursed hypocrites to their Prophet (S.) unconsciously, when they defended this superstition to

preserve the fame of those cursed ones. They didn't pay any attention that they did wrong to the Prophet (S.).

The umma didn't have to conserve the dignity of those, whom the Prophet (S.) had cursed and exiled for their corruption. The umma lost, by doing that, the benefit, which the Prophet (S.) wanted to them by cursing and exiling those hypocrites, who trundled the rocks in the night of (al-Aqaba) to startle the Prophet (S.) and to throw him down when he was coming back from the battle of Tabouk. It was a true long tradition, in which it was mentioned that the Prophet (S.) cursed them at that time.[78](#)

It was too odd of the Muslims to defend those people, who caused many agonies to the Prophet (S.) and tried their best to revenge! They hurt him and hurt his family after his death.[79](#) The Prophet (S.) cursed them to dismiss them from the mercy of Allah (S.w.T.) and to make the believers avoid them because of what they committed and what they would commit, and not to make them be near to Allah (S.w.T.) as the distorters said!

## **15) Satan Comes To Disturb The Prophet's (S.) Prayers**

The two sheikhs mentioned that Abu Hurayra had said: "The Prophet (S.) offered one of his prayers and said: "The Satan came upon trying his best to interrupt my prayer. Allah (S.w.T.) helped me that I could throttle him. I wanted to tie him to a pole that you would see him in the morning, but I remembered Solomon's (a.s.) saying:

***(My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me) 38:35.***[80](#)

The prophets were far above that and away from it because it contradicted their infallibility and defamed their dignity and high status. Allah (S.w.T.) forbid! Could the Satan struggle with the prophets or disturb them or even think of that? Allah (S.w.T.) said addressing the Satan:

***(Surely. as regards My servants, you have no authority over them except those who follow you of the deviators) 15:42.***

All the Muslims knew that the Satan was distracted by the birth of Prophet Muhammad (S.), astonished by delegating him as Prophet, stunned by his hegira, became inapt by his rise with the mission, melted like the salt in the water by his guidance, laws and systems, fled like a ray from his prayer, in which Allah (S.w.T.) had put maxims and secrets that made it (the prayer) prevent from committing atrocities and abominable deeds.

When the Prophet (S.) stood up for the prayer, he gave up everything and divested his soul of every thing save Allah (S.w.T.). He offered his prayer with a calm heart in slavery to the oneness of Him, the One and Only. If he began his prayer by saying (Allah (S.w.T.) uakbar), he would seek protection of Allah (S.w.T.) from the Satan before reciting Qur'anic verses in obedience to the saying of Allah

(S.w.T.):

***(So when you recite the Qur'an, seek refuge with Allah (S.w.T.) from the accursed Shaitan) 16:98.***

Of course, when he asked protection of Allah (S.w.T.) from the Satan, Allah (S.w.T.) would grant him that. The Satan knew well this fact even if the dotards ignored it!

Abu Hurayra narrated a tradition<sup>81</sup> saying that if the Satan heard the athan (the call for prayers) from any Muslim, he would flee scaredly and would (fart) because of terror. So how would the Satan dare to come to the Prophet (S.), who devoted to Allah (S.w.T.), stood in front of Him in a loyal praying and asked His protection? How impossible it was! Allah (S.w.T.) said:

***(Surely he (the Shaitan) has no authority over those who believe and rely on their Lord. His authority is only over those who befriend him and those who associate others with Him)***  
16:99–100.

If you say: “What do you say about this Qur’anic verse:

***(And if an interference of the Shaitan should cause you mischief, seek refuge in Allah (S.w.T.); surely He is the Hearing, the Knowing) 41:36.”***

We say: “Allah (S.w.T.), the Almighty, had educated His beloved Muhammad (S.) with morals, by which He preferred him to the entire universe that every prophet, angel, devil and human being submitted to his politeness and surrendered to his morals. There was no order in the Qur’an, unless he obeyed and no forbid, unless he complied with or a maxim, unless he put it in his mind. The Qur’an was before his eyes. He tracked its purposes and followed its suras. The verse above concerned his politeness and morals, as well as the verses before it in the same sura:

***(Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient and none are made to receive it but those who have a mighty good fortune) 41:34–35.***

This was the best of morals, with which Allah (S.w.T.) had educated his slave and Prophet (S.). He, really, was so since the beginning of his mission when he said while blood was flowing on his face and beard: “O Allah (S.w.T.), guide my people for they don’t know (the truth)”, until his caller cried in the day of Fat-h (victory) when he conquered Mecca and he was at the last days of his life that whoever entered the house of Abu Sufyan, would be safe.

Allah (S.w.T.) had evened all the ways to make His Prophet (S.) bear these morals, which made the necks bow to the glory of his characters and the honour of his manners. Allah (S.w.T.) not only made him bear these morals, but also let him long to them until he reached the highest status and being lucky with these morals. So Allah (S.w.T.) said:

***(And none are made to receive it but those who are patient and none are made to receive it but those who have a mighty good fortune) 41:35.***

Then Allah (S.w.T.) warned him from an incitement of anger, which He had molded the human beings with, and wrath of heart when one was hurt by his enemy. Allah (S.w.T.) called that as incitement or interference of the Satan, metaphorically, to make the Prophet (S.) avoid it and be far above it. So Allah (S.w.T.) said:

***(And if an interference of the Shaitan should cause you mischief, seek refuge in Allah (S.w.T.); surely He is the Hearing, the Knowing) 41:36.***

It meant that if an incitement to anger, which might be like the satanic temptations, would make you uncomfortable or impatient then you (***seek refuge in Allah (S.w.T.)***). In the same concern was this saying of Allah (S.w.T.):

***(Take to forgiveness and enjoin good and turn aside from the ignorant.. And if a false imputation from the Shaitan afflict you, seek refuge in Allah (S.w.T.); surely He is Hearing, Knowing) 7:199–200.***

Allah (S.w.T.) wanted to keep His beloved away from the ignorant, who saw the evidences but they denied them and went too far in their unbelief, so He ordered him to avoid them. And for more carefulness in educating and preferring the Prophet (S.) to all the human beings, Allah (S.w.T.) warned him not to bear any grudge or spite in his heart when the ignorant attacked him with their foolishness and abusiveness.

Allah (S.w.T.) called this natural emotion as incitement or interference of the Satan, in metaphor, to make His prophet avoid it and to shun it, because Prophet Muhammad (S.) didn't shun anything more than his shunning the Satan and the deeds that were like the Satan's. Allah (S.w.T.) wanted, by saying this verse, to tell the Prophet (S.) to be patient when facing the foolishness of the ignorant and not to be angry with them.

So where was this meaning in what Abu Hurayra said that the Satan attacked the Prophet (S.) to interrupt his prayer, which was unacceptable according to the mental and traditional regards?

If you said: What about these Qur'anic verses:

***(And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah (S.w.T.) annuls that which the Shaitan casts, then does Allah (S.w.T.) establish His communications, and Allah (S.w.T.) is Knowing, Wise. So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition. And that those who have been given the knowledge may know that it is the truth from your Lord) 22:52–54.***

It was well-known, as necessity of Islam, that Prophet Muhammad (S.) and all the other prophets (a.s.) would not hope anything that Allah (S.w.T.) disagreed with. The prophets were far away from hoping anything that didn't please Allah (S.w.T.) and didn't benefit people.

Prophet Muhammad (S.) hoped that every one, anywhere on earth, to believe and be faithful to Allah (S.w.T.). The Satan, by his tricks and temptation, distorted this hope and tempted people like Abu Lahab (the Prophet's (S.) uncle) and Abu Jahl, who were obsessed by him, and led them away from what the Prophet (S.) hoped for them to gain the good of this life and the afterlife. But the Satan tempted them until they fought the Prophet (S.) to get rid of him.

The Prophet (S.) hoped for every Muslim, to be sincere to Allah (S.w.T.), His Qur'an, His Prophet (S.) and to all people in a way that what their hearts believe in is like what their tongues say and what they say in secret is like what they say in public. The Satan seduced some people and confused their minds by distorting this blessed hope, hence they became hypocrites.

The Prophet (S.) hoped every one of his umma to imitate his own straight method, not to deviate from his holy Sunna. All what he hoped that the whole umma would agree to guidance and to be conducted according to his orders and forbids and no two of them would be in disagreement. But the Satan whispered evil to them and deceived them to be away from the Sunna. Thus the one umma divided into many sects. The accursed deceptive Satan tried his best to distort all what the prophet hoped for people and made those, who were tempted by him, turn away from the Prophet (S.) and his hopes.

Those, who were deluded by the false of the Satan, were many. He prepared his snares and traps for them and stood ready to show them the rightness, by his temptation, as false and the false as rightness. He used every trick to distort the Prophet's (S.) hopes and to lead people away from him.

All that harmed the Prophet (S.) and made him uncomfortable and always in fear of people from the deceptive Satan. He was afraid that the heresies and delusions might defeat the rightness. Because of that Allah (S.w.T.) comforted and eased him by revealing to him:

***(And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire) 22:52.***

It meant that when every prophet hoped a desire for the private or general benefit, the Satan would distort his desire by tempting and deceiving people to drive them away from the prophets and their missions. All of the prophets hoped that all people anywhere on the earth to be faithful to Allah (S.w.T.). They hoped that the believers were to have real sincerity to Allah (S.w.T.). The best desire of theirs was to see their nations in agreement on their guidance and not any two of them to be in disagreement. But the Satan fought their desires by deceiving people and reversing the facts. Hence the nation of Moses (a.s.) divided into seventy-one sects, the nation of Jesus divided into seventy-two sects and so on for the nations of the rest of the prophets. O Muhammad, don't worry so much about the defeat of your holy hopes in many times by the Satan because the previous prophets' hopes had faced the same fate. So

you and they are the same in this matter.

***(This is Our) course with regard to those of Our apostles whom We sent before you, and you shall not find a change in Our course)*** 17:77.

Since Prophet Muhammad (S.) was afraid that the heresies of the Satan might prevail over the rightness, Allah (S.w.T.) assured him when He said: ***(but Allah (S.w.T.) annuls that which the Shaitan casts)*** at your hopes and the hopes of the previous prophets. But Allah (S.w.T.) presaged him that the rightness, he and the previous prophets brought from their god, would dominate. Allah (S.w.T.) said:

***(then does Allah (S.w.T.) establish His communications)*** and

***(And Allah (S.w.T.) will show the truth to be the truth by His words, though the guilty may be averse (to it))*** 10:82 and

***(as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah (S.w.T.) set forth parables)*** 13:17.

Allah (S.w.T.) wanted to make the Prophet (S.) be quite sure that the prophets would win and the Satan would be defeated. He said: ***(and Allah (S.w.T.) is Knowing, Wise)***. He knew the loyalty of the prophets in their desires, therefore He assisted them with Holy Spirit and put them in their honoured status and He knew the enmity of the Satan towards Allah (S.w.T.) and His apostles. Surely Allah (S.w.T.) would disgrace the Satan for his evil deeds according to wisdom that to honour those, who deserved honour and to disgrace those, who deserved disgrace for wisdom was to put things in their suitable places.

Allah (S.w.T.) wanted to distinguish the wicked and the good among His people so that He tried them by the Satan ***(He may make what the Shaitan casts a trial for those in whose hearts is disease)*** because of hypocrisy ***(and those whose hearts are hard)*** which didn't become tender by mentioning Allah (S.w.T.) and what He had revealed because their hearts were seized by unbelief that the Satan seduced them with and took them away from belief and guidance ***(and most surely the unjust)*** of hypocrites and unbelievers ***(are in a great opposition)*** to Allah (S.w.T.) and His Prophet (S.).

Their eyes didn't see the truth, their ears became deaf and their hearts were overcome by the Satan. They cowered whenever there was an evil cower. ***(And that those who have been given the knowledge may know)*** of the oneness of Allah (S.w.T.), His wisdom and His sending apostles ***(that it is the truth from your Lord so they may believe in it)*** without paying any attention to the Satan or to his frightening and misleading.

When Allah (S.w.T.) tried people to distinguish between the wicked and the good, the hearts of the (hard hearted) wicked became harder and the believers became stronger in their faith and certainty. Allah (S.w.T.) said:

***(Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah (S.w.T.) will certainly know those who are true and He will certainly know the liars) 29:2–3 and***

***(On no account will Allah (S.w.T.) leave the believers in the condition which you are in until He separates the evil from the good) 3:179 and***

***(And that He may purge those who believe and deprive the unbelievers of blessings) 3:141.***

No wonder that Allah (S.w.T.) would try people by different kinds of afflictions and distresses to have the excuse to reward or punish them. Allah (S.w.T.) said:

***(Then Allah (S.w.T.)'s is the conclusive argument; so if He please, He would certainly guide you all) 6:149 and (that he who would perish might perish by clear proof, and he who would live might live by clear proof) 8:42.***

Let go back to the same verse

***(And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire).***

It didn't mean that the Satan cast his evil into the Prophet's (S.) heart (Allah (S.w.T.) forbid!) but it did mean that the Satan cast his evil into the desire of the Prophet (S.) by distorting it to make his followers (the Satan's followers), who caved with him, turn their backs to what the Prophet (S.) hoped in order that the hope not to be realised.

This was, definitely, the meaning of the verse, which stroke the mind, although no one of the interpreters or any other—as I know—mentioned it. I wonder how they missed it whereas it was the most suitable to the holy Qur'an, to the Prophet Muhammad (S.) and to the all other prophets (peace be upon them). It couldn't be interpreted in any way other than that at all.[82](#)

Let us return to the tradition of Abu Hurayra: (The Prophet (S.) offered one of his prayers and said: The Satan came upon trying his best to interrupt my prayer. Allah (S.w.T.) helped me that I could throttle him. I wanted to tie him to a pole that you would see him in the morning, but I remembered Solomon's saying:

***(My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me) 38:35).***

I would like to ask the two sheikhs, who respected and defended Abu Hurayra's traditions: did the Satan have a physical frame that could be tied to a pole as bound captive to be seen by people in the morning? I don't think any one would say that.

What encouraged Abu Hurayra to say that was the failure of his mind to perceive the meanings of the holy Qur'an. He thought that some of the Qur'anic verses sensed something like that when he heard the saying of Allah (S.w.T.) talking about Solomon:

***(Then We made the wind subservient to him; it made his command to run gently wherever he desired and the shaitans, every builder and diver and others fettered in chains) 38–36–38.***

He thought that they were fettered in chains like the human beings. He didn't perceive that they were fettered according to their satanic world with chains corresponding with their satanic nature to prevent them from ravaging whereas no one of the human beings could see them.

Abu Hurayra said in his tradition that the prophet Muhammad (S.) had set the Satan free, because he had hated to have a kingdom like that of Solomon.

But Abu Hurayra forgot that Allah (S.w.T.) had given Solomon a kingdom, in which He subjected for him the wind, which made a month's journey in the morning and a month's journey in the evening. Allah (S.w.T.) made a fountain of molten copper to flow out for Solomon and ***(of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning).***

The jinn made for Solomon (a.s.) fortresses, sculptures, bowls and cooking pots. Allah (S.w.T.) had given Solomon (a.s.) what He had not given to Prophet Muhammad (S.). Even if Prophet Muhammad (S.) fettered Abu Hurayra's Satan, he would not be equal to Solomon (a.s.) in his kingdom, for Solomon still had the peculiarity of the wind, the flowing of molten copper and the working of the jinn.

The justification Abu Hurayra gave was invalid and his tradition was untrue. The Prophet (S.) would never confuse the senses or astound the feelings. The Prophet (S.) depended on reason in his arguments and in everything. He made reason be the judge between the right and the wrong and made the validity of the evidences be in accordance with the holy Qur'an, which he ordered us to follow

***(Is he who goes prone upon his face better guided or he who walks upright upon a straight path?) 67:22.***

## **16) The Prophet Misses The Fajr (Dawn) Prayer**

The two sheikhs mentioned<sup>83</sup> that Abu Hurayra had said: "We travelled in the night with the Prophet (S.) and slept at a late time. We didn't wake up until the sun rose. The Prophet (S.) said: "Let every one lead his sumpter and move from here. It is a place attended by the Satan." We did. Then he asked for some water to do wudu'.<sup>84</sup> He did two prostrations then he offered the prayer in the morning."

The guidance of Prophet Muhammad (S.) was far above such a tradition. Allah (S.w.T.) said:

***(O you, who have wrapped up in your garments! Rise to pray in the night except a little, half of it or lessen it a little or add to it and recite the Qur'an as it ought to be recited)*** 73:1–4 until He said:

***(Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it)*** 73:20.

Allah (S.w.T.) addressed the Prophet (S.) in another saying: ***(Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation;<sup>85</sup> surely the morning recitation is witnessed. And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory)*** 17:78–79.

Allah (S.w.T.) asked the Prophet (S.) to pray in the night moreover than the five prayers, which were obligatory for all of the Muslims, while the night prayer (nafila) was obligatory for the Prophet alone. Allah (S.w.T.) said:

***(And rely on the Mighty, the Merciful, who sees you when you stand up and your turning over and over among those who prostrate themselves before Allah (S.w.T.))*** 26:17–19.

It did mean that Allah (S.w.T.) saw you when you stood up to worship Him in the night when there was no one seeing you except Him and saw your doings among the believers when you led them in offering the prayers. Also Allah (S.w.T.) said addressing him:

***(and say the praise of your Lord before the rising of the sun and before the setting and glorify Him in the night and after the prayers)*** 50:39–40.

He offered prayers all the night and he hanged his chest with a rope in order not to feel sleepy<sup>86</sup>. He kept on standing up, sitting and prostrating until his feet swelled<sup>87</sup>. Then Gabriel said to him (from Allah (S.w.T.)): “Take care of yourself. It has to be cared by you.” Then he revealed to him:

***(TaHa. We have not revealed the Qur'an to you that you may be unhappy. Nay, it is a reminder to him who fears)*** 20:1–3.

The verse meant that: We didn't reveal to you the holy Qur'an in order to tire yourself with worshipping, but we revealed it to be a reminder to him, who fears Allah (S.w.T.). So take care of yourself and don't burden yourself with more than you can bear.

Al-Bukhari assigned particular chapters in his Sahih for the Prophet's (S.) night prayer, his long prostration in the night prayer and his standing until his legs swelled and his feet chapped.

Thus he accustomed himself to do in the night. How about the five obligatory prayers, which were one of the bases, upon which Islam was based? Would he sleep and miss the prayer? Allah (S.w.T.) forbid! And it was far away from the Prophet (S.), who recited to the people:

***(Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah***

***(S.w.T.)*** 2:238 and he incited people:

***(Successful indeed are the believers, who are humble in their prayers)*** 23:1-2 and described the believers:

***(And those who keep a guard on their prayers; these are they who are the heirs, who shall inherit the Paradise; they shall abide therein)*** 23:9-11

and called out to people: ***(keep up prayer; surely prayer is a timed ordinance for the believers)*** 4:103 and made all people hear:

***(He indeed shall be successful who purifies himself and magnifies the name of his Lord and prays)*** 87:14-15.

The holy Qur'an is full of verses like these that the Prophet (S.) taught people their maxims and good sermons. How many times the Prophet (S.) did prick the inattentive by:

***(Woe to the praying ones, who are unmindful of their prayers, who do (good) to be seen)*** 107:4-6

and exposed the hypocrites when Allah (S.w.T.) revealed to him about their characters:

***(and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling)*** 9:54

and he criticised someone, who slept and didn't offer the night prayer until the morning came, by saying: "The Satan made water in his ear."[88](#)

What a metaphor it was about those, who accustomed themselves to sleep without offering the night prayer and what a rhetoric it was from

***(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).***

What a hard word it was, which would make the believers worry and never sleep without offering the night prayer if they thought right of themselves. The pious and the obscene, the believer and unbeliever knew and witnessed that Prophet Muhammad (S.) was the first who carried out his principles and was the best worshipper, who kept on his principles sincerely. He educated his umma by his deeds more than his sayings. He wouldn't criticise that who slept without offering the night prayer so hardly, if he himself slept in front of his companions and missed the Fajr prayer. Glory be to Allah (S.w.T.)! What a great slander it was!

Abu Hurayra himself narrated[89](#) that the Prophet (S.) had said: "The Satan ties three knots upon the nape of every one of you when he sleeps. If he wakes up and mentions Allah (S.w.T.), one knot will

open. If he makes wudu', the second knot will open and if he offers the prayer the third knot will open. Then he will be active and in good spirits, otherwise he will be lazy and in bad spirits.”

This tradition had a rhetorical metaphor like the previous one. The Prophet (S.) wanted to warn his umma from the Satan and to incite them to obey Allah (S.w.T.). If Abu Hurayra was true in this tradition, he must be a liar when he told that tradition of the Prophet's (S.) sleeping and missing the Fajr prayer.

Abu Hurayra narrated that the Prophet (S.) had said: “No prayer is heavier for the hypocrites than the prayers of Fajr and Isha. If they know what these two prayers have, they will come to offer them even creepingly. I was about to order the caller of azthan to say the iqama<sup>90</sup> and then to order a man to lead people in prayer and I would take a torch to threaten with fire whoever didn't come to offer the prayer yet.”

The Prophet (S.) urged people to offer the prayers, paid much attention to the Fajr prayer and threatened those, who didn't come to offer the prayer, by burning them with fire.<sup>91</sup> After all that was it believable that he himself slept and didn't offer the prayer? Certainly not!

Allah (S.w.T.) might have mercy upon Abdullah bin Rawaha, the martyred companion, when he said:<sup>92</sup> “Among us was the Prophet (S.), reciting the holy book when the dawn began to send its rays. He made us see the guidance after our blindness, so our hearts faithed in him that whatever he said would happen. He spent the night away from his bed, while the others were in a deep sleep.”

Let us go back to the tradition to state what remained to refute it.

**Firstly:** they (the jurists and the authors of books of Hadith) said that the Prophet's (S.) heart (senses) didn't sleep even when his eyes were sleeping. Their Sahih declared that clearly.<sup>93</sup>

This was one of the signs of the prophecy and Islam; therefore it was not probable for him to sleep and miss the Fajr prayer, because if his eyes slept, his heart would be attentive, especially to his God. Nothing of sleeping would make him inattentive to his duties. Once he offered the night prayer and went to sleep before he offered the witr<sup>94</sup> prayer. One of his wives said to him: “O messenger of Allah (S.w.T.), do you sleep before you offer the witr prayer?” He said: “My eyes sleep but my heart doesn't sleep.”<sup>95</sup> He meant that he was certain he would not miss the witr prayer because he was fond of it and his heart was attentive to it even his eyes were sleeping. If he was so with the witr prayer, how about him when he slept before the Fajr prayer?

**Secondly:** Abu Hurayra declared, as mentioned by Muslim in his Sahih,<sup>96</sup> that this event happened to the Prophet (S.) during his return from the battle of Khaybar. How did Abu Hurayra pretend that he was with the Prophet (S.) then? Abu Hurayra became a Muslim after this battle as the historians mentioned unanimously.<sup>97</sup>

**Thirdly:** Abu Hurayra said in the tradition: (The Prophet (S.) said: “Let every one of you lead his

sumpter. This is a place attended by the Satan.” We did so).

It was well-known that the Satan didn't near to the Prophet (S.) and all people knew well, too, that Abu Hurayra was very poor and didn't have anything to satiate his hungry stomach with, so wherefrom did he get a sumpter to lead away as he said: **we** did so?

**Fourthly:** Abu Hurayra said: "...then the Prophet (S.) asked for some water to do wudu'. He prostrated twice and then offered the Morning Prayer."

The Prophet (S.) offered Morning Prayer to compensate the Fajr prayer, which was missed (according to Abu Hurayra), but we didn't know the two prostrations the Prophet (S.) did what for? And what they were?! An-Nawawi skipped them when he explained this tradition.

**Fifthly:** It was normal for the armies and leaders to have guards to ward them when they wanted to sleep, especially if there was a king or some one important among them. As for the Prophet (S.), he had many enemies. There were many hypocrites within his army, who were awaiting to wreak themselves upon the Prophet (S.).

The Prophet (S.) would not differ from the leaders to safekeep himself and his army. He wouldn't sleep, with his companions, in that desert surrounded by his enemies of the polytheists and the recusant Jews, unless there were guards to ward them. Would he pay no attention to this important matter, where he was the master of the wise men before being the master of the prophets? So were the guards sleeping, too as the callers for athan were? Certainly not! But it was the liars, whom the Prophet (S.) had warned against!

**Sixthly:** At that night, the Prophet (S.) was with an army of one thousand and six hundred men; among them were two hundred knights. It was not possible that all of them were sleeping and no one of them woke up at all. Let us suppose that they didn't wake up by themselves, weren't they woken up by the neighing and noise of beating the ground by hoofs of two hundred horses wanting their fodder at time in the morning? What torpor the all were in, men and horses! It might be one of Abu Hurayra's miracles.

## **17) A Cow And a Wolf Speak in Eloquent Arabic**

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad (S.) offered the Fajr prayer, came in front of people and said: "Once there was a man leading his cow. He rode it and beat it. The cow said: We were not created to be beaten but for plowing!" People said: "Praise the Lord! A cow speaks!" The Prophet (S.) said: "We believe in that; me, Abu Bakr and Omar, although they, both, are not here. Also there was a man grazing his sheep. The wolf came and took one of them. The man followed the wolf and saved the sheep. The wolf said to the man: "You saved it from me! Who will save it if the lion comes one day to take it, when there will be no keeper for it but me?" people said: "Praise the Lord! A wolf speaks!" The Prophet (S.) said: "We believe in this; me, Abu Bakr and Omar, although

they, both, are not here.”[98](#)

Abu Hurayra was fond of wonders and unusual things. He was mirthful when he talked about unusual things like the running away of the rock with Moses’ cloths or when Moses slapped the angel of death and gouged his eye, the falling down of gold locusts upon Ayyoub (Job) and the likes of his impossibilities.

And here he told of a talking cow and a talking wolf, which spoke in eloquent Arabic to show that they had reason, knowledge, and wisdom. He told of something, which definitely never happened nor would happen at all. The natural rules, which Allah (S.w.T.) made for all what He had created, made this thing impossible unless there was a necessity for a miracle to be a sign to prove the prophecy of one of the apostles or something related to Allah (S.w.T.). The matter of the man, who led his cow to the field and rode it, did not need any challenge or miracle that Allah (S.w.T.) would break the rules of nature for him. The same was for the sheep keeper, when the wolf invaded his sheep. This tradition was completely untrue, for Allah (S.w.T.) would not make miracles in vain.

Abu Bakr and Omar were not in need for such a virtue. In fact if they had heard him telling of it, they would have punished him. But he mentioned Abu Bakr and Omar[99](#) as a means to satisfy his tendency to the oddities, at the same time to walk in their shadow because he knew well that no one could deny what he said, otherwise would be accused of defaming the two caliphs; Abu Bakr and Omar.

## **18) Making Abu Bakr Commander Of Hajj**

The two sheikhs mentioned that Hameed bin Abdur Rahman bin Awf said that Abu Hurayra told him that Abu Bakr had sent him (Abu Hurayra), during the hajj of which the Prophet (S.) made Abu Bakr Amir a year before the Farewell Hajj[100](#), with some men in the Day of Immolation to inform people that no polytheist would be permitted to come to hajj and no one was to go around the Kaaba nakedly after this year.[101](#)

Al-Bukari mentioned another tradition narrated by Hameed that Abu Hurayra had said: “Abu Bakr sent me among a group of callers to Mina[102](#) in the Day of Immolation to announce that no polytheist would be allowed to come to hajj and no one was to go around the Kaaba nakedly after this year. Then the Prophet (S.) sent Ali after us to inform of sura Bara’a. Ali announced with us to the people of Mina in the Day of Immolation.”[103](#)

No wonder if the Umayyads’ policy imposed upon Abu Hurayra and Hameed this falsehood and no wonder if they both volunteered to do that.

In fact Abu Hurayra went to Damascus, the capital of the Umayyads, trading with his goods (traditions), which sold well there. Propaganda against Imam Ali (a.s.) and the progeny of the Prophet (S.) was the best profitable trade for the charlatans there.

Hameed was formed by the hands of Mu'awiya to carry like these traditions. He pretended to be pious and abstinent. He was fond of hearing from Imam Ali (a.s.)'s enemies. [104](#) He was like the bitter Umayyad enemies of Imam Ali (a.s.). It was not strange of him because he was their son. His mother was Um Kulthoom bint [105](#) Aqaba bin Abu Ma'eet bin Thakwan bin Umayya bin Abd Shams. She was the sister of al-Waleed bin Aqaba. His grandmother was the mother of Othman bin Affan. Her name was Arwa bint Kurayz bin Rabee'a bin Habeeb bin Abd Shams. His father, Abdur Rahman was against Imam Ali (a.s.). So no wonder that Abu Hurayra and Hameed agreed to spread this falsehood, which the mercenaries transferred to everywhere faster than the wind.

What invalidated this tradition that Abu Hurayra (before he enjoyed the pleasures of the Umayyads) said: [106](#) "I was among the delegation that the Prophet (S.) sent with Ali to inform of sura of Bara'a." His son, al-Muharrir asked him: "What did you inform of?" He said: "We announced: "No one enters Paradise except the believers, no polytheist is to come to hajj after this year, no one is to go around the Kaaba nakedly and whoever has a covenant with the Prophet (S.), it will be valid for four months. [107](#) I cried of that until my voice became hoarse."

This was his true tradition mentioned in the historians' books and of those, who collected the Hadith. He did not mention Abu Bakr. He said that the pilgrims, whom the Prophet (S.) sent to Mecca, were under the emirate of Imam 'Ali (a.s.), the same emirate, which Abu Hurayra ascribed to Abu Bakr.

If Abu Hurayra was sent with Imam Ali (a.s.) by the Prophet, what would be the meaning of his Saying (Abu Bakr sent me with other callers in the Day of Immolation of that hajj) and his saying (then the Prophet (S.) sent Ali to follow after us and call out with us)? It was not but a contradiction. [108](#)

***(They desire to put out the light of Allah (S.w.T.) with their mouths, and Allah (S.w.T.) will not consent save to perfect His light) 9:32.***

InshAllah (S.w.T.), I will clear the truth of this tradition to you in some points:

**Firstly:** it is to clear the reality of the task (the send with Bara'a) in summery.

When sura of Bara'a was revealed to Prophet Muhammad (S.), he sent Abu Bakr to recite it in the day of the greater hajj in front of all the attendants and to declare the dispensation of Allah (S.w.T.) and his messenger from the covenants between the Muslims and the polytheists, no polytheist would be permitted to come to the Kaaba, no one would enter Paradise but the believers and no one was to go around the Kaaba nakedly.

When Abu Bakr went with Bara'a not so far, Allah (S.w.T.) revealed to the Prophet (S.) that no one would carry out his divine tasks save him or a man of his family. The Prophet (S.) called for Imam Ali (a.s.) and ordered him to follow after Abu Bakr and take Bara'a from him, then to go to Mecca to carry out the task himself. The Prophet (S.) gave Imam Ali (a.s.) full authority to be the emir of hajj in that year [109](#) and to give Abu Bakr the option either to go back to Medina or to go on with the pilgrims.

Imam Ali (a.s.) rode the she-camel of the Prophet (S.) called al-Adhba' and followed after Abu Bakr. Abu Bakr asked Imam Ali (a.s.): "Why did you come, Abul-Hasan?" Imam Ali (a.s.) said: "The Prophet (S.) ordered me to take the verses of Bara'a from you and to go to void the covenant of the polytheists. [110](#) You are free to return to him or to go with me." He said: "I return to him." Ali went to Mecca with the pilgrims of Medina.

Abu Bakr went back to Medina. He said to the Prophet (S.): "You honored me with a thing I looked forward to it, but when I went to do it you ordered to bring me back. Did Allah (S.w.T.) reveal to you something about me?" The Prophet (S.) said: "No, but Gabriel(S.) told me from Allah (S.w.T.) that no one would carry out my divine tasks save me or a man of my family. Ali is of mine and so he will do instead of me." Traditions with this meaning were frequently narrated by the infallible imams. [111](#)

**Secondly:** some of what was mentioned by the public (the Sunnis) confirmed what we mentioned above. Here is the saying of Abu Bakr as clear evidence. He said: "The Prophet (S.) sent me with Bara'a to Mecca to announce that no polytheist was to come to hajj after this year, no one was to go around the Kaaba nakedly, no one would entered Paradise save the believers, whoever had a covenant with the Prophet (S.), it would be valid until its date and that Allah (S.w.T.) and His apostle were acquitted from the polytheists.

I went away for three days then the Prophet (S.) said to Ali: "Follow after Abu Bakr and let him come back to me. Take Bara'a from him and go to inform of it." When I went back to the Prophet (S.) in Medina, I cried and said to him: "Did some thing happen about me?" He said: "Nothing but good happened about you. But I was ordered that no one was to carry out my divine tasks except me or a man of my family." This was the tradition of Abu Bakr [112](#). Do you think that his crying and emotion went well with making him emir of hajj? or with excluding him from that?

Such was the tradition of Imam Ali (a.s.) [113](#) when he said: "When ten verses of Bara'a had been revealed to the Prophet (S.), he called for Abu Bakr and sent him to recite them for the people of Mecca. Then he called for me and said: "Follow after Abu Bakr. Wherever you get him, take the book from him and go to recite it for the people of Mecca. I caught up with him and took the book from him. He went back to the Prophet (S.) and said to him: "O messenger of Allah (S.w.T.), was anything revealed about me?" The Prophet (S.) said: "No, but Gabriel told me that no one would inform of the revelation except me or a man of me."

Imam Ali (a.s.) said in another tradition: [114](#) "The Prophet (S.) sent Bara'a to the people of Mecca with Abu Bakr then sent me after him and said to me: "Take the book from Abu Bakr and go to Mecca." I caught up with him and took the book from him. He went back depressedly to Medina. He asked the Prophet (S.): "Was anything revealed about me?" The Prophet (S.) said: "No, but I was ordered that I would inform of it or one of my family."

Another tradition narrated by Ibn Abbas, who protested against the opponents of Imam 'Ali (a.s.) and

began to talk in details about the virtues of Imam 'Ali (a.s.) and the conditions of preferring him to the whole umma after the Prophet (S.). He said: [115](#) "...then the Prophet (S.) sent Abu Bakr with sura of at-Tawba (Bara'a) and sent Ali after him to take it from him. The Prophet (S.) said: "No one will go with it save a man, who is from me and I am from him."

Ali's opponents gave in to Ibn Abbas. If Abu Bakr was the emir in that year, they would not give in to Ibn Abbas. They found his evidence definite, so they submitted to him.

Ibn Abbas, once said: "I was walking with Omar somewhere in Medina, when he said to me: "O Ibn Abbas, I think that your companion (Imam 'Ali (a.s.)) is wronged." I thought that I would not let it go in vain. I said to him: "O Amirul mu'mineen, [116](#) give his right back to him." He pulled out his hand from mine and went away murmuring for a while and stopped. I followed him. He said: "O Ibn Abbas, I think they prevented him that (the caliphate) because they found him too young." I said: "I swear by Allah (S.w.T.), that Allah (S.w.T.) and His apostle didn't find him too young when they ordered him to take Bara'a from your companion." He left and hurried away." [117](#)

How brilliant he was when he overcame the caliph with this eloquent argument. He did not let any way to the Caliph to answer so he turned away and left hurriedly. If his companion was the emir of that season of hajj, as Abu Hurayra pretended, he would not leave hurriedly unless he knew the truth, because he was with Abu Bakr when he left towards Mecca with Bara'a and when he returned before achieving the task. So he knew every thing about that event more than any one else.

Once al-Hasan al-Basri was asked about Imam 'Ali (a.s.). He said: "What can I say about him, who owned the four qualities; being entrusted with Bara'a, the saying of the Prophet (S.) to him in the battle of Tabouk, the Prophet's (S.) saying to the Muslims: "I have left to you two important things; the holy Qur'an and my family" and the fourth that he always was the commander and he was never commanded by any one while the others (Abu Bakr, Omar... etc.) were commanded by the leaders." [118](#)

It was well-known that al-Hasan al-Basri was sincere to Abu Bakr and devoted himself to spread his virtues. If Abu Bakr was the emir of hajj in the year of Bara'a, al-Hasan al-Basri would not hide that and would not witness to Ali that he was never commanded by any one and would not imply that Abu Bakr was commanded by the others. If you inspected his speech, you would know that he appreciated the entrusting with Bara'a and thought that it was an attribute concerning Ali and no other than him was well-qualified for it.

When the companions commended Ali in Medina during the reign of Abu Bakr and Omar, they mentioned this attribute as one of his virtues and no one debated with them about it.

Sa'd (bin Abu Waqqas) said: [119](#) "The Prophet (S.) sent Abu Bakr with Bara'a. When he passed some of the way, the Prophet (S.) sent Ali after him to take it and go with it to Mecca. Abu Bakr became uncomfortable. The Prophet (S.) said: "No one is to carry out my divine tasks save me and a man of my family."

Anass (bin Malik) said: [120](#) “The Prophet (S.) sent Bara’a with Abu Bakr, then he called for him and said: “No one is to inform of this except a man of my family.” He called for Ali and gave it to him.

Jamee’ bin Omayr al-Laythi asked Abdullah bin Omar about Imam ‘Ali (a.s.). Ibn Omar scolded him and said: “This is the house of the Prophet (S.) in the mosque and this is the house of Ali. Once the Prophet (S.) sent Abu Bakr and Omar [121](#) with Bara’a to Mecca. While they were on their way to Mecca, a rider came.

They asked who he was. He said: “I am Ali. O Abu Bakr, give me the book, which is with you.” He said: “Is there anything wrong about me?” Ali said: “I don’t think but good.” Ali took the book and went to Mecca. Abu Bakr and Omar went back to Medina and asked the Prophet (S.): “What happened about us?” He said: “Nothing happened about you save good, but it was revealed to me that no one was to carry out my divine tasks except me or a man of my family.”

The books of Hadith mentioned clearly that Abu Bakr returned to Medina uncomfortably and was afraid that something was revealed to the Prophet (S.) about him. This didn’t fit that he was the emir of that season of hajj. But the propaganda against Imam ‘Ali (a.s.) was so strong that it made a great effect during the beginning of Islam.

**Thirdly:** the acquittal of the covenant with the polytheists brought great results to the Muslims. As well it brought Imam ‘Ali (a.s.) more glory and highness near all of the Arabs, when Allah (S.w.T.) and His apostle chose him to do this task especially after the bringing back of Abu Bakr. Many other qualities confirmed that Ali was the best one of the umma and the closest to the Prophet (S.) alive or dead.

When the Prophet (S.) acquitted the covenant of the polytheists, prevented them to come to hajj and to Mecca and declared that Paradise was prohibited for them, the religion became complete and the state of the Muslims became better and stronger than ever before.

The Muslims gained honor and glory. The fury of the polytheists was reposed and their necks submitted to the Muslims. So the religion was all for Allah (S.w.T.), glory be to Him.

Allah (S.w.T.) willed all that to be achieved by His slave and His apostle’s guardian, Ali bin Abu Talib, to extol him, to show his virtue, to exalt his fame, to declare his great significance, to pave the way to entrust him with the caliphate and to declare practically in the next year that he would be the caliph after the Prophet (S.). [122](#)

The fame of Ali spread among the Arabs like the light of morning, for the acquittal of any covenant, according to their rules, was to be done by the chief, who had concluded that covenant, and no one other than him could do that except that, who represented him or would be his successor, who must be brave and strong, didn’t fall into error and didn’t doubt in his decisions or when he broke or confirm the verdicts.

What would guide you to all that was the saying of the Prophet (S.) to Imam 'Ali (a.s.) when he sent him to take Bara'a from Abu Bakr: "Either I go with it or you go." Imam 'Ali (a.s.) said: "If it must be, then I will go." The Prophet (S.) said: "Go off. Allah (S.w.T.) will confirm your tongue and guide your heart." [123](#)

It was clear that the task, which wouldn't be carried out except by the Prophet (S.) or by someone like him (in status) was a very great task that Ali won a victory by achieving it. He overcame the time; no one would precede him and no one would come up with him or look forward to his position.

He, who inspected well the bringing back of Abu Bakr from the task, would find the truth clear.

It was to say that the Prophet (S.) certified the reason when he said: "Gabriel came and said to me: "No one is to carry out your divine tasks save you or a man of your family." In the Arabic text he used (**LAN**), which means (will never). The meaning of the tradition is (no one at all is to carry out anything (of the divine tasks) instead of you except a man of your family).

If you say that this tradition might concern this very task only and not any task in general.

We say that this tradition was not the only tradition having this meaning. The likes of it were many.

In the Day of Arafat [124](#) of the farewell hajj (the last hajj of the Prophet) the Prophet (S.), from above his she-camel, tried to attract the pilgrims' attention to inform them of their resort in order to complete his mission. He called them loudly. They all turned towards him with their eyes, ears and hearts. He said: "Ali is from me and I am from Ali. No one is to carry out my tasks except me and Ali." [125](#)

What an entrustment that it was light for the tongue but heavy in the scale. It gave Ali the authority to carry out the Prophet's (S.) own tasks and made him be entrusted with the Prophet's (S.) secrets as Aaron was for Moses but Ali was not a prophet but a vizier and a guardian, who conducted like his prophet and judged among people instead of him.

That was a top, which Allah (S.w.T.) and His apostle didn't let anyone other than Ali ascend.

***(..then look again, can you see any disorder? Then turn back the eye again and again; your look shall come back to you confused while it is fatigued)*** 67:3-4.

The Prophet (S.) raised Ali to a level much higher than the level of the umma. He mixed his flesh with his own flesh and his blood with his own blood and his hearing, sight, heart and soul with his own when he said: "Ali is from me and I am from Ali." This was not enough for him until he said: "No one is to carry out my tasks except me and Ali." He put everything in this saying and made people perceive what he wanted to say. It was no wonder of that, for Allah (S.w.T.) said:

***(And certainly We chose them, having knowledge, above the nations and We gave them of the communications wherein was clear blessing)*** 44:32-33.

Let the prudent inspect this covenant well to know that it was no less in importance than the traditions of the day of Ghadeer. The carrying out of the Prophet's (S.) tasks, which concerned the Prophet (S.) and Ali only and was prohibited for the others to do, was itself the legal execution with infallibility like the infallibility of the holy Qur'an. So it was a definite excuse that the umma had to obey as they obeyed the orders of the holy Qur'an.

This was confirmed by the saying of the Prophet (S.): "Ali is with the Qur'an and the Qur'an is with Ali. They never separate" [126](#) and his saying: "Mercy be upon Ali! O Allah (S.w.T.), turn the rightness with Ali wherever he turns." [127](#) And many other traditions like that, which declared the infallibility of Imam 'Ali (a.s.).

***(Our Lord! we believe in what Thou hast revealed and we follow the apostle, so write us down with those who bear witness) 3:53.***

**Fourthly:** the enemies of Ali, who wronged him and tried to defame him, as well as Abu Hurayra, who flattered Ali's enemies, all distorted this tradition and turned his virtues aside from him.

His enemies of the hypocrites and his opponents, who broke their homage and fought him in the battle of the Camel, those who rebelled against his rule when they fought him in the battle of Siffeen and the Kharijites, who reneged from the right way of Islam, altogether tried to do that. His enemies, especially the dominants like Mu'awiya and his companions, employed their mercenaries to distort Imam 'Ali (a.s.)'s virtues as possible as they could or the mercenaries themselves flattered the Umayyads by doing that.

Ali had no guilt and they would never be excused for Allah (S.w.T.) honoured Ali by these high qualities because he reached a high position near Allah (S.w.T.) by his faith and jihad. They couldn't put up with the glory and honour of Ali and the qualities he owned; his sincerity to Allah (S.w.T.), to the apostle and to the umma, his personality, his virtues, his kinship with the Prophet (S.), his wife and his progeny, so they tried their best to defame him and to distort all his virtues. The scorpions of envy crept into the hearts of the hypocrites.

The sons of the livers eater [128](#) occupied the top of the enmity to Ali. They didn't leave any way to fight him, to disgrace him and to incite people against him. They advanced in their cunning; broke their homage to him, deprived him of his legal rule and killed his progeny. They turned their backs to what the Prophet (S.) had ordered them to love and obey.

What they committed against him filled the space and covered the earth. All that didn't satisfy them until they: announced curse upon him, like the announcement of Iqama. [129](#)

Would they not involve themselves in the holy Sunna where they tore every thing referred to preferring Imam 'Ali (a.s.)? They decided, with no evidence, that the true traditions were false. They interpreted the clear ones according to their wishes. They accused the narrators of being oppositionists. They distorted

much of the Sunna and changed the fair meanings of the traditions as what Abu Hurayra mentioned in this tradition when he said: “Abu Bakr sent me...then he sent Ali after us to announce with us...” as if Ali was, in that season of hajj, just one of the callers sent by Abu Bakr to call out with Abu Hurayra.

It was no wonder of Abu Hurayra for his boldness in inventing traditions and directing them ornamented with the brocade that the rabble liked and the general policy preferred and spread by the false propaganda.

Didn't he transmit the virtue from Ali to Abu Bakr flattering the government and endearing himself to the public by inventing what pleased them?

What a doing he did! He gagged the mouths to speak a word of the truth for fear of the public to plot against them and the government to revenge then. And what about then!

Abu Hurayra wanted by his tradition to sweep away the honoured position that Allah (S.w.T.) and His apostle chose Ali for in that season of hajj. He tended to say that:

(1) The task, which Ali went to carry out, was by the command of Abu Bakr, who was the emir of hajj as Abu Hurayra pretended. That Ali didn't suffice to do the task so Abu Bakr sent Abu Hurayra with some of the strong and hard men like Abu Hurayra to take much care about it.

(2) Ali had nothing more than what Abu Hurayra and his group, who were sent by Abu Bakr, had in that task, because they did the same as he did.

It was enough to refute this tradition that Allah (S.w.T.) saw Abu Bakr was not suitable for that task. He revealed to the Prophet (S.) to bring him back and to choose one of the only two efficient men for this task; either the Prophet (S.) himself or his guardian Ali.

Abu Hurayra, before he was employed to serve the Umayyad propaganda, told of this event without mentioning that Abu Bakr was the emir or ever mentioned him. He pretended that he and the other callers were with Ali. Refer to his tradition mentioned above.

We don't trust in both of his traditions nor that he called out in the Day of Immolation or that he ever attended that season of hajj at all. I swear by Allah (S.w.T.) that we do never trust in whatever he narrated.

**Fifthly:** The political propaganda, during the Umayyad reign, had committed a serious crime against the prophetic traditions besides what their mercenaries invented of fabricated traditions to flatter the rulers and how hard they tried to make the tradition of Hameed narrated from Abu Hurayra be true.

Inventing traditions was a good craft for the adulators to live by. Those adulators had a skill to ornament and promote their goods (traditions), which no one felt of at that time except the discerners and how few they were!

Behind those adulators were the mercenaries of those, who collected and wrote down Sunna and Hadith, the flattering learned ones, the hypocrites, who pretended to be pious and abstinent like Hameed bin Abdur Raman, Muhammad bin Ka'b al-Qardhi and the likes, the chiefs of the tribes in the towns and the sheikhs of the clans in the desert, who whenever heard anything from those adulators, spread it among the public and the rabble of the new conquered countries, told of it from upon the minbars, depended upon it as excuse and regarded it as base of Shari'ah.

The trustworthy faithful ones had nothing to do but to be silent in front of those flattering mercenaries, who were defended by the rulers. If those poor were asked about what the liars invented of traditions, especially that talked about the virtues of Abu Bakr and Omar, they would fear the public, who followed the rulers blindly, if they said the truth. They would fear the flattering and the flattered ones. Thus many facts were lost many heresies were kept as bases of the Shari'ah.

This heresy of Hameed and Abu Hurayra, was the best lucky to be the stronger against the Prophet's (S.) family. They fabricated many other traditions having the same meaning and ascribed one of them to Ali himself, the second to his cousin Abdullah bin Abbas, the third to his companion Jabir bin Abdullah al-Ansari and the fourth to his grandson, the inheritor of his knowledge, Imam Muhammad al-Baqir. It was a conspiracy that the enemies of Ali used to do and they kept on it to disgrace the Hashimites without letting the public know the truth. The people, who came after them, collected those traditions as they were and wrote them down admiringly. They regarded what they had collected as true traditions inattentively.

The defect of the series of narrators of the tradition, which was ascribed to Imam 'Ali (a.s.) was Abu Zar'a Wahab bin Rashid. He was so hostile to Imam 'Ali (a.s.). He acquired the hostility to the Hashimites from his teacher Abu Yazeed Yunus bin Yazeed bin an-Najjad al-Ibli, the freed servant of Mu'awiya<sup>130</sup>.

The defect in the series of narrators of the tradition ascribed to ibn Abbas was Abul Qassim Muqsim bin Majza'a. He declared his enmity to Imam 'Ali (a.s.). Al-Hakim thought that this man was one of al-Bukhari's men of Hadith and mentioned his fabricated tradition ascribed to ibn Abbas in his Mustadrak.<sup>131</sup> Muqsim was not trusty as al-Bukhari mentioned in his book. Ath-Thahabi in his book Mizan al-l'tidal quoted from al-Bukhari and ibn Hazm that this man was not trusty. Ibn Sa'd said in his Tabaqat<sup>132</sup> that he was excessive in narrating traditions and he was not trusty.

Because he was not trusty, al-Bukhari and Muslim didn't mentioned his traditions except one mentioned by al-Bukhari that Abdul Kareem bin Malik said that he had heard Muqsim saying: "Ibn Abbas said: "Those, who didn't go to fight in the battle of Badr and those, who fought would never be regarded as equal."

Al-Bukhari didn't mentioned in his Sahih except this tradition of Muqsim, certifying that he was not trusty. He mentioned this tradition for it didn't have any legal verdict besides that it wasn't said by the Prophet

(S.).

The defect in the tradition ascribed to Jabir was Abu Salih Iss-haq bin Najeeh al-Malti. He was offensive, malicious and excessive in lying. He was so daring in fabricating traditions as mentioned by all, who wrote about the men of Hadith.

The defect of the tradition ascribed to Imam Muhammad al-Baqir(S.) was Muhammad bin Iss-haq, who mentioned the tradition in his biography, which he filled with heresies and wonders that couldn't be believed.

Anyhow it was easy to refute these fabricated traditions for they were mean like their narrators. Their texts were weak and contradictory to the fact of those, whom they were ascribed to. In fact they were contradictory to the traditions narrated by Abu Bakr, Ali, ibn Abbas, ibn Omar, Sa'd and Anass that we mentioned in the second point of this chapter.

It didn't fit the conduct of the Prophet (S.), who did never appoint any one to command Ali along his lifetime but Ali always was the commander and the bearer of the banner in all the battles of the Prophet (S.). It was different for the others like Abu Bakr, Omar and others, who were under the commandship of the teenager Ussama when the Prophet (S.) went to the better world. In the battle of That as-Salassil, they (Abu Bakr and Omar) were under the commandship of Amr bin al-Aass. [133](#)

As for Ali, he was not commanded by any one along the life of the Prophet (S.). The Prophet (S.) didn't send him with the army of Ussama nor with the army of Amr bin al-Aass or the army of Abu Bakr and Omar when he sent them to Khaybar. When they returned he sent Ali and both of them were under Ali's commandship until he conquered Khaybar. When the Prophet (S.) sent Khalid bin al-Waleed to Yemen with an army and sent Ali with another army, he said to them that if they met, Ali would be the commander of the two armies and if they separated each one would be the commander of his army. [134](#)

Abdullah bin Abbas said: "Ali had four qualities that no one other than him had; he was the first of the Arabs and the foreigners, who offered prayer to Allah (S.w.T.) with the Prophet (S.), he was the bearer of the Prophet's (S.) banner in all of his battles...etc." [135](#)

## **19) The angels talk with Omar**

Al-Bukhari mentioned [136](#) that Abu Hurayra had said: "The Prophet (S.) said: "Some men of the Israelites, who lived before you, were talked with (by the angels) although they were not apostles. If there is someone of my umma like them, it will be Omar." [137](#)

Al-Bukhari mentioned another tradition [138](#) narrated by Abu Hurayra that he said: "The Prophet (S.) said: "There were among the nations, who had lived before you, some people, who were talked with (by the angels). If my umma has someone like those, it will be Omar."

It was a fabricated tradition that Abu Hurayra had invented with adorned words years after the death of Omar. It came out just like what the policy of the upper class wanted and the public at that time jogged with it joyfully. The hostile Umayyad policy against Imam 'Ali (a.s.) and the Hashimites required raising Abu Bakr and Omar to the position of the prophets and the infallible saints.

The masses were so ardent with the victories achieved during the reign of the two caliphs, Abu Bakr and Omar, so Abu Hurayra flattered both; the ruler and the ruled people by this tradition and the likes, therefore he got a favoured position near the rulers and among the public. If Abu Hurayra had told of these traditions during the lifetime of Omar, the caliph's stick would have got its share from his back, but the space was free for him to talk whatever he liked.

It was well-known for the discerners and the prudent that those, whom the angels talked with, were either prophets or prophets' guardians, who all were infallible. The angels talked with the prophets face to face but as for the guardians, Allah (S.w.T.) inspired them with the truth as if an angel talked with them, but in fact no talker was there.

No doubt that Omar got a high status in Islam and did well for the umma, but he was not a prophet nor an infallible guardian, so the angels would not talk with him.

Moreover that the doings of Omar during the life of the Prophet (S.) and after his life didn't fit him to be talked with by the angels at all.

## **20) The heritage of the Prophet (S.) is for charity**

The two sheikhs mentioned [139](#) that Abu Hurayra had said: "The Prophet (S.) said: My heirs are not to divide a dinar of mine among them. What I have left, after taking away the spending of my wives and my employee, is to be for charity."

This tradition was narrated by Abu Bakr only. He used it as an excuse to prevent Fatima az-Zahra' (the daughter of the Prophet) her heritage after the death of her father. The two sheikhs and others mentioned that Aa'isha (the Prophet's (S.) wife) said [140](#): "Fatima, the daughter of the Prophet (S.), sent to Abu Bakr asking him for her father's heritage. Abu Bakr said: "The Prophet (S.) said: We don't bequeath. What we leave is to be for charity." [141](#) Abu Bakr refused to give her anything of her father's heritage. Fatima became very angry with Abu Bakr. She deserted him and didn't talk to him until she died. She lived six months after her father's death. When she died, her husband buried her in the night (as she wanted in her will) [142](#) and Abu Bakr didn't offer the prayer (for the dead) for her.

Yes, she became very angry. She wore her hijab [143](#) and left her house with her companions of women. Her gait was just the same as her father's, until she came to Abu Bakr, who was among a crowd of Muhajireen, Ansar and others. They put a veiling between her and them. She moaned and made all the attendants sob. The gathering shook. She waited a while until their sob and passion calmed down. She

began her speech with praising Allah (S.w.T.). She went on her speech that made the sights submit and the souls surrender. She would bring them back to the right way, but the politics overcame every thing then!

He, who heard her speech she made in that day, [144](#) would know what there were between her and the people [145](#) (Abu Bakr, Omar...). She proved her rights with clear evidences derived from the holy Qur'an that couldn't be denied.

She said: "Did you turn your backs purposely to the book of Allah (S.w.T.), who said:

***(And Sulaiman was Dawood's heir)*** 27:16,

and said when he talked about Zechariah:

***(grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased)*** 19:5-6,

***(and the possessors of relationships are nearer to each other in the ordinance of Allah (S.w.T.))*** 8:75,

***(Allah (S.w.T.) enjoins you concerning your children: The male shall have the equal of the portion of two females)*** 4:11 and said:

***(Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil))*** 2:180.

Then she said: "Had Allah (S.w.T.) specialized you with a verse of the Qur'an and excluded my father? Are you more aware of the Qur'an than my father and my cousin (Ali)? Or you say: those of two different religions are not to bequeath each other?"

She argued with them by showing evidences from the holy Qur'an, which confirmed clearly that the prophets bequeathed their offspring through the verses about David and Zechariah. She was, definitely, more aware of the essence of the Qur'an than those, who came lately after the revelation of the Qur'an and distorted the meaning of heritage from properties to prophecy and wisdom without any evidence. They just played with the real meaning of the words! If that was true, Abu Bakr and the other attendants of Muhajireen and Ansar at that time would disagree with her about that. [146](#) There were some evidences confirming inheriting properties by the prophets as mentioned by Alam al-Huda in his book ash-Shafi. [147](#)

Then she argued with them justifying her right of heritage by showing them the other Qur'anic verses concerning heritage. If she was different from the others in this concern, her father and her cousin would definitely explain it to her and would not let her be liable to appear as ignorant in asking for what she

didn't deserve and to disgrace herself and dignity by arguing without any evidence that it wouldn't result but enmity. It was impossible for the Prophet (S.) and his guardian to do so.

The prophet Muhammad (S.) was very fond of his daughter Fatima Az-Zahra' and cared for her much more than the kind fathers with their children. He embraced her with his warm mercy and was ready to sacrifice himself for her. [148](#) He was very happy to be with her. He had much care to bring her up with the highest of morals and dignity.

He tried his best to educate her. He fed her with the knowledge of Allah (S.w.T.) and the Shari'ah, until she reached the top of every virtue and nobleness of character. After all, would he keep secret what concerned her legal duties? Allah (S.w.T.) forbid! How would he do that and let her put up with all what she met after his death because of the heritage? How would he cause sedition to the umma because of the heritage? Certainly not! He was far above that.

Did her husband, the Prophet's (S.) special friend and brother, ignore this tradition in spite of his great knowledge and wisdom and that he was the first to be a Muslim, the Prophet's (S.) cousin and son-in-law besides his honour, high position, guardianship and the special respect the Prophet (S.) had towards him? Why did the Prophet (S.) keep it a secret and not reveal it to Imam 'Ali (a.s.), who had all those virtues and noble qualities that no one else had?

What about all of the Hashimites, who never heard of this tradition until they became astonished by hearing it after the death of the Prophet (S.)? Why didn't the Prophet's (S.) wives know anything about this tradition that they sent Othman to ask for them about their shares from the Prophet's (S.) heritage? [149](#) How was it possible for the Prophet (S.) to tell someone, who didn't have anything to do with his heritage, about it and not to tell his real heirs? The Prophet's (S.) conduct was not so. He announced the divine orders frankly. It was never told that he kept the legal laws a secret. He treated his tribe and relative so kindly and solemnly.

There was still a word said by Fatima (S.) that invoked the zeal of people and moved their fury at most. It was her saying: "or do you say that those of two different religions are not to bequeath each other?" That was to say: when you prevented me my father's heritage, you wanted to say that I was not on the religion of my father (not a Muslim) and if you proved that (I am not a Muslim) you would have a legal excuse for preventing me my father's heritage. We don't seek save Allah (S.w.T.)'s judgement!

Anyhow Fatima (S.) failed to get her heritage because of this tradition, which the caliph alone, told of. It was not narrated by any other than him. It might be said that it was narrated by Malik bin Ouss bin al-Hadthan. [150](#)

It was said that Ali and al-Abbas [151](#) went to Omar during his caliphate to judge between them. Othman, Abdur Rahman, az-Zubayr and Sa'd [152](#) were there with the caliph. The caliph said to them: "Do you know that the Prophet (S.) had said: (We (the prophets) don't bequeath. What we leave is to be for charity)." The attendants were obliged to believe him. It was not possible for them except to submit to

the two caliphs' sayings especially at that time.

As for Abu Hurayra, he was nothing to be mentioned at those days. No one listened to him or paid any attention for him. Moreover, he was accused of his bad accent. He didn't dare, with those great figures, to tell of Hadith. In fact, he didn't find himself fit to join those, whom the caliph trusted and listened to, therefore he didn't say any word about this subject at that time until all the great companions died and countries like Sham, [153](#) Egypt, Africa, Iraq, Persia, India and other countries were conquered and their peoples became Muslims.

The Muslims entered a new era. Then the Umayyads praised Abu Hurayra and raised his name and mention. They take off his dress of obscurity and made him bloom after his fade. It became easy for him to say whatever he liked. So he began to tell the public of what made them like him and be attached to him. Hence he flattered the rulers and the public by this tradition, which boosted their beloved caliph among the general public.

## **21) Abu Talib refuses to say Shahada**

Abu Hurayra said: "The prophet Muhammad (S.) said to his uncle Abu Talib: "Say that there is no god but Allah (S.w.T.) and I will witness it for you in the day of Resurrection." His uncle said: "I would say it to comfort you but I was afraid that Quraysh would blame me and say that he did it because of impatience." Therefore, Allah (S.w.T.) revealed to the Prophet (S.) this verse:

***(Surely you cannot guide whom you love, but Allah (S.w.T.) guides whom He pleases) 28:56***

Abu Hurayra said in another place: "The Prophet (S.) said to his uncle when he was dying: "Say that there is no god but Allah (S.w.T.) and I will witness it for you in the Day of Resurrection." His uncle refused to say. Therefore Allah (S.w.T.) revealed to the Prophet (S.):

***(Surely you cannot guide whom you love, but Allah (S.w.T.) guides whom He pleases). [154](#)***

Abu Talib, may Allah (S.w.T.) have mercy upon him, died in the tenth year of the prophethood of Muhammad (S.) , i.e. three years before hijra. It was also said that he died in the ninth or eighth year. So he died ten years before Abu Hurayra came to Hijaz. Then how could Abu Hurayra meet the Prophet (S.) and his uncle while they were talking about what he narrated as if he had seen with his eyes and heard with his ears? But he was of those, whose faith and reason didn't guide their tongues!

This tradition was one of many invented by the mercenaries to flatter the enemies of Ali and his progeny. The Umayyad state tried whatever was possible to spread it. There were enough works written by the scholars that refuted this tradition and proved Abu Talib's faithfulness with definite evidences. Whoever wants to know the truth of the faithfulness of Abu Talib, the Prophet's (S.) uncle, who was responsible for the Prophet (S.) since his childhood, brought him up, secured and safeguarded him, let refer to those books. [155](#)

Abu Talib said in one of his poems:

O Allah (S.w.T.), may You witness

I have believed in the mission of Muhammad. [156](#)

## 22) The Prophet (S.) warns his tribe

The two sheikhs mentioned [157](#) that Abu Hurayra had said: “When Allah (S.w.T.) revealed to the Prophet (S.)

***(And warn your nearest relations)*** 26:214,

He stood up and said: “O people of Quraysh, I don’t substitute for you near Allah (S.w.T.) (in the Day of Resurrection). O family of Abd Manaf, I don’t substitute for you near Allah (S.w.T.). O Abbas, I don’t substitute for you near Allah (S.w.T.). O Safiyya, I don’t substitute for you near Allah (S.w.T.). O Fatima bint Muhammad, ask for anything of my wealth but I don’t substitute for you near Allah (S.w.T.).” [158](#)

This Qur’anic verse was revealed to the Prophet (S.) in the beginning of Islam and before its spread in Mecca when Abu Hurayra was still in Yemen. He came to Hijaz twenty years after the revelation of this verse. He cut off the tradition and distorted it as usual according to the Umayyad policy and requirements of its propaganda against Imam ‘Ali (a.s.) and the Hashimites.

When this verse was revealed to the Prophet (S.), he gathered his relatives, among whom were his uncles; Abu Talib, Hamza, al-Abbas (may Allah (S.w.T.) be pleased with them) and Abu Lahab (curse be upon him) and asked them to believe in Allah (S.w.T.). He said to them: “Who of you will support me to carry out my mission and be my brother, vizier, guardian, heir and successor?” Ali, who was the youngest of them at that time, said: “I will be your vizier in carrying your mission.” The Prophet (S.) touched Ali’s neck and said: “This is my brother, vizier, guardian, heir and successor. You are to listen to him and to obey him.” [159](#)

## 23) The Abyssinians play in the Mosque

Al-Bukhari mentioned that Abu Hurayra had said: “While the Abyssinians were playing with their bayonets in front of the Prophet (S.) in the mosque, Omar entered and began to throw pebbles at them. The Prophet (S.) said to Omar: “Let them do that.” [160](#)

The Prophet (S.) was far away from play and higher than levity. He knew well, more than any one else, of the prohibited actions. He would never let the ignorant to play in the mosque in front of him. He was busy, all the time, with the divine tasks. He had no time to spend with play or in vain. He was far above to let his honoured mosque be for play and vanity.

*(A grievous word it is that comes out of their mouths; they speak nothing but a lie)* 18:5.

## 24) Abrogation before the time of performance

Al-Bukhari mentioned that Abu Hurayra had said: “The Prophet (S.) sent us in a delegation and said to us: “If you find (those two men), burn them with fire!” Then he said to us when we wanted to leave: “I ordered you to burn (those two men) with fire, but no one is to torture with fire save Allah (S.w.T.). So when you find them, kill them both.” [161](#)

This tradition was untrue because it showed abrogation of an order before performing it. It was impossible for Allah (S.w.T.) and His apostle to do that. When the Prophet (S.) said: (burn them with fire), it was revealed to him by Allah (S.w.T.)

*(Nor does he speak out of desire. It is naught but revelation that is revealed)* 53:3-4,

so when the Prophet (S.) abrogated it (according to Allah (S.w.T.)’s revelation) before performing it that would show ignorance of Allah (S.w.T.)! Allah (S.w.T.) forbid! Glory be to Him, the Exalted, the Almighty.

## 25) Doing a thing in unbelievable period

Al-Bukhari mentioned that Abu Hurayra had said: “The Prophet Muhammad (S.) said: The holy Qur’an was eased for prophet David. He ordered his men to saddle his sumpter and he finished reciting the Qur’an before they finished saddling the sumpter.” [162](#)

It was impossible in two ways;

**First:** the holy Qur’an was revealed to Prophet Muhammad (S.) and it was not revealed before that. How did prophet David read it?

The defenders of Abu Hurayra justified that by saying that he meant by Qur’an the Psalms and the Torah because they were miracles as the Qur’an was. [163](#)

They interpreted Abu Hurayra’s saying, as they liked not as he himself meant. And Allah (S.w.T.) is the most Aware!

**Second:** the period of saddling the sumpter was too short for David to recite the Qur’an, whether he meant the Qur’an of Muhammad or the Psalms or the Torah. It is definite that reason doesn’t accept like these impossibilities.

So it was nonsense what al-Qastalani mentioned [164](#) in this concern when he said: “This tradition confirmed that Allah (S.w.T.) condensed time for whomever He will of His people as He condensed distance for them. An-Nawawi said: “Some people recited all the Qur’an four times in the night and four times in the day. I had seen Abut-Tahir in Jerusalem in eight hundred and sixty-seven of hijra and I had

heard then that he recited all the Qur'an more than ten times in the night and in the day. Sheikh of Islam al-Burhan bin Abu Shareef told me that Abut-Tahir had recited the Qur'an fifteen times in a day and a night. This is something that we cannot perceive except by referring it to the divine emanation."

It can never be possible except when we can put the world inside the egg.

Reasonable people know well that condensing time and distance is something unreal. Suppose that it was real. What was the use of it then? It would certainly cause many problems.

If he had talked about condensing speech, it might have been more suitable although it would be unreal.

This tradition couldn't be considered as a miracle for the prophet David(S.), because miracles were extraordinary things but what Abu Hurayra talked about in his tradition was (extra-reasonable).

## **26) A nation was metamorphosed into mice**

The two sheikhs mentioned<sup>165</sup> that Abu Hurayra had said: "The Prophet (S.) said: "A nation of the Israelites was lost and they didn't know what they had done. I think they were metamorphosed into mice, because when mice were given camel's milk they didn't drink it and when they were given ewe's milk they drank."

What a folly it was that even the foolish would disdain, unless they were mad. But the two sheikhs trusted in this dotard and mentioned his absurdities as evidences. If what he said did not disgrace Islam, we would put his rope on his neck and let him graze freely with his likes, but we had to defend the infallible Sunna as possible as we could because these superstitions were the worst of defects that afflicted Islam.

## **27) They deny his tradition, so he changes his mind**

Muslim mentioned that Abdul Malik bin Abu Bakr said that Abu Bakr had said: "I heard Abu Hurayra narrating in his stories<sup>166</sup>: "Whoever was impure when it dawned, he was not to fast." I told Abdur Rahman of that and he asked his father. His father denied it. Abdur Rahman and I went to Aa'isha and Um Salama (the Prophet's (S.) wives). Abdur Rahman asked them and said to me: "Both of them said that the Prophet (S.) became impure in the morning without a wet dream<sup>167</sup> and he fasted. Then we went to Marwan, who was the wali of Medina by Mu'awiya. Abdur Rahman told Marwan of that. Marwan said: "I ask you to go to Abu Hurayra to refute his saying."<sup>168</sup> We went to Abu Hurayra. Abdur Rahman told him that. He said: "Did they (the Prophet's (S.) wives) say that?" he said: "Yes, they did." Abu Hurayra said: "They knew more than me. I heard that from al-Fadhl and didn't hear it from the Prophet (S.)." He changed his mind and ascribed the tradition to al-Fadhl.<sup>169</sup>

It was certain that al-Fadhl had died during the reign of Abu Bakr<sup>170</sup> and this case happened during the reign of Mu'awiya. So it was easy for Abu Hurayra to say that he had heard it from al-Fadhl and not

from the Prophet (S.). If al-Fadhli was alive, Abu Hurayra would not dare to say so.

## 28) Two contradictory traditions

Al-Bukhari mentioned a tradition<sup>171</sup> narrated by Abu Salama that Abu Hurayra had said: “The Prophet (S.) said: “There is no contagiousness, no Safar<sup>172</sup> and no Hama.<sup>173</sup>” One of the nomads asked him: “O messenger of Allah (S.w.T.), our camels move on the sands like the antelopes, but why do they, when mix with a mangy camel, become mangy?” The Prophet (S.) said: “Then, who infected the first one?”

Directly after this tradition, al-Bukhari mentioned another one narrated by Abu Salama that he had heard Abu Hurayra saying: “The Prophet (S.) said: “No sick is to mix with a healthy one.” Abu Salama said to Abu Hurayra: “Didn’t you narrate that there is no infection.” He denied his first tradition<sup>174</sup> and began to murmur in Abyssinian.”<sup>175</sup>

This, always, was the state of those, who walk in two different ways!

***(This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind)*** 14:52.

## 29) Two newborn babies talking about the unseen

The two sheikhs mentioned<sup>176</sup> a tradition narrated by Abu Hurayra that the Prophet (S.) had said: “There was an Israelite man called Jurayj. While he was offering his prayer, his mother came and called him. He said with himself: “Do I answer her or offer my prayer?” His mother said: “O Allah (S.w.T.), don’t let him die until he meets prostitutes.” One day, while Jurayj was in his hermitage, a prostitute came to seduce him. He refused to respond to her. She went to a shepherd and made love with him. She gave birth to a boy and pretended it was Jurayj’s son.

People came to him, destroyed his hermitage, brought him down and abused him. He made wudu’<sup>177</sup>, offered prayer and came to the newborn baby. He asked the baby: “Who is your father?” The newborn baby said: “My father is the shepherd.” The people said to Jurayj: “We shall build your hermitage with gold.” He said: “Nothing but clay.” While an Israelite woman was suckling her baby, a man on his sumpter passed by her. She said: “O Allah (S.w.T.), make my son be like him.”

The baby left its mother’s breast, came near the man and said: “O Allah (S.w.T.), don’t make me be like him.” Then it came back to suckle his mother’s breast. (Abu Hurayra said: as if I looked at the Prophet (S.) suckling his finger!). Then the mother passed by a bondwoman. She said: “O Allah (S.w.T.), don’t make my son be like this bondwoman.” The baby left its mother’s breast and said: “O Allah (S.w.T.), make me be like her.” The mother asked her baby: “Why did you do that?” The baby said: “That man on the sumpter was one of the tyrants, but as for that bondwoman, people said: “Zaynab stole” but she

didn't."

Neither Jurayj was a prophet nor any of the two babies. There was not any reason for miracles to happen. What these two babies did, was against

***(the nature made by Allah (S.w.T.) in which He has made men; there is no altering of Allah (S.w.T.)'s creation; that is the right religion, but most people do not know)*** 30:30.

## **30) His Responsibility in Keeping Zakat of Fitra and Satan Trying to Steal From it For Three Nights**

Al-Bukhari mentioned<sup>178</sup> that Abu Hurayra had said: "The Prophet Muhammad (S.) entrusted me with keeping the zakat of Ramadan. Someone came (to my house) and began to gather some food (of the zakat). I caught him and said: "By Allah (S.w.T.), I will take you to the Prophet (S.)." He said: "I am very needy and I have children." I set him free. In the morning the Prophet (S.) said to me: "What did your captive do last night?" I said: "He complained to me that he was in need and had hungry children. I had pity for him and set him free."

The Prophet (S.) said: "He told you a lie. He will come again." I watched him. He came and began to gather some food. I caught him and said I would take him to the Prophet (S.). He said: "I am in need and have children. Let me go and I won't come back again." In the morning the Prophet (S.) said to me: "What did your captive do last night?" I said: "He complained to me that he was in need and had children. I felt pity for him and set him free." The Prophet (S.) said: "He told you a lie. He will come back again." I watched him in the third night. He came and began to gather some food. I caught him and said that I would take him to the Prophet (S.).

He said: "Let me teach you some words, which Allah (S.w.T.) will benefit you with. When you go to bed, recite the Qur'anic verse (al-Kursi). You will be kept by an angel and the Satan won't near you until the morning." I set him free. In the morning, the Prophet (S.) said to me: "What did your captive do last night?" I told him all what happened. He said to me: "Do you know with whom you talked for the last three nights?" I said: "No, I don't." he said: "He was the Satan."

This was a superstition, which no one would believe except he who lost his wit or was brainsick. Abu Hurayra declined with this tradition into a deep hole. When he felt pity for the thief, it meant that he believed him. In believing the thief, Abu Hurayra denied the saying of the Prophet (S.), when he said to him: "He told you a lie" for three times.

Abu Hurayra fell to the bottom on the other side when he swore by Allah (S.w.T.) that he would take the thief to the Prophet (S.) but he broke his swear and had pity for the thief and set him free in the first, the second and the third time. Was breaking his swear according to Abu Hurayra's thought permissible?

There was a third fall, which could not be forgiven. Abu Hurayra was not permitted to give from the zakat but he was entrusted to keep it only as he said in the beginning of the tradition. [179](#) So how did he let the thief take from the zakat? Was it permissible for the trustee to breach his deposit for three times? After this breach, could he be described as trusty?

What strange stories Abu Hurayra told us about his Satan! Sometimes he said that he came to steal some food for his children. In another time he said that he would run away with his fart, if he heard azan. In a third time he said that the Satan was tied to a pole in the mosque to be seen by people and many other stories, which the reasonable and wise men would disdain to listen to them. We pray Allah (S.w.T.) to save us from the torpor of mind!

### **31) His Mother Becomes a Muslim by the Prophet (S.)'s Pray**

Muslim mentioned [180](#) that Abu Hurayra had said: "I used to invite my mother to be a Muslim when she was polytheist. One day when I invited her for that, she abused the Prophet (S.). I went to the Prophet (S.) and I was crying. I said to him: "My mother abused you. Please, pray Allah (S.w.T.) to guide her." He said: "O Allah (S.w.T.), may You guide Abu Hurayra's mother." I went out happily. When I got home, I found the door closed. My mother heard my steps. She said: "Stay where you are, Abu Hurayra."

I heard the murmur of water. She washed and put on her garment and veil and then she opened the door. She said: "I witness that there is no god but Allah (S.w.T.) and that Muhammad is his slave and messenger." I went back to the Prophet (S.) and I was crying because of happiness. I said to the Prophet (S.): "Be delighted! Allah (S.w.T.) responded to your pray. He guided my mother." The Prophet (S.) praised Allah (S.w.T.). I said to him: "O messenger of Allah (S.w.T.), pray Allah (S.w.T.) to endear me and my mother to the believers and to endear them to us." He said: "O Allah (S.w.T.), endear Your this slave and his mother to the believers and endear the believers to them." So every believer, who heard of me or saw me, loved me."

We have some notes about this tradition:

**First:** this tradition was not narrated from the Prophet (S.) by anyone except Abu Hurayra alone. So it is to be considered as its likes.

**Second:** if his mother was polytheist, insisted on polytheism and unbelief, refused to be a Muslim, and abused the Prophet (S.) whenever she was invited to be Muslim so why did she emigrate from Yemen, her birthplace and country, to Medina, the country of Islam and the capital of the Prophet (S.) and his assistants? Why did she not stay, as she was, in her country with her idols like the rest of the people of Yemen at that time? How will the defenders of Abu Hurayra answer this question? Do they know anything about her migration, being a Muslim and other things about her mentioned by any one rather than Abu Hurayra?

If they have anything about her, let them lead us to it. I, by Allah (S.w.T.), did not find any of the companions mentioned her except the caliph Omar when he deposed Abu Hurayra from the emirate of Bahrain. He said to him: "Omayma begot you just to graze donkeys." This did not show more than knowing her name. The historians mentioned her according to what Abu Hurayra said about her and no one else.

**Third:** Abu Hurayra was one of the most destitute inhabitants of suffa. He asked people in the roads for a bite to keep him alive. You heard him talking about himself during the reign of the Prophet (S.) that he often fainted between the minbar of the Prophet (S.) and the room of Aa'isha and the comers put their feet on his neck thinking he was mad but he had no madness. It was just because of hunger. You heard his confession about himself and the rest of the inhabitants of suffa. They had no relatives and no houses. They used to sleep in the mosque. The suffa of the mosque was their home day and night. Abu Hurayra was the most famous of those who lived in the suffa. In fact he was the introducer of the suffa. So wherefrom did he get that house, which he talked about in this tradition?

**Fourth:** if what Abu Hurayra said in this tradition was true, it would be one of the signs of the prophecy and evidences of Islam where Allah (S.w.T.) responded to the prayer of the Prophet (S.) immediately and guided Abu Hurayra's mother and turned her from being excessive in unbelief and aberration into being an obedient faithful. [181](#) The signs and miracles of the prophecy were so famous and spread. All of the companions told of them. Why did they turn their backs to this sign that no one of them narrated except Abu Hurayra?

**Fifth:** if it was true that the Prophet (S.) prayed to Allah (S.w.T.) for Abu Hurayra and his mother to endear them to the believers and to endear the believers to them, the family of the Prophet (S.), who were the masters of the believers and the leaders of the umma and the religion, would love him. If it was so then why did the twelve imams and the jurisprudents of their followers degrade him and not have any regard to his traditions? They did not pay any attention to his traditions. Imam 'Ali (a.s.) said: [182](#) "The falsest of people, or he said: the falsest of the living people is Abu Hurayra ad-Doussi."

If Abu Hurayra was beloved by the believers and they were beloved by him, then Omar, when he deposed him from the emirate of Bahrain, would not say to him: "O enemy of Allah (S.w.T.) and enemy of his Qur'an, you stole the wealth of the Muslims...etc." How would the enemy of Allah (S.w.T.) be beloved by the believers and they be beloved by him?

Once Omar stroke him on the chest [183](#) that made him fall to the ground. Another time he beat him with his stick until he wounded his back and took from him ten thousand dinars he had stolen them from the treasury of the Muslims. He beat him in the third time when he said to him [184](#): "You narrated too many traditions of the Prophet (S.) and I think you fabricated and told lies." One day Omar said to him angrily: "You have to leave narrating traditions or I will expel you to the land of Yemen or the land of monkeys." [185](#)

There were many other events happened between Abu Hurayra and Abdullah bin Abbas and between him and Aa'isha and others that didn't show any sense of love.

Yes, there was mutual love between him and the family of Abul Aass and Abu Sufyan. His traditions endeared him to them for they found their long-sought goal in them to spread their false propaganda. What endeared them to him was their favors and gifts. They bloomed him after his fade and famed him after his obscurity. Marwan bin al-Hakam often appointed him as his deputy whenever he left Medina. [186](#)

He married him to Bisra bint Ghazwan, whom he would not glance at unless the Umayyads did that. When he became sick before his death, Marwan often visited him, gifted him and prayed for him to be recovered. When Abu Hurayra died, Marwan was in front of the funeral. Othman's sons carried his coffin until they got to Baqee'. Al-Waleed bin Otba bin Abu Sufyan offered the prayer for the dead and sent a messenger to his uncle, Mu'awiya, telling him about the death of Abu Hurayra. Mu'awiya ordered to pay Abu Hurayra's heirs ten thousand dinars and to treat them well. You saw the care and favors of the Umayyads towards Abu Hurayra and his devotion to serve them. Were they the believers, whom Allah (S.w.T.) endeared to him and endeared him to according to his terminology?

## **32) The Servant of Abu Hurayra**

Al-Bukhari mentioned [187](#) that Abu Hurayra had said: "When I came (from Yemen) to meet the Prophet (S.) (in Medina) I said in the way:

What a long troubled night it was!

But I was saved from the land of unbelief.

My servant escaped on my way to Medina. I came to the Prophet (S.) and paid homage to him. While I was with the Prophet (S.), my servant appeared. The Prophet (S.) said to me: "O Abu Hurayra, this is your servant." I said: "I set him free for the sake of Allah (S.w.T.)."

Abu Hurayra did confuse the minds and did astonish the feelings! He said that he grew up as orphan and when he emigrated, he was very destitute. He was employed by so and so just for feed. He led their sumpters when they rode and served them when they got off. After that he pretended that he had a servant when he emigrated and then set him free for the sake of Allah (S.w.T.)! It was clear that he told of this tradition in the last days of his life when he enjoyed the comfort of the Umayyads' favors.

So he forgot how he was during his migration, after and before it when he was starving, empty handed, dejected and gloomy. His gut moaned and his intestines croaked. He was thrown on the road depending upon his liver because of hunger, asking the passers by for a bite to keep him alive. He himself said: "I swear by Allah (S.w.T.), who there is no god but Him, I depended on my liver because of hunger. I put a rock on my stomach... etc."

He said in another tradition: “I often fainted between the minbar of the Prophet (S.) and the room of Aa’isha. The comers put their feet on my neck thinking I was mad. But it was no madness, it was hunger.” He has many other sayings, which showed that he did not care for disgrace and that contempt did not pain him. All what he wanted was to satiate his empty stomach. So wherefrom did he get that servant whereas he was in that miserable condition?

If we asked Abu Hurayra that how the Prophet (S.) knew the servant when he just came in, we would embarrass his highness for the Prophet (S.) did not know the servant before! Perhaps Abu Hurayra had such exaltedness and magnificence that was the cause of heavenly inspiration to the Prophet (S.) in regards to him and his servant!

### **33) An Imaginative Story about Charity**

Muslim mentioned that Abu Hurayra had said: “Prophet Muhammad (S.) said: “While a man was in the desert, he heard a voice in one of the clouds saying: “Go and water the farm of that man (it called him by name).” The cloud moved and rained over the farm of that man. There was a man in the farm flowing water with his spade. He asked him about his name. He answered with the same name he heard in the cloud. The farmer asked the man: “Why do you ask about my name?” He said: “I heard a voice in the cloud. It ordered the cloud to rain over your farm and mentioned your name. Would you tell me what you do with your farm?” He said: “I wait until my trees fruit then I give a third of the fruits as charity.” [188](#)

This was impossible to happen for it was against the rules of nature. Abu Hurayra invented it as a fable intending to refer to the good results of charity. He ascribed it to the Prophet (S.) as he used to do with his imaginative stories. So we do not have save Allah (S.w.T.) to resort to.

### **34) Another Fable about Good Results of Fidelity**

Al-Bukhari mentioned that Abu Hurayra had said: “Prophet Muhammad (S.) said: “An Israelite man asked someone of his people to lend him one thousand dinars. He asked to bring his witnesses. He said: “Allah (S.w.T.) is a sufficient witness.” He asked him to bring his guarantor. He said: “Allah (S.w.T.) is a sufficient guarantor.” He gave him the money to be repaid at a certain date. The borrower traveled by sea. After finishing his task he tried to find a ship to come back in order to repay the money to its owner but he did not find any.

He took a piece of wood and hollowed it out. He put the one thousand dinars with a letter into the piece of wood. He glazed it and came with it to the sea. He said: “O Allah (S.w.T.), You know that I have borrowed one thousand dinars from that man. He asked for a guarantor. I said that Allah (S.w.T.) was a sufficient guarantor and he agreed. He asked for a witness. I said that Allah (S.w.T.) was a sufficient witness and he agreed. I tried my best to find a ship to repay him his money but I could not. Now You are my deposittee.” He threw the money into the sea and left. The lender went to the sea hoping that a ship might bring his money. He found a piece of wood in the water. He took it home as firewood. When

he broke it, he found the money and the letter.”<sup>189</sup> This tradition is too far away from any regard.

Neither the Shari’a nor reason would permit to throw one thousand dinars into the sea. It would not be considered as acquittance if the money did not reach its owner. The wise men considered this doing as foolishness or madness and the doer must be under interdict. If this thing happened to the Israelites or to another nation, Prophet Muhammad (S.) would not told of it without any comment in order not to encourage the believers of his umma to do like it. Anyhow it was impossible for the Prophet (S.) to say like that but Abu Hurayra worded it like the imaginative stories and ascribed it to the Prophet (S.) just to sell his goods well.

### **35) A Third Fable about Good Results of Gratefulness**

Al-Bukari mentioned a tradition narrated by Abu Hurayra that the Prophet (S.) had said: “There were three Israelite men. One was leprous, the other was bald and the third was blind. Allah (S.w.T.) wanted to try them. He sent an angel to them. The angel came to the leprous one and asked him: “What do you like the best?” He said: “A nice hue and a good skin. People disliked me.” The angel patted on him and he was recovered. He was given a nice hue and a good skin. The angel asked him: “Which of wealth do like?” He said: “Camels.” He was given a pregnant she-camel, which was about to beget. The angel said: “Allah (S.w.T.) may bless it for you.”

He came to the bald man and asked him: “What do you like the best?” he said: “Good hair. People disliked me.” The angel patted on him and he was given good hair. The angel asked him: “Which of wealth do like?” he said: “Cows.” He gave him a pregnant cow and said to him: “Allah (S.w.T.) may bless it for you.”

Then he came to the blind man and asked him: “What do you like the best?” He said: “To have my sight again.” He patted on him and Allah (S.w.T.) made him see. He asked him: “Which of wealth do you like?” He said: “Sheep.” He gave him a ewe. The she-camel, the cow and the ewe bore. The first man had a valley of camels. The second had a valley of cows and the third had a valley of sheep.

The angel came to the leprous in a shape like the leprous before he was recovered and said to him: “I am a poor man. I lost everything in my travel and I have no one to help me save Allah (S.w.T.) and you. I ask you, by Him, Who gave you the pretty hue, the good skin and the wealth, to give me a camel to carry me in my travel.” The man said that he had a lot of expenses and refused to give him a camel. The angel said: “I think I know you. Were you not leprous and poor and that people disliked you? Then Allah (S.w.T.) provided you with all of these blessings.” He said: “I inherited that from my forefathers.” The angel said: “If you told a lie, let Allah (S.w.T.) return you to what you had been before.”

He came to the bald man in a shape like his shape when he was bald and poor and asked the same as he asked the leprous man. He gave the same answer. The angel said: “If you told a lie, let Allah (S.w.T.) return you to what you had been before.”

Then he came to the blind man in a shape like his when he was blind and poor and said to him: “I am poor and a wayfarer. I have nothing and there is no one to help me save Allah (S.w.T.) and you. I asked you by Him, Who gave you back your sight to give me a ewe to benefit me in my travel.”

The man said: “I was blind and Allah (S.w.T.) gave me back my sight. I was poor and Allah (S.w.T.) made me rich. You can take whatever you like. By Allah (S.w.T.), I won’t prevent you from taking anything for the sake of Allah (S.w.T.).” The angel said: “I tried you all. Allah (S.w.T.) became pleased with you but discontented with your two friends.”

This tradition was one of Abu Hurayra’s textiles, which he brocaded and mottled. It appeared as a modern imaginary play, which the actors play on their theatres nowadays. He just wanted to show, by this tradition, the result of gratefulness and ungratefulness.

### **36) A Fourth Imaginative Story About Injustice**

The two sheikhs mentioned a tradition narrated by Abu Hurayra<sup>190</sup> that the Prophet (S.) had said: “A woman entered Hell because of a cat. She tied it. She neither fed it nor let it feed on insects.”

This tradition was denied by Aa’isha (the Prophet’s (S.) wife). She said to Abu Hurayra: “The believer is more honorable near Allah (S.w.T.) than to be tortured with fire because of a cat. When you tell of the Prophet’s (S.) traditions, think well how you will tell!”<sup>191</sup>

### **37) A Fifth Imaginative One About Mercy**

Al-Bukhari mentioned<sup>192</sup> a tradition narrated by Abu Hurayra that the Prophet (S.) had said: “A prostitute saw a dog panting at a well. It was about to die of thirst. She took off one of her shoes, tied it with her veil and got the dog some water from the well. Allah (S.w.T.) forgave her sins for doing that.”

### **38) Another One Like The Previous**

Al-Bukhari mentioned a tradition by Abu Hurayra that the Prophet (S.) had said: “While someone was walking in his way, he felt very thirsty. He found a well and got down to drink some water. When he got out, he found a dog panting as if it ate the earth because of thirst. The man got down, filled his shoe with water, caught the shoe with his mouth and made the dog drink. He thanked Allah (S.w.T.) and Allah (S.w.T.) forgave his sins for that.”<sup>193</sup>

This tradition and the previous one came out of Abu Hurayra’s imagination to show the good result of pity and mercy.

## 39) Allah (S.w.T.) Forgives an Excessive Unbeliever

Muslim mentioned that Ma'mar had said: "Az-Zuhri said to me: "Do I tell you of two wondrous traditions?<sup>194</sup> Hameed bin Abdur Rahman told me that Abu Hurayra had said: "The Prophet (S.) said: "Someone was too excessive in committing sins. When he was about to die, he ordered his sons: "If I die, you are to burn me, crush me and scatter me in the sea in a windy day. If my god seizes me<sup>195</sup>, He will torture me to a degree that He has never tortured any one else like me."

They did what he ordered them to do. Allah (S.w.T.) said to the ground: "Give what you have taken!" The man was recovered as before his death. Allah (S.w.T.) asked him: "Why did you do that?" He said: "I was afraid of You, my God." Then Allah (S.w.T.) forgave his sins. Hameed told me, too, that Abu Hurayra had said: "The Prophet (S.) said: "Some woman was entered Hell because of a cat. She tied it and neither fed it nor let it feed on insects."<sup>196</sup>

If the woman, who tied the cat, was believer, as Aa'isha said, she would be more honorable near Allah (S.w.T.) than to be tortured in Hell because of a cat. If she was unbeliever, she would be in Hell because of her unbelief.

As for that excessive sinful man, he did not deserve forgiveness. He not only exceeded the limits in committing sins along his life, but also he insisted on his unbelief even when he was about to die that he was desperate of the mercy of Allah (S.w.T.). He thought Allah (S.w.T.) would not be able to resurrect him if they burned him and scattered his ashes. So he was unbeliever. The unbeliever would never deserve forgiveness at all.

The style of this tradition was like the style of the imaginative stories. The tradition tended to show that man was not to be desperate of the mercy of Allah (S.w.T.) even if he was excessive in committing sins and not to think that he would be safe from His torture even if he was believer. These two facts did not need to be shown by Abu Hurayra's fables. They were confirmed clearly by the holy Qur'an:

***(and despair not of Allah (S.w.T.)'s mercy; surely none despairs of Allah (S.w.T.)'s mercy except the unbelieving people) 12:87 (do they then feel secure from Allah (S.w.T.)'s plan? But none feels secure from Allah (S.w.T.)'s plan except the people who shall perish) 7:99.***

The holy Qur'an and the Sunna were far above this tradition and its style.

Suppose that the will of that excessive sinful man was real and was a cause for his sins to be forgiven by Allah (S.w.T.), the Prophet (S.) would not tell of it without any comment! He would encourage the excessive sinful men of his umma to keep on their sins. This was, definitely, impossible for the Prophet (S.) to do.

## 40) Allah (S.w.T.) Forgives a Sinful Man Forever

Abu Hurayra said that the Prophet (S.) had said: “Someone committed a sin and asked Allah (S.w.T.) to forgive him. Allah (S.w.T.) said: “My slave committed a sin and perceived that he had a god, who forgave the sin and punished for the sin.” He committed a sin again and asked Allah (S.w.T.) to forgive him. Allah (S.w.T.) said: “My slave committed a sin and perceive that he had a god, who forgave the sin and punished for the sin.” Then he committed a sin again and asked Allah (S.w.T.) to forgive him. Allah (S.w.T.) said: “My slave committed a sin and perceived that he had a god, who forgive the sin and punished for the sin. Do whatever you like. I have forgiven you.”[197](#)

This was like his previous traditions in meaning and style. It was woven by Abu Hurayra’s hands with the threads of his imagination to be like the stories of old grandmothers and storytellers. He tended to say that forgiveness of Allah (S.w.T.) was unlimited. This fact was clearly proved by the holy Qur’an, the Sunna, reason and the consensus of the umma, in fact the consensus of all nations and religions. It was one of the necessities of Islam and the other religions. It didn’t need Abu Hurayra’s fables to prove it.

Allah (S.w.T.) had no leniency with any one of His creatures if he committed what Allah (S.w.T.) had prohibited. He said:

***(And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off his aorta and not one of you could have withheld Us from him) 69:44–47.***

After that, how would Allah (S.w.T.) compliment this sinful man, who broke his repentance many times and say to him: Do whatever you like. I have forgiven you? What for did this weak believer deserve this complement of Allah (S.w.T.) that no one of the prophets, apostles or the veracious got?

How many such stories Abu Hurayra told the tyrants to ease their crimes and sins. He said: “The angel of death came to a dying man. He didn’t find anything (deed) good of him. He opened his heart but he didn’t find anything in it. He opened his jaws and found that his tongue was stuck to his jaw with the saying of (there is no god but Allah (S.w.T.)). Allah (S.w.T.) forgave him for that.”[198](#)

One of Abu Hurayra’s absurdities was his saying: “The iqama for prayer was said and the prayers stood up in lines to offer the prayer. When the Prophet (S.) stood up in his oratory to lead the prayers, he remembered that he was impure.”[199](#)

Glory be to the Prophet (S.)! He was pure all his times. He was always with wudu’. All the prophets were infallible and far above what this. If what he said was ascribed to the veracious and faithful believers, away from the prophets, it would disgrace them, so how about the prophets?

He narrated a tradition talking about forbidding preferring Prophet Muhammad (S.) to prophet Moses (a.s.).[200](#) In another one he said: “Whoever said that Prophet Muhammad (S.) was better than Yunus

bin Metti (Jonah), told a lie.”[201](#)

The umma agreed unanimously that Prophet Mohammad (S.) was preferred to all of the prophets. It was proved by clear evidences and considered to be as one of the necessities of Islam.

He narrated that the Prophet (S.) had said: “No one will earn Paradise by his deeds.” They said: “Nor you, messenger of Allah (S.w.T.).” He said: “Nor I.”[202](#)

This tradition was to be thrown away because it contradicted the holy Qur’an. Allah (S.w.T.) said:

***(Surely this is a reward for you, and your striving shall be recompensed)*** 76:22.

He narrated[203](#) that the Prophet (S.) had said: “There was no prophet sent by Allah (S.w.T.), unless he grazed sheep.” This tradition was no doubt null.

And his tradition[204](#) that the prophet Abraham was circumcised with an adze[205](#) when he was eighty years old.

He also narrated a tradition[206](#) that Jesus(a.s.) saw someone stealing. He said to him: “Did you steal something?” The thief said: “No, I didn’t. I swear by Him, the only God.” Jesus believed him and didn’t believe his own eyes.

Abu Hurayra narrated that the Prophet (S.) had said: “When Allah (S.w.T.) created Adam, he patted on his back. All human beings Allah (S.w.T.) would be creating until the Day of Resurrection fell from Adam’s back like the motes. Then Allah (S.w.T.) made between the eyes of every one of them a shine of light. Allah (S.w.T.) showed them to Adam. He asked: “Who are they, my God?” Allah (S.w.T.) said: “They are your progeny.” Adam (a.s.) saw someone that he admired the shine between his eyes. He asked Allah (S.w.T.) who he was.

Allah (S.w.T.) said: “He is your son David.” Adam (a.s.) asked: “How long did You decide his age?” Allah (S.w.T.) said: “Sixty years.” Adam said: “Take forty years from my age and add them to his age to be one hundred years.” Allah (S.w.T.) said: “It will be written, sealed and never be changed.” When the angel of death came to Adam to take his soul, Adam said: “There are still forty years of my age.” The angel said: “Didn’t you grant them to your son David?” Adam disavowed, so his progeny disavowed too.”[207](#)

It was like his tradition[208](#) about Adam (a.s.) and Moses (a.s.) when they argued, as if they were fatalist and determinist. He showed that Adam (a.s.) overwhelmed Moses (a.s.) with many excuses that didn’t fit the prophets, who must be glorified.

How fond he was of the extraordinary and unusual events. In addition to what you read in the previous pages, here are two traditions to end the chapter with:

The first: he said that once he was with al-Ala’ bin al-Hadhrami when they were sent to Bahrain with an

army of four thousand men. They set out until they reached a gulf in the sea, which no one had gone into before them nor anyone would go into after them. Al-Ala' grasped at the rein of his horse and walked over the water. The army followed him. I swear by Allah (S.w.T.) that no foot of ours nor a hoof of our sumpters became wet."[209](#)

If this was true, it would be narrated by every one of that army, who were four thousand men. Why was it narrated by Abu Hurayra alone?

The second: he said: "I was afflicted with three misfortunes when I became a Muslim that I had never been afflicted with the same before; the death of the Prophet (S.) that I was his companion, the killing of Othman and the haversack." They asked: "What was the haversack?" I said: "We were with the Prophet (S.) in a travel. He asked me: "Is there anything with you?" I said: "Some dates in a haversack."

He asked me to bring it. He touched it and prayed. He asked me to invite ten of the men. I did. They ate until they satiated. Then I invited other ten and so on until the whole army ate from the dates. The haversack still had some dates. The Prophet (S.) said to me: "If you want to take something from the haversack, enter your hand in it and never turn it over." I had been eating from this haversack along the lifetime of the Prophet (S.), Abu Bakr, Omar and Othman. When Othman was killed, the haversack was stolen. Do I tell you how much I had eaten from that haversack? I had eaten from it more than two hundred wasaqs.[210](#)

No doubt that the Prophet (S.) fed a great number of people with a little food in many of his blessed days. That was one of the signs of his prophecy and mission. But this tradition especially was invented by Abu Hurayra to move the parties of the Umayyads and the mob of their followers, who were still devoted to the shirt of Othman and his wife's fingers crying and wailing. He made that to incite their favours and to beg their charity. It was one of his amazing ways in flattering the Umayyads and requesting their favours.

What proved that it was invented by Abu Hurayra was that he dappled in this tradition like the chameleon. He narrated this tradition in many different ways, as it was well-known by the researchers, who inquired the books of Sunna and Hadith.[211](#)

Abu Hurayra had a sack containing this haversack and other things. It was his bag of knowledge. He ladled out from it whatever, whenever and however he liked. He might be often asked: "Did you hear this from the Prophet (S.)?" He answered: "No, it is from Abu Hurayra's sack."[212](#)

This book would not contain all the wonders of Abu Hurayra. What we mentioned of them was enough to be as evidence to prove what we aimed at. Thanks be to Allah (S.w.T.).

[1.](#) Refer to al-Bukhari's Sahih, vol.4 first tradition in chapter of "Alstidhan", pg.57, Muslim's Sahih, vol.2 chapter of paradise, section people entering paradise having hearts like birds', pg.481 and Ahmed's Musnad, vol.2, pg.315.

[2.](#) Irshad as-Sari, vol.7, pg.90.

[3.](#) He quoted many things from them, like his saying: Sayhan, Jayhan, the Euphrates and the Nile of Egypt all are parts of

Paradise. It was mentioned by al-Khateeb in his book History of Baghdad, vol.2,pg.235. It was quoted from the Old Testament.

[4.](#) Al-Qastalani mentioned this tradition in his book Irshad as-Sari, vol.10, pg.491 and said that the pronoun (his) in Abu Hurayra's tradition (Allah (S.w.T.) had created Adam according to His image..), referred to Allah (S.w.T.) and not to Adam.

[5.](#) Ibn Qutayba mentioned this tradition in his book (Interpretation of different traditions) pg.280, and made it as evidence that the pronoun (his) in Abu Hurayra's saying: (Allah (S.w.T.) had created Adam according to His image) referred to Allah (S.w.T.) and not to Adam.

[6.](#) Muslim's Sahih, vol.2 section on hitting face being forbidden, pg.397.

[7.](#) Mentioned by al-Bukhari in al-Adab al-Mufrad and by Ahmed in his Musnad, vol.2, pg.434.

[8.](#) I wish Abu Hurayra would justify forbidding to hit the face for its niceness and beauty and that it has the important organs; ears, eyes, nose, mouth, lips, teeth, eyebrows, front and others, because most of perceiving is by them. Hitting the face may harm them and leave them idle or disfigure the face and that will be ugly because the face is apparent and can't be covered. But Abu Hurayra preferred to distort the facts whether his partisans knew or not. We don't have save Allah (S.w.T.) to resort to!

[9.](#) Imam an-Nawawi said: Some of the jurisprudents refrained from interpreting all these traditions and said: We believe that they were true and their literal meaning was not intended. They might have suitable meanings. He said: This was the thought of the Sunni predecessors, which was more precautionary and safer... Refer to Sharh Sahih Muslim, which was printed in the margins of Sharh Sahih al-Bukhari, vol.12, pg.18. Al-Qastalani mentioned something like that in his book Irshad as-Sari, vol.10, pg.491, then he said: ..and this is safer. This shows that they believed that these traditions were true. Allah (S.w.T.) forbid! (..and most surely the frailest of the houses is the spider's house-did they but know) 29:41.

[10.](#) Refer to al-Qastalani in his book Irshad as-Sari, vol.10, pg.492.

[11.](#) Al-Bukhari and Muslim.

[12.](#) A kind of thistle found in the Arabia.

[13.](#) Sahih of Muslim, vol.1 chapter of faith, section on proving that believers see their lord in thereafter, pg.88.

[14.](#) vol.2, pg.138.

[15.](#) Al-Bukhari's Sahih, vol.3 chapter on tafsir surat Qaf, pg.127. Muslim's Sahih, vol.2, pg.482. Ahmed's Musnad, vol.2, pg.314.

[16.](#) Proverb.

[17.](#) Sahih of al-Bukhari, vol.4 section on "Midnight supplication", pg.68 and vol.1, pg.136. Sahih of Muslim, vol.1,pg.283. Musnad of Ahmed bin Hanbal, vol.2, pg.258.

[18.](#) The explorer Ibn Battouta attended this incident and mentioned what he had seen in his book Rihla (travel), vol.1, pg.57.

[19.](#) Sahih of al-Bukhari. vol.2 chapter of "Beginning of creation", section on tafsir of verse 30 of Surat Sad, pg.166. Sahih of Muslim, vol.2,pg.57. Musnad of Ahmed bin Hanbal, vol.2, pg.322.

[20.](#) In Arabic it is called sikkeen.

[21.](#) Sura of Yousuf was revealed to Prophet Muhammad (S.) in Mecca except four verses which were revealed in Medina, the first three verses and the fourth: (Certainly in Yusuf and his brothers there are signs for the inquirers) 12:7. Abu Hurayra became a Muslim seven years after the revelation of this sura, which it had been recited by the Muslims day and night and he heard them read it in their prayers many times.

[22.](#) Mentioned by imam Ahmed bin Hanbal in his book Musnad, vol.2, pg.230, that it was narrated by Muhammad bin Ja'far from Shu'ba from al-Ala' from his father from Abu Hurayra.

[23.](#) As it was narrated from Imam Abu Ja'far al-Baqir and Imam Abu Abdullah as-Sadiq (as).

[24.](#) i.e. We instructed Solomon this judgement and it was to abrogate the judgement, which We had instructed David before.

[25.](#) Sahih of al-Bukhari, vol.3 chapter of "Marriage", section on "Visiting my wives...", pg.176. Musnad of Ahmed, vol.2, pg.229 and pg.270.

[26.](#) Sahih of al-Bukhari, vol.4 chapter of Iman and Nuthoor, section on Istithna in Iman, pg.107.

[27.](#) Sahih of al-Bukhari, vol.2 chapter of "Beginning of creation", section on tafsir of verse 30 surat Sad, pg.165.

- [28.](#) Sahih of Muslim, vol.2 chapter of faith, section on exception, pg.23. In the same chapter Muslim mentioned a tradition narrated by Abu Hurayra from another way that they were seventy and another tradition narrated by him from a third way that they were ninety.
- [29.](#) A proverb.
- [30.](#) A proverb.
- [31.](#) Sahih of Muslim, vol.2 chapter of “Virtues”, section on virtues of prophet Moses, pg. 309. Sahih of al- Bukhari, vol.2 chapter of “Beginning of creation”, section on “Prophet Moses’s”, pg.163 and vol. 1, pg.158.
- [32.](#) vol.2, pg.315.
- [33.](#) If the angel of death came to people visibly, that would be widespread among the all, like the rays of the sun in the midday. Why did the narrators and the historians of the other nations miss this news if it had had any reality? Why didn’t the imagination of the fictionists and fablers hover about this excitement? Did they leave the honor of that for Abu Hurayra?
- [34.](#) Sura of al-Ma’ida, Verse:45. We found that the twenty-third paragraph of the twenty-first chapter of the Exodus of the Torah, which is among the Jews and the Christians nowadays have the following meaning: (If a harm happened, a soul would be given for a soul, an eye for an eye, a tooth for a tooth, a hand for a hand, a leg for a leg, a burn for a burn, a wound for a wound and a bruise for a bruise).
- [35.](#) We mentioned the tradition according to Muslim in his book Sahih, vol.2 section on prophet Moses’s (a.s.) virtues, pg.308. Al-Bukhari mentioned it in his Sahih, vol,1 section on narration from Ishac bin Nasr which follows section on Moses and Khudr’s conversation, pg.162 and also in vol. 1 in chapter of “Ghusl”, section on being naked among others during ghusl, pg.42. It was mentioned by Ahmed in his Musnad in many ways from Abu Hurayra, vol.2, pg.315.
- [36.](#) This text is according to al-Bukhari in his Sahih, vol.3 chapter of tafsir Surat Bani Israel, section on offsprings carried with prophet Noah(a.s.), pg. 100. It was mentioned by Muslim in his Sahih, vol.1 chapter of faith, section on intercesion, pg.97 and Ahmed in his Musnad, vol.2.
- [37.](#) Refer to al-Bukhari’s Sahih, vol.2 chapter of “Beginning of creation”, section on prophet Ibrahim and his guests, pg. 158, Muslim’s Sahih, vol.1 chapter of faith section on increase in peace of heart, pg.71 and Ahmed’s Musnad, vol.2.
- [38.](#) This saying of Imam Ali (a.s.) was famous. Al-Bouseiry, the poet, referred to it in his poem: The vizier of his cousin in great deeds,  
Would be happy if the vizier was a relative,  
Removing of the blind added to his sureness nothing,  
It was the sun without a cover.
- [39.](#) Refer to al-Bukhari’s Sahih , vol. 1 chapter of “Ghusl”, section on making ghusl alone, pg.42 and vol.2 chapter of “Beginning of creation”, section on when prophet Job(a.s.) called the lord, pg. 160.
- [40.](#) Refer to al-Qastalani’s book Irshad as-Sari, vol.6, pg.288
- [41.](#) Refer to al-Bukhari’s book Sahih, vol.2 chapter of Jihad, section on narration from Yahya bin bakir, pg. 114, Muslim’s Sahih, vol.2 chapter of killing snakes, section on forbidding killing ants, pg.267, Abu Dawood’s al-Adab, Ibn Maja, an-Nassa’ei and Ahmed’s Musnad.
- [42.](#) Refer to an-Nawawi’s book Sharh Sahih Muslim, vol. 11, pg.6, printed in the margins of the book Sharh Sahih al-Bukhari.
- [43.](#) What prudent and cautious Abu Hurayra was! Don’t you see that he didn’t decide certainly it was the Asr prayer and didn’t certify his guess!
- [44.](#) The piety of Abu Hurayra led him to mention even that piece of wood and that the Prophet put his hand on it, which had nothing to do with the subject of the tradition, but because he was so cautious in mentioning the details!!
- [45.](#) Exactly as it was mentioned in al-Bukhari’s Sahih, vol.1 section on Takbir during Sahw prostrations, pg.145 and in other places of the book. Refer to Muslim’s Sahih, vol.1, section on forgetting in prayers and prostration, pg.215 and Ahmed’s Musnad, vol.2, pg.234.
- [46.](#) His name was Omayr or Amr as mentioned in Ibn Hajar’s book al-Issaba.
- [47.](#) Refer to an-Nawawi’s book Sharh Sahih Muslim, vol.4 pg.235, printed in the margins of al-Qastalani’s book Irshad as-Sari and Zakariyya al-Ansari’s book Tuhfa.
- [48.](#) Refer to al-Qastalani’s Irshad as-Sari, vol.3, pg.267.

- [49.](#) In his book Musnad ,vol.20, pg.271 and pg.284.
- [50.](#) Refer to Ibn Hajar’s book al-Issaba, vol.20, pg.271 and pg.284.
- [51.](#) As it was mentioned in al-Issaba. Notice he said that the name of Thush-Shamalayn was Abd Amr.
- [52.](#) Vol. 1, pg. 145.
- [53.](#) vol. 1, pg.215.
- [54.](#) Refer to al-Qastalani’s book Irshad as-Sari, vol.3,pg.266.
- [55.](#) vol. 1, pg.216.
- [56.](#) Mentioned by Muslim in his book Sahih, vol.2 section on whoever the Prophet (S.) has cursed, pg.392, al-Bukhari in his Sahih, vol.4 chapter of supplication, section on Prophet (S.) saying whoever I hurt, pg. 71 and Ahmed in his Musnad, vol.2, pg.243.
- [57.](#) Mentioned in al-Bukhari’s Sahih, vol. 4 section on forbidden cursing, pg. 39.
- [58.](#) Refer to Muslim’s Sahih, vol.2 section on cursing animals is forbidden, pg.393.
- [59.](#) In Muslim’s Sahih, vol.2, pg.393.
- [60.](#) Al-Bukhari’s Sahih, vol. 4 section on good manners, pg. 38.
- [61.](#) Sahih of al-Bukhari, vol. 4 section on forbidden cursing, pg.39.
- [62.](#) ibid, vol.4 pg.38.
- [63.](#) Refer to Ibn Abdul-Birr’s book Jami’ Bayan al-Ilm, pg.36.
- [64.](#) Refer to Muslim’s Sahih, vol.2, pg.396.
- [65.](#) ibid. vol.2, pg.390.
- [66.](#) ibid. vol.2, pg.390.
- [67.](#) ibid. vol.2, pg.390.
- [68.](#) Refer to al-Bukhari’s Sahih, vol. 1, pg.6.
- [69.](#) Refer to al-Hakim’s Mustadrak, vol.4, pg.480.
- [70.](#) ibid. vol.4,pg.481.
- [71.](#) This poor believer had no chance, according to Abu Hurayra’s tradition, to be near to Allah (S.w.T.) or to get a share of mercy, where the Prophet (S.) excluded him from this curse, whereas the defenders of Abu Hurayra preferred that he wouldn’t be excluded and hoped if the Prophet (S.) had cursed them and their fathers to be as a penance for their guilts and a cause to make them near to Allah (S.w.T.)!
- [72.](#) Refer to al-Hakim’s Mustadrak, vol.4, pg.480.
- [73.](#) ibid. vol.4, pg.479.
- [74.](#) ibid. vol.4, pg.479.
- [75.](#) ibid. vol.4, pg.481.
- [76.](#) Refer to al-Hakim’s Mustadrak, vol.4, pg.481.
- [77.](#) vol.4, pg.481. It was clear from his speech that he was afraid of the common people (the Sunni Public) to deny the traditions he mentioned, but apologized to them that he couldn’t end his book without mentioning them. Then I knew what the poet meant by his saying: The Muslims were not Muhammad’s umma, but they were his enemy’s umma.
- [78.](#) Refer to Ahmed’s Musnad, vol.2.
- [79.](#) Az-Zubayr bin Bukar mentioned a case happened in Damascus between Imam Hassan (a.s.) and his opponents; Mu’awiya, his brother Otba, Ibnul-Aass, ibn Oqba and ibn Shu’ba. The argument between them was so strong. Something of what Imam Hassan had said then was: “You know well that the Prophet (S.) cursed Abu Sufyan (Mu’awiya’s father) in seven situations that you cannot deny.” He mentioned them all one after the other and then said to Amr bin al-Aass: “You and all these people know well that you satirized the Prophet (S.) with seventy verses of poetry and the Prophet (S.) said: O Allah (S.w.T.), You know that I don’t say poetry and I won’t do. O Allah (S.w.T.), curse him for every letter of his poem a thousand curses, so there are countless curses from Allah (S.w.T.) upon you.” Refer to Sharh an-Nahj al-Hameedi, vol.2, pgs.101-104, at-Tabrasi in his book al-Ihtijaj, al-Majlisi in his Bihar, and others, Sunni and Shia. Muslim mentioned in his Sahih, vol.2 chapter of those whom the Prophet had cursed, pg.392 that ibn Abbas said: “The Prophet (S.) asked me to call Mu’awiya to come. I came back and said to the Prophet (S.): He is eating. He said: Go and call him! I came back and said: He is eating. The Prophet (S.) said: Let Allah (S.w.T.) not satiate his stomach!” In our books (Shia books) concerning this

tradition it was mentioned that Ibn Abbas said that the Prophet (S.) had cursed Mu'awiya then. What proved it that Muslim mentioned this tradition in the chapter of (those, who were cursed by the Prophet) in his book Sahih, but they distorted the traditions to preserve the dignity of those hypocrites.

[80.](#) Refer to al-Bukhari's Sahih: vol. 1, pg. 143- section on what is allowed during prayers, Muslim's Sahih: vol. 1, pg.204- section on cursing Satan in prayers is permitted, and Ahmed's Musnad: vol.2, pg.298.

[81.](#) Refer to al-Bukhari's Sahih, vol.1 chapter of call to prayers, section on virtue of call to prayers, pg. 78 and Muslim's Sahih, vol.1, pg.153.

[82.](#) I mentioned this interpretation in al-Irfan magazine, vol.31, pg.113 and the pages after.

[83.](#) This is quoted from Muslim's Sahih: vol. 1, pg.254., section on making up missed prayers.

[84.](#) Ritual ablution as prerequisite to offer the prayer.

[85.](#) Allah (S.w.T.) made this verse to show the time of the prayers. Thuhr (noon) and Asr (afternoon) prayers participated in the time from the noon until the sunset but the Thuhr prayer was to be before the Asr prayer. The Maghrib (sunset) and Isha' (night) prayers participated in the time from the sunset until the darkness of the night but the Maghrib prayer was to be before the Isha' prayer. Allah (S.w.T.) also mentioned the Fajr (dawn) prayer in the verse to declare that these prayers were obligatory and to declare the time of offering them.

[86.](#) As mentioned in the book Majma'ul Bayan, in the interpretation of the verse of (Taha). It was narrated by Qatada.

[87.](#) Refer to al-Bukhari's Sahih, vol.1 section on worship of Prophet (S.), pg. 135. Refer to al-Kashshaf, when interpreting the verse of Taha.

[88.](#) Refer to al-Bukhari's Sahih, vol.1 chapter of prayer, section on if one sleeps and does not pray, pg. 136.

[89.](#) Refer to al-Bukhari's Sahih, vol.1 chapter of prayer, section on if one sleeps and does no pray, pg. 136. What a strange of al-Bukhari it was that he mentioned this tradition in his book as well as the tradition talking about the sleeping of the Prophet and missing the prayer! Also refer to Ahmed's Musnad, vol.2, pg.153.

[90.](#) Specified wordings to be said after the athan as a forepart for the prayer.

[91.](#) Refer to al-Bukhari's Sahih, vol. 1 chapter of prayer, section on virtue of Isha prayer, pg. 73.

[92.](#) Refer to al-Bukhari's Sahih, vol.1, pg.138.

[93.](#) Refer to al-Bukhari's Sahih, vol.1, pg.179.

[94.](#) one of night prayers.

[95.](#) Refer to al-Bukhari's Sahih, vol.2, pg. 179 and Ahmed's Musnad, vol.2, pg.251.

[96.](#) vol.1, pg.254.

[97.](#) Abu Hurayra said in the last days of his life: "I and a few of my tribe came to Medina to confess our Islam where the Prophet had left to Khaybar and appointed Siba' bin Arafat al-Ghifari as his successor in Medina. We offered fajr prayer with him. He supplied us with some food and money. We set out until we came to the Prophet where he conquered Khaybar. The Prophet talked to the Muslims to include us in their shares." This tradition was not narrated by any one except Abu Hurayra but the public (the Sunnis) depended upon it, as they always did with Abu Hurayra's traditions, and confirmed Abu Hurayra's attendance at Khaybar with the Prophet without any true evidence. According to our infallible imams, Abu Hurayra came to Medina and became a Muslim after the return of the Prophet from Khaybar.

[98.](#) Refer to al-Bukhari's Sahih, vol.2, section on persons from amongst Bani Israel, a leper, a bald headed man and a blind person, pg. 171 and 190, Muslim's Sahih, vol.2, pg.316-317 and Ahmed's Musnad, vol.2, pg.246.

[99.](#) Certainly, he invented this tradition after their death.

[100.](#) The last hajj of the prophet Muhammad(S.) before he died.

[101.](#) Refer to al-Bukhari's Sahih, vol.1 chapter of Hajj, section on no circumambulating naked, pg.192 and Muslim's Sahih, vol.1, pg.517.

[102.](#) A place near Mecca.

[103.](#) Al-Bukhari's Sahih, vol.3 chapter of tafsir surat no.9 al-Tawba or al-Bara'a, pg.90.

[104.](#) He narrated from Mu'awiya, an-Nu'man bin Basheer, al-Magheera bin Shu'ba, Abdullah bin az-Zubayr, Marwan and others like them. His traditions were mentioned by al-Bukhari and Muslim.

[105.](#) (bint) means: daughter of and (bin) means: son of.

[106.](#) Refer to al-Hakim's Mustadrak, vol.2, pg.131, ath-Thahabi's Talkheess and imam Ahmed bin Hanbal's Musnad, vol.2,

pg.299.

[107.](#) The jurists denied this saying (it will be valid for four months) because what the speech of Imam Ali (a.s.) included at that day was (any polytheist has a covenant with the prophet, it will be valid until its date, whatever its period is and whoever has a covenant without a limit of time, it will be valid for four months). It was clear that Abu Hurayra didn't attend the season of hajj to know what they announced of. It was ordinary for him, because many times he pretended to attend the events he talked about but, in fact, he didn't attend them therefore he narrated them falsely.

[108.](#) The contradiction between the two traditions was clear concerning the sender of Abu Hurayra and the other callers, the place of the send; Medina or Mecca and the date of the send; either the Day of Immolation or before it.

[109.](#) Refer to at-Tabarsi's book Majma'ul Bayan, vol.3, pg.3.

[110.](#) If you say: why did the Prophet (S.) order Abu Bakr to go with Bara'a to void the covenant of the polytheists in the day of hajj and then he deposed him before the time of hajj came? Wasn't that a kind of abrogation of something before the coming of its time of carrying out, which was impossible for Allah (S.w.T.) and His apostle? Certainly not! The Prophet (S.) sent Abu Bakr and then ordered him to come back and sent Ali instead, to add to Ali a virtue, which wouldn't be so if he sent Ali from the first. The same happened to Abraham. Allah (S.w.T.) ordered him to slaughter his son. When he tried to do, Allah (S.w.T.) revealed to him: (You have indeed shown the truth of the vision; surely thus do We reward the doers of good) and ransomed his son with a sacrifice and didn't let him slaughter his son that Abraham was not, really, ordered, by Allah (S.w.T.), to slaughter his son but to try to do that to show people the virtue of Abraham and his son and there was not any abrogation in this matter.

The same was when the Prophet (S.) sent Abu Bakr to conquer Khaybar then he sent Omar, but they returned unsuccessfully. The Prophet (S.) said: "Tomorrow I will give the banner to a man, who loves Allah (S.w.T.) and His apostle and They love him. He triumphed with help of Allah (S.w.T.)." He gave it to Ali and Ali conquered Khaybar. The virtue of Ali appeared much better than to be sent from the first. There were many cases like these.

[111.](#) Refer to Ali bin Ibrahim in his Tafseer, when he interpreted sura of at-Tawba (Bara'a) and sheikh al-Mufeed in his Irshad.

[112.](#) Refer to Ahmed's Musnad, vol.1,pg.2.

[113.](#) ibid. vol.1, pg.151.

[114.](#) mentioned by an-Nassa'ei in his book al-Khassa'is al-Alawiya, pg.20, imam Ahmed bin Hanbal and others.

[115.](#) Refer to al-Hakim's Mustadrak, vol.3, pg.32, ath-Thahabi in Talkhees aal-Mustadrak, an-Nassa'ei's book al-Khassa'is al-Alawiya, pg.6 and Ahmed in his Musnad, vol.1, pg.331.

[116.](#) Commander of the believers.

[117.](#) It was mentioned by az-Zubayr bin Bukaar bin Abdullah bin Mus'ab bin Thabit bin Abdullah bin az-Zubayr bin al-Awwam in his book al-Muwaffaqiyat, which he wrote for al-Muwaffaq bil-lah, the son of al-Mutawakkil, the Abbasid caliph. It was Allah (S.w.T.)'s secret, which could never be hidden and His light, which could never be put out that az-Zubayr bin Bukaar himself mentioned such a tradition in his book. Ibn Bukaar was known for his enmity to Imam 'Ali (a.s.) and the Hashimites. He, who was asked by one of the Hashimites to swear between the holy tomb and minbar of the prophet and he swore falsely, therefore Allah (S.w.T.) afflicted him with leprosy. He abused the Alawites (the descendants of Imam 'Ali (a.s.)) and their grandfather Imam 'Ali (a.s.). They decided to kill him. He fled to his uncle Mus'ab bin Abdulla bin Mus'ab and asked him to beg al-Mu'tassim, the Abbasid caliph, to safeguard him but his uncle didn't respond to him because his uncle was not like him in his enmity to the Alawites. (This was mentioned by ibnul Atheer in his book at-Tareekh al-Kamil-al-Mu'tassim's biography). His father Bukaar was a bitter enemy to Imam Reza. Imam Reza invoked Allah (S.w.T.) against him. He fell down from his castle and broke his neck. His grandfather, Abdullah bin Mus'ab gave a fatwa to Haroon ar-Rasheed, the Abbasid caliph, to kill Yahya bin Abdullah bin al-Hasan. He said to ar-Rasheed: "O amirul mu'mineen, kill him and I will be the responsible for him." Ar-Rasheed said: "He has a covenant with me to safeguard him." He said: "He doesn't deserve that." He pulled out the document of the covenant from Yahya by force and tore it with his own hands. It was the enmity they inherited, one after the other, from their grandfather Abdullah bin az-Zubayr until it reached az-Zubayr bin Bukaar, by which he got the favor near al-Mutawakkil by choosing him to educate his son al-Muwaffaq. Al-Mutawakkil ordered to give him ten thousand dirhams, ten wardrobes of cloths and ten mules to carry his baggage to Samarra'. He educated his son al-Muwaffaq and wrote him his book al-Muwaffaqiyat, which was excellent

wonderful book that we quoted from it much, in this book and other books.

[118.](#) Refer to Sharh an-Nahj al-Hameedi, vol. 1, pg.369.

[119.](#) Refer to an-Nassa'ei's book al-Khassa'is al-Alawiyya, pg.20 and Ahmed's Musnad.

[120.](#) Ibid. pg.20 and Ahmed's Musnad, vol.3, pg.216.

[121.](#) Omar was a fellow to Abu Bakr at that time. He was among three hundred companions, who went away with Abu Bakr. But Omar was a close companion of Abu Bakr, therefore he went back with him to Medina. The companions, after the return of Abu Bakr, joined Ali, who led them as the emir to Mecca. They all witnessed that Abu Bakr returned to Medina uncomfortably.

[122.](#) The acquittal of the covenant was in the ninth year of hegira and the Prophet declared Ali to be the caliph after him in the tenth year of hegira, when he was coming back from his last hajj.

[123.](#) Refer to Ahmed's Musnad, vol. 1, pg. 150.

[124.](#) The 9th of Dhul-Hijja, when the pilgrims perform certain actions on the mountain Arafat.

[125.](#) Refer to Ibn Maja's Sunan, vol. 1, pg.92. It was mentioned by at-Tarmithi and an-Nassa'ei. It was the tradition no.2531 in pg.153, vol.6, Kanzul Ommal. It was mentioned by Ahmed in his Musnad, vol.4, pg. 164.

[126.](#) Mentioned by al-Hakim in his Mustadrak, vol.3, pg.124.

[127.](#) Ibid.

[128.](#) It was Hind, the wife of Abu Sufyan and the mother of Mu'awiya. She tore the chest of Hamza (the prophet's uncle) when he was killed in the battle of Uhud, and ate his liver.

[129.](#) Specified wordings to be recited before commencing the prayer.

[130.](#) Abu Nasr al-Kalabathi, Abu Bakr al-Isbahani and Abul Fadhl ash-Shaybani, who was known as ibnul Qaysarani, mentioned in their books that Yunus bin Yazeed was the freed servant of Mu'awiya. Refer to ibnul Qaysarani's book, pg.485. This very Yunus narrated that Abu Talib was unbeliever when he died. Refer to Muslim's Sahih, vol. 1, pg.30.

[131.](#) vol.3,pg.51.

[132.](#) vol.5, pg.346.

[133.](#) Refer to al-Hakim's Mustadrak, vol.3, pg.43 and ath-Thahabi in his Talkhees.

[134.](#) Refer to Ahmed's Musnad, vol.5, pg.356.

[135.](#) Refer to al-Hakim's Mustadrak, vol.3, pg.111.

[136.](#) In his Sahih, vol.2 section on Omar's virtues, pg. 194.

[137.](#) Refer to al-Qastalani's book Irshad as-Sari, vol.4, pg.349.

[138.](#) Sahih, vol.2 chapter of "Beginning of creation", section on narrations from Abu al-Yamaan and others, pg. 171

[139.](#) Refer to al-Bukhari's Sahih, vol.2 chapter of Jihad, section on expenditure of Prophet's wives, pg.125 and Muslim's Sahih, vol.2, pg.74.

[140.](#) Refer to al-Bukhari's Sahih, vol.3 section on battle of Khaibar, pg.37-, Muslim's Sahih, vol.2, pg.72 and Ahmed's Musnad, vol. 1, pg.6.

[141.](#) This tradition was denied by Fatima and all the infallible imams.

[142.](#) Refer to Irshad as-Sari, vol.8, pg. 157.

[143.](#) Islamic cloths.

[144.](#) Refer to at-Tabarsi's book al-Ihtijaj and Bihar al-Anwar. Some of the Sunni historians mentioned this speech in their books like Abu Bakr Ahmed bin Abdul Aziz aj-Jawhari in his book Kitab as-Saqifa and Fadak. Refer to Sharh an-Nahj al-Hameedi, vol.4, pg.87, pg.93 and pg.94.

[145.](#) She said to Abu Bakr when he refused to give her her father's heritage: "O Abu Bakr, if you die, who will inherit you?" He said: "My sons and family." She said: "Then why did you inherit the prophet's heritage instead of his offspring and family?" He said: "I didn't, daughter of the prophet." She said: "Certainly you did. You took Fadak (a large planted area), which was the prophet's own property and prevented us from what Allah (S.w.T.) had revealed from the heaven to be ours." Refer to Abu Bakr bin Abdul Aziz's book Kitab as-Saqifa and Fadak, vol.4, pg.87. It was also mentioned in pg.82, that when Fatima asked Abu Bakr for her heritage, he said to her: "I heard the prophet saying: "A prophet doesn't bequeath." But I support whomever the prophet supported and spend on whomever the prophet spent on." She said: "O Abu Bakr, do your daughters inherit you but the prophet's daughters don't inherit their father?" He said: "It is so." Ahmed

also mentioned such a tradition in his Musnad, vol. 1, pg. 10. Aj-Jawhari mentioned in Kitab as-Saqifa and fadak, vol.4, pg.81 a tradition narrated by Um Hani bint Abu Talib that Fatima said to Abu Bakr: "If you die, who will inherit you?" He said: "My offspring and family." She said: "Then why do you inherit the prophet instead of us?" He said: "O daughter of the messenger of Allah (S.w.T.), your father didn't leave anything." She said: "Yes, he did. It was the share, which Allah (S.w.T.) made for us (according to the Qur'an) and became our property, which is now in your hands." He said to her: "I heard the prophet saying: "It (Fadak) is aliment that Allah (S.w.T.) gave to us and when I die, it will be for the Muslims." There was an other speech of Fatima(S.) concerned the caliphate mentioned in aj-Jawhari's book Kitab as-saqifa and Fadak, vol.4, pg.87 that Fatima bint al-Hussayn said: "When Fatima, the daughter of the Prophet (S.) became very sick, the women of the Muhajireen and the Ansar gathered around her and asked her: "How are you, daughter of the prophet?" She said: "I hated your evil life and detested your men..." it was also mentioned by Imam AbulFadhli Ahmed bin Abu Tahir in his book Balaghat an-Nissa', pg.23, al-Majlisi in his book Bihar al-Anwar and by at-Tabarsi in his al-Ihtijaj.

[146.](#) They didn't disagree with her about the Prophet's inheritance (whether it was knowledge and wisdom away from properties) or anything other. They only expropriated her heritage, where Abu Bakr said: "O daughter of the Prophet, Allah (S.w.T.) hadn't created any one more beloved to me than your father, the prophet Muhammad(S.). I wished the sky would fall over the earth when your father died. I swear by Allah (S.w.T.), that if Aa'isha (Abu Bakr's daughter) becomes needy is better for me than you to be needy. Do I give the white and the red (people) their rights and I wrong you with your right, while you are the daughter of the Prophet? This wealth was not the Prophet's own property but it was of the Muslims. He spent it for the sake of Allah (S.w.T.). When he died I became responsible for it." She said: "I will never talk to you after now." He said: "But I won't desert you." She said: "I will pray Allah (S.w.T.) against you." He said: "I will pray Allah (S.w.T.) for you." Before she died she recommended that Abu Bakr not to pray the prayer of the dead for her. Refer to Kitab as-Saqifa and Fadak, vol.4, pg.80, you will find that he didn't disagree with her about the meaning of inheriting when she mentioned the two verses of David and Zechariah, but he pretended that that wealth was not the Prophet's. She wasn't satisfied for she was the best aware of her father's affairs. But there is no power save in Allah (S.w.T.), the Almighty, the Exalted.

[147.](#) Alam al-Huda considered that Zechariah was afraid from his cousins to inherit his wealth, for he had no son, and they were evil and lewd. It was not possible that they would be prophets or pious wise men that he feared they would inherit his rank of knowledge, wisdom and prophecy, but he was afraid that they would inherit his wealth and spend it in their ravage and corruption, therefore he asked his god to grant him a boy to be worthier to inherit his wealth than his evil cousins. Alam al-Huda also considered that when Zechariah asked his god to make his inheritor be content that meant inheriting his wealth. If Zechariah meant inheriting of the prophecy, it would be nonsense to ask his god to make his son be content exactly as saying: O Allah (S.w.T.), send us a prophet and make him be honest and not a liar.

[148.](#) Once he mentioned her and said: "Her father sacrifices himself for her." He repeated that three times in a tradition narrated by Ahmed bin Hanbal and by ibn Hajar in his book as-Sawa'iq al-Muhriqa, pg. 109.

[149.](#) Refer to Kitab as-Saqifa and Fadak by Abu Bakr aj-Jawhari and refer to Sharh an-Nahj al-Hameedi, vol.4, pg.83.

[150.](#) Refer to Sharh an-Nahj al-Hameedi, vol.4, pg.91.

[151.](#) The prophet and Ali's uncle.

[152.](#) Refer to al-Bukhari's Sahih, vol.2 section on khums, pg. 124.

[153.](#) Syria, Jordan, Palestine and Lebanon.

[154.](#) Refer to Muslim's Sahih, vol. 1, pg.31.

[155.](#) Refer to (al-Hujja ala ath-Thahib ila Takfeer Abu Talib) by imam Shamsuddeen Abu Ali Fakhar bin sharif Ma'd al-Musawi and Sheikh al-Abtah by seyyid Muhammad Ali Sharafuddin al-Musawi.

[156.](#) Abu Talib had much poetry showing his faith.

[157.](#) Refer to al-Bukhari's Sahih, vol.2 chapter of wills, section on whether wives and children are among relatives, pg.86, Muslim's Sahih and Amed's Musnad.

[158.](#) Quraysh was the great tribe living in Mecca. Abd Manaf was one of the prophet's grandfathers. Abbas was his uncle. Safiyya was his aunt and Fatima was his daughter.

[159.](#) Refer to al-Muraja'at by Sharafuddin al-Musawi.

[160.](#) In his Sahih, vol.2 chapter of Jihad, section on entertainment the mosque, pg. 120.

- [161.](#) Sahih al-Bukhari vol. 2 chapter of Jihad, section on one does not get punished with punishment..., pg. 114.
- [162.](#) Refer to Al-Bukhari's Sahih, vol.3 chapter of Quran's tafsir, section on Allah (S.w.T.)(S.w.T) gave prophet David (a.s.) the zabur, pg. 101 and vol.2 chapter of "Beginning of creation", same section as latter citation, pg. 164.
- [163.](#) Refer to Irshad as-Sari, vol.8, pg.500.
- [164.](#) ibid. vol.7, pg. 182 and vol.8, pg.500.
- [165.](#) Refer to al-Bukhari's Sahih, vol.2 chapter of "Beginning of creation", section on best of a muslim's wealth is, pg. 149 and Muslim's Sahih, vol.2, pg.536.
- [166.](#) He scorned him when he regarded him as a storyteller, who took money for telling fables.
- [167.](#) The prophet was more perfect, honored and glorified than what they thought. He was too far away from impurity and wet dreams especially during the days of fasting. All the prophets had no wet dreams. They were exalted and infallible.
- [168.](#) Marwan wanted to keep Abu Hurayra's fame before the news might spread and cause him a scandal.
- [169.](#) Refer to Muslim's Sahih, vol. 1, pg.412.
- [170.](#) This was correct although it was said that he had died during the reign of Omar. Any how, he had died before this case happened. Refer to al-Fadhli's biography in Isti'ab, Issaba, Osdul Ghaba, ibn Sa'd's Tabaqat and other books.
- [171.](#) Refer to his Sahih, vol.4 section on "There is no Hama", pg.15 and Muslim's Sahih, vol.2, pg.258.
- [172.](#) Perhaps he denied what the Arabs thought that in this month (Safar) misfortunes happened, especially the last Wednesday of it.
- [173.](#) A bird, which the pre-Islam Arabs pretended that the soul or the bones of the dead turned into. Islam refuted this superstition. It might also be said that hama was the owl, which they saw an evil omen in, and when Islam came refuted that.
- [174.](#) The tear became wider for the patcher to repair.(a proverb). How would the defenders of Abu Hurayra interpret these two traditions to avoid the contradiction between them?
- [175.](#) He murmured in Abyssinian for his Arabic failed him after being confused what to say.
- [176.](#) Refer to al-Bukhari's Sahih, vol.2 chapter of Madhalem, section on if a wall was destroyed should be rebuilt pg. 49, and also in vol. 2 chapter of "Beginning of creation" section on Lady Maryam (s.a.) pg. 167, also in vol. 1, pg.143; and Muslim's Sahih, vol.2 chapter on obedience and kindness to parents, keeping kinship ties and manners, section on kindness to parents higher in priority than optional prayers, pg.377.
- [177.](#) Didn't Abu Hurayra know that wudu' was not legislated before Islam?
- [178.](#) In his Sahih, vol.2 chapter of Wikala section on if a man gives money to another and asks him to act on his behalf, pg.29.
- [179.](#) Refer to al-Gastalani's Irshad as-Sari, vol.5, pg.231.
- [180.](#) in his Sahih, vol.2, pg.357, Ahmed's Musnad, vol.2.319, ibn Sa'd's Tabaqat, vol.4, pg.54 and ibn Hajar in his book al-Issaba.
- [181.](#) Abu Hurayra said that she washed up and put on her garment and veil then she opened the door.
- [182.](#) There were many traditions narrated by the infallible imams having the same meaning. Refer to Sharh an-Nahj al-Hameedi by Abu Ja'far al-Iskafi vol. 1, pg.360.
- [183.](#) Refer to Muslim's Sahih, vol. 1, pg.34.
- [184.](#) Refer to Sharh an-Nahj al-Hameedi, vol. 1, pg.360.
- [185.](#) Refer to Kanzul Ommal by ibn Assakir tradition number 4857, vol.5, pg.239.
- [186.](#) Refer to ibn Sa'd's Tabaqat, ibn Qutayba's Ma'arif and Ahmed's Musnad.
- [187.](#) As in his Sahih, vol.3 story of Doos and al-Tufail bin Amro, pg.55 and refer to ibn Sa'd's Tabaqat.
- [188.](#) Refer to Muslim's Sahih, vol.2 section on sadaqa to the needy, pg.533.
- [189.](#) Al-Bukhari's Sahih, vol.2, pg.26 section on debt and lending money.
- [190.](#) Sahih Al-Bukahri vol.2, pg. 149 in the beginning of the book of creation. Sahih Muslim vol.2, pg. 445 in the section on Allah's mercy from the book of repentance.
- [191.](#) Refer to Irshad as-Sari, vol.7, pg.84.
- [192.](#) Sahih,vol.2 section on if a fly falls in someone's drink, pg.150.
- [193.](#) ibid. vol.4 chapter of good manners, section on mercy of people on animals, pg. 36 and vol.2 chapter on offering

water, section on virtue of offering water, pg.35.

[194.](#) Az-Zuhri had a right to be astonished at these two traditions. All of the wise men would be astonished at them!

[195.](#) Notice that he didn't believe that Allah (S.w.T.) was able to resurrect him after carrying out his will. So he unbelieved of that.

[196.](#) Refer to Muslim's Sahih, vol.2 chapter of Repentance, section on extent of Allah's (S.w.T.) mercy, pg.444.

[197.](#) Refer to Muslim's Sahih, vol.2 chapter of repentance, section on extent of Allah's (S.w.T.) mercy, pg. 445.

[198.](#) Refer to the History of Baghdad by al-Khateeb al-Baghdadi, vol.9, pg. 125.

[199.](#) Refer to al-Bukhari's Sahih, vol. 1 chapter on ghusl, pg.41.

[200.](#) ibid. vol.2 chapter on arguments, pg.40

[201.](#) Al-Bukhari's Sahih, vol.2 chapter of tafsir, part referring to prophet Noah, Yunus, Aaron, and Sulaiman (a.s.), pg.82.

[202.](#) Al-Bukhari's Sahih, vol.4 chapter of patients, section on patient wishing his death, pg.6.

[203.](#) Al-Bukhari's Sahih, vol.2 chapter of hiring, section on grazing sheep, pg.22.

[204.](#) ibid. vol.4 section on circumcision, pg.65.

[205.](#) He might inherit this adze from his forefather Noah, who had used it in making his Ark!

[206.](#) Al-Bukhari's Sahih, vol. 2, part talking about story of Lady Maryam (s.a.), pg. 168.

[207.](#) Refer to al-Hakim's Mustadrak, vol.2, pg.325 and ath-Thahabi's Talkhees ul-Mustadrak.

[208.](#) It was mentioned in Sahih of al-Bukhari, Vol.2 chapter of "Beginning of the Creation", section on "Prophet Moses's(a.s.) Death", pg. 163.

[209.](#) It was mentioned by Abu Bakr bin Muhammad al-Waleed al-Fihri at-Tartoushi, who was known as ibn Randa. Ad-Dimyari quoted this from him in his book Hayat al-Haywan (the life of the animals). It was also mentioned in Istee'ab and Issaba part of the biography of al-Ala'.

[210.](#) Wasaq was a unit of measurement used by the Arabs at that time. Two hundred wasaqs were nearly equal to thirty-five thousand kilos.

[211.](#) This tradition was mentioned by Ahmed bin Hanbal in two ways and by Abu Bakr al-Bayhaqi in two ways. It was mentioned by some others in different ways with a lot of contradictions. Refer to ibn Katheer, who mentioned many of those contradictions in his book al-Bidaya wen-Nihaya, vol.6, pg. 116.

[212.](#) Refer to Al-Bukhari's Sahih, vol.3 chapter of Nafaqat (expenditures), pg. 189.

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