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10. Saif's Days

Arabs call a day of an event such as the day of Jamal, the day of Siffin, and the day of Hodaybia, for one day or more than one day according to the number of days that an event lasted. Therefore, the day of Jamal means the event of the Battle of Jamal. Saif has invented some events which he has recorded as "The Day of so and so," such the "Day of the Cows," The Day of Armath, The Day of Jarathim.

a — The Day of The Cows

Tabari in vol.3, pp.12—14, has recorded from Saif that Sa'd, when fighting the Persians, reached a place called 'Ozaibol Hejanat, near the river Forat (Euphrates). He sent 'Asem Bin 'Amr to buy a sheep or a cow near Maysan by the river. 'Asem did not find one because the people had hidden their cattle. But he met a man near a wood and asked him about a sheep or a cow.

The man swore that he did not know where to get them, although he was a shepherd. Suddenly a cow mooed, "By God, he lies, we are here." Then 'Asem entered the wood, saw the cows and brought them to the camp. Sa'd shared the cows among the troops and they feasted. Hajjaj later learnt of that event and sent for someone who was present at the time and at the place.

Nazir Bin 'Abdshams and Zaher said to Hajjaj that they were present when the event took place. Hajjaj at first did not believe them. They said that they would not have believed either if they had not seen it.

Then Hajjaj was convinced that they were telling the truth and asked them what the people then said? They said that the people took it as a sign from God, meaning the pleasure of God and victory over the enemy. Hajjaj then said, "This kind of event only happens for the righteous people." Saif then says, "This was The Day of the Cows." The only other historian other than Saif who refers to this occasion is Baladhori who in Fotoohol Boldan, page 314 states that, when Sa'd's army wanted provisions he sent an expedition by the river to loot, other supplies came from the Caliph 'Omar who sent them sheep and cows from Medina.

Origins of Saif's story

Saif has recorded the story from Abdullah Bin Muslim al– ‘Okli and Karb Bin Abi Karb al–‘Okli whose names are not in any biography book.

Conclusion

Saif has invented the story of the cows confirming it by Hajjaj's investigation, and inventing a name calling it the Day of the Cows. Saif did not want to lose the opportunity of inventing Days similar to real event days.

b — The Days of Armath, Aghwath and ‘Emas

There was a pitched battle in Qadesyya between Muslims and Persians for three days. Saif has called the first day, The Day of Armath, the second, The Day of Aghwath and third day, The Day of ‘Emas. He has invented heroes of his own tribe Tamim, such as two brothers Qa‘qa‘ and ‘Asem. Tabari has recorded Saif's stories and the historian Ibn Athir and Ibn Kathir from Tabari.

Hamawi has also quoted Tabari's text to explain the words Armath, Aghwath and ‘Emas. Bin ‘Abdoun in his poem, "Bin Badroon" in his commentary of these poems and Qalqashandi in his book. The Days of Islam has used Saif's invention of the above three days. In my book Hundred and Fifty Imaginary Companions (of the Prophet) I have given more details of those three days under the names ‘Asem and Qa‘qa‘.

Origin of Saif's story

Saif has recorded these Days from Muhammad, Talha, Ziad, Bin Mehraq narrating from a man of the tribe Tay and Ghosn narrating from a man of the tribe Kenana. We said previously that Muhammad, Talha, Mehraq and Ziad were Saif's fictitious narrators. Saif has recorded thirteen stories from Ghosn of whom we could not find a trace in the books of biography, and we do not know who is the un–named man from the Kenana tribe.

c — The Day of Jarathim

Tabari has recorded fifteen stories from Saif regarding crossing Tigris by Sa‘d. This is the story recorded by Saif in brief:– After the battle of Qadesyya, the Muslim army intended to capture Madaen (Persian capital). Sa‘d the commander delivered a sermon at the camp near the river Tigris (Dejla) and warned Muslims of the enemy's attack from the sea. He told them that he had decided to cross the river. He asked, "Who is ready to command the attack?" ‘Asem Bin ‘Amr said that he would attack first. ‘Asem with sixty men swam the river, and fought the enemy and captured the other side of the river. Then the whole Muslim army crossed the river.

The sea was very rough, yet the soldiers were talking to one another as though they were marching on the land. Whenever a horse was tired, the sea bed rose up under its feet, so the horse stood on it to regain his breath. There is nothing stranger than this on the day of the battle of Madaen. The day of water which is called the Day of Jarathim, meaning the day of the small hill.

It was called Jarathim because no one was tired, and because a small hill rose up under its feet from the sea- bed in order that he could have a rest. Saif narrated from another source that a soldier said, “We swam in the river and the deepest water was up to the horse's belly whenever a horseman stopped for a rest.”

In other places Saif says that all crossed the river, with the exception of a man called Gharqadah (meaning drowned) who fell off his horse. The narrator says that it seems that he saw his horse shaking water off his mane and the man floating. Qa‘qa‘ pulled him to the shore and saved him. After he was saved Qa‘qa‘'s mother said to Qa‘qa‘, “No sister has given birth to a hero like you.”

Abu Na‘eem has mentioned some parts of the above history in his book The Signs of the Apostleship, and counted them as evidence of the prophethood of the Prophet of Islam.

Origin of Saif's story

Saif has recorded from Muhammad, Talha, Mohallab, Nazr Bin Rofail, and an unknown man. Some of these narrators we have mentioned before. Tabari has recorded sixty-seven stories of Saif from Mohallab, Ibn ‘Oqbah Asadi, and twenty-four stories of Saif from Bin Rofail. No trace of these narrators can be found in any biography book. Saif's stories by un-named men are obvious that are unreal.

Battle of Madaen according to others apart from Saif. Hamawi in vol.4, p.333, Mo‘jamol-Boldan says: "The Persian Farmers helped the Muslim army by showing them the Persian weak points, giving them presents and provisions. Khalid Bin ‘Arfata attacked Persians unsuccessfully. Later Khalid conquered Madaen. The Muslim army was guided to shallow parts of the river so they crossed there."

In Fotoohol-Boldan, page 323 says: "Persian army fired arrows at the Muslims, but not one was killed except a soldier from the Tay tribe called Salil Bin Yazid Bin Malik Sinbesy."

Conclusion

Saif made ‘Asem from his own tribe, though fictitious, the hero of the story. He also said, "Any horse that tired, a hill appeared under its feet." But a man fell off his horse, and the seabed did not rise up under his feet, because Qa‘qa‘ the brother of ‘Asem was in the vicinity to save him. The soldiers crossed the river by a miracle, according to Saif. But according to others a guide showed them a fording place, a shallow strip or a strip of land.

The biggest damage done by Saif to the history of Islam is his invention of Sahabis (companions of the

Prophet). He has mentioned their names in fictitious and real events, distorted in one way or another.

The historians have recorded the names of Saif's invented Sahabis and stories in their books, and Muslims have taken it seriously, and believed that these fictitious characters were actually the companions of the Prophet. Bin Abdolberr in. his book al-Esti'ab has written the names of these men and says: "These are the companions of the Prophet some have met the Prophet others have written to him or have sent their tax to him.

Any person whose name is written in any event concerning the Prophet is listed. Here even those whose names and family trees have not been known and no one knew them except through their distant relatives." Saif has invented many men and has changed the names or attributes of some well-known people, in order to distort the facts, the teachings of the Prophet, and deceive the researchers and scholars in their efforts to record the real events.

After many years of hard work and through research in almost all the history books which have recorded the events in the early days of Islam, I have been able to come-up with fictitious stories and names made-up by Saif, the most damaging being the invention of Sahabis. The names of one hundred and fifty of fictitious names of Sahabis (companions of the Prophet) invented by Saif are listed in the book Hundred and fifty invented Companions.

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