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False Tradition Regarding the Holy Prophet (S) and Hazrat Dawood (A)

In this Chapter we shall study the reports covering the marriage of Hazrat Dawood (A) with the widow and also the marriage of the Holy Prophet (S) with the divorced wife of Zayd.

The Marriage of Hazrat Dawood (A) is mentioned in the Quran as follows:

Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent in returning (to Allah).

Surely We made the mountains to sing the glory (of Allah) 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.

And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

When they entered in upon Dawood and he was frightened by them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way. Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord, and he fell down bowing and turned time after time (to Him).

Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.

O Dawood! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning. [Holy Quran, Saad, Shakir 38:17–26]

Interpretation of this Ayat According to the School of Caliphate

There are many traditions in the School of Caliphate regarding the marriage of Hazrat Dawood (A). We present three examples and hope they would suffice by the permission of Allah.

(A) Tradition of Wahab Ibn Munabbah

When the Bani Israel rallied around Dawood (A), the Almighty revealed Zaboor (Psalms) and taught Dawood (A) the manufacture of steel (through the process of melting). He ordered the birds and mountains to glorify Him when Dawood (A) glorified. Allah had not bestowed anyone with such a sweet voice. When he used to recite the psalms the wild animals used to come near him and Hazrat Dawood (A) could even hold them by their necks. It was such a sweet voice the satans copied it for making musical instruments like flute, harp and sitar etc. He was, however, ever busy in worship. He remained among the Bani Israel as a Prophet and guided the people to the Divine Path.

The most striving of the Prophets was Hazrat Dawood (A) and the one who wept the most. Then he became attracted to a woman. He had a small prayer room where he used to sit alone and recite the Psalms and pray. Below the room was a garden, which belonged to a man of Bani Israel. It was with the wife of this man that Hazrat Dawood (A) had an encounter. One day he entered his prayer room and ordered that no one should disturb him. So he sat in the prayer room, opened the Zaboor, and began to read it. There was a window in that room overlooking the garden. When he was reciting the Zaboor a golden bird came and sat at the window. He rose up his head and was surprised to see it, but he reminded himself that he must not be distracted. He shook his head and continued reciting the Zaboor.

This female pigeon was a test for him. It came and sat before him. He tried to catch it but it moved away. He followed her and she moved further away. When he continued to pursue she turned to the garden. His eyes followed the bird. Suddenly, he saw a woman taking a bath. She had a natural beauty and grace. When the woman saw him she bowed down her head in embarrassment and hid her body, but Dawood (A) had lost his heart. He returned to recite his Zaboor as was his practice; that his heart may not be distanced from it.

It became a severe test for him till he sent the husband of that woman to fight in a battle. He ordered the chief of the army (as per the claim of the Jews) to keep him at the war-front where it would be most

risky. Eventually this man was killed. Dawood (A) was having 99 wives. When this man died Hazrat Dawood (A) sent the proposal to his widow and married her. The Almighty sent two angels who pretended to fight among themselves when he was sitting in his prayer room. They presented a hypothetical problem.

"When they entered in upon Dawood and he was frightened by them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way. Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse. He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes;" [Holy Quran, Saad, Shakir 38:22-24]

Hazrat Dawood (A) looked at the other angel angrily and said, "I will pull out your eyes." Then he realized that they had been alluding to his own affair with the woman whose husband he had caused to be killed. He was ashamed and fell down in prostration and began to beseech Allah for forgiveness. He remained in this state for forty days; fasted and prayed and did not partake any food till the Almighty accepted his repentance.

Some people claim that Hazrat Dawood (A) said: "My Lord has forgiven me the sin that I had committed. So what is the compensation of the slain man. (According to the people of the book) the Almighty said, "The Lord has not imposed a Diyah on you but soon He will ask you and keep the slain one in your place.

However, the Almighty removed this sign of the sin from his head but wherever he was presented food and drink he wept and when he stood among the people to preach they tried to see the sign of the sin.1

(b) Tradition of Hasan al-Basri

Tabari and Suyuti have narrated from Hasan al-Basri the tafsir of this tradition:

He said: Certainly Hazrat Dawood (A) divided his time into four parts. One part for his wives, one for worship, one for administering justice and one for Bani Israel. When he used to speak with them and discuss he used to make them weep and they used to make him weep. When it used to be the turn of Bani Israel. He used to say remind me. They used to says, "A time will come on man when he will commit a sin." Hazrat Dawood (A) understood it for himself that it was with regard to his own sin. When it was the time for worship he used to lock his door and order that no one should come to him.

Then he used to be busy in reciting the Taurat. At the time he was reciting Taurat he saw a golden pigeon sitting in front of him which was extremely attractive. So he tried to catch it but it flew away and sat close by to lure him. He continued to follow till he reached the woman who was bathing. He became attracted and was fascinated by her beauty. When the woman saw the shadow of Hazrat Dawood (A) she tried to hide herself with her hair. This action of hers fascinated Hazrat Dawood (A) more. He sent

her husband on the war front and sent a written order to employ him at particularly dangerous places from where it would be impossible to return. Finally the man was killed on the battlefield. Hazrat Dawood (A) proposed to his widow and married her in the due course.2

(c) Tradition of Anas bin Malik as reported by Yazid-Ar Raqqashi:

Tabari and Suyuti have related this tradition through two chains of narrators leading to Yazid Ar–Raqqashi. Yazid Ar–Raqqashi is reported to have quoted Anas bin Malik as saying: The Holy Prophet (S) said: Certainly when Hazrat Dawood (A) saw the woman he ordered the Chief of the army to deploy a particular person near taboot. (At that time help was sought from Taboot, and those accompanying it had no choice except to lay down their lives or vanquish the enemy.)

The worst happened and the man was thus killed. Dawood (A) married his widow. Two angels descended upon Hazrat Dawood (A). For forty nights he was in prostration till his tears caused plants to grow on his head and the earth mixed with his forehead. And he continued to say, "O Allah forgive this (sin) of Dawood."

Hazrat Dawood (A) prayed with such sincerity that it was greater than the distance between the east and west. "O Allah if you do not have mercy upon Dawood and if you don't forgive him, then after him the sin would be always mentioned among the people." After forty nights Jibraeel (A) came and said: O Dawood, certainly Allah has forgiven you and you know that Allah forgives completely. There is no deficiency in it so the man comes on the Day of Qiyamat (absolutely free)."

He asked: "What will be the Blood-money (Diyat) for this." Jibraeel said: "I have not asked anything about this from the Lord." Dawood (A) told him to ask the Lord. So Jibraeel (A) departed and Hazrat Dawood (A) fell down in prostration of thanks. He remained in this position as long as Allah wished then Jibraeel (A) returned and said: "O Dawood I have asked Allah whatever you wanted to know. He said: Tell Dawood certainly Allah will bring together both of them. The man will say: 'Give me that Diyat which Dawood owes." Hazrat Dawood (A) will say, "O my Lord give it to this man." Allah will say, "Whatever is in the Paradise is for you, take whatever you may like in lieu of it (the Diyat)."3

Other tafsirs have also mentioned similar narrations with regard to Prophet Dawood (A). Let us now examine the chain of narrators of this tradition.

A Study of Narrators

(A) Wahab Ibn Munabbah

His father belonged to the tribe of Banu Furs. Kisra (Caesar) had sent him towards Yemen. The following is mentioned in Tabaqaat Ibn Saad from Wahab:

"I have studied 92 revealed books. 72 of them are in the church and among the people. 20 of them are

not known to any except a few people."

Dr. Jawad Ali says: Wahab Ibn Munabbah was a confirmed Jew who claimed that he was proficient in the study of Egyptian, Syrian and Himyari languages and ancient books.

In his book Kashful Zanoon he has mentioned the stories of the prophets.4

(b) Al Hasan al-Basri

Abu Saeed's father was the slave of Zaid bin Thabit al-Ansari who lived till the time of Umar's Caliphate and died in Basra in 110 A.H. He was most eloquent person. He had great influence on the people and the rulers also had respect for him. He was considered to be the Imam of the School of Caliphate in Basra.5

His biography as mentioned in Tabaqaat Ibn Saad indicates that he used to contemplate deeply before saying anything. He never considered it permissible to revolt against an unjust ruler.

Importance of his narration

In the book Mujamul Etedaal6 it is written that:

Al Hasan used to be careless in narrating traditions. He used to omit some names of narrators. He used to say, "A certain person has said so", and especially with regard to those from whom he had not heard directly; like Abu Hurayra and other companions. In his digressions he used to mention hadith of other people also from whom he had not directly heard it. Allah knows best!

When Al Hasan relates a hadith saying I have heard from so and so, this hadith used to be considered weak when he related traditions from those from whom he had not heard directly. For example from Abu Hurayra and similar other types of numerous traditions. He has narrated from those whom he had not even met.

Tabaqaat Ibn Saad also has the following explanation from Ali bin Zaid: He says:

I related one hadith of to Al Hasan and he began to recount this narration in the following manner. I asked, "O Abu Saeed who has mentioned this tradition to you?"

Saeed said, "I don't know."

Ali bin Zaid said, "I had myself narrated this tradition to you."

Another report says that he was told, "What do you say about your giving fatwa (verdict) to people regarding those things which you have heard and also about those which you have not heard?"

He replied, "No by Allah No! Whatever verdicts I give, I have not heard them all. But these things I

considered beneficial for the people and I consider my opinion to be better than that of the people themselves."7

Wasil bin Ata was a student of Hasan al-Basri. He was the founder of the Mutazila School of thought. (He died in 131 A.H.). Ibn Abil Awjaa was also one of his students.

He was told: "O you who have left the religion of your mentors and entered into a faith which has no firm base."

He was murdered by the ruler of Kufa, who was a zindiq, in 155 A.H.

He said at the time of his murder, "If you intend to kill me I will narrate 4000 traditions and these traditions will have reports decreeing halaal things as haraam and make haraam, those things, which are halaal. On days of fasting I will order you to eat and on the days of eating I will order you to fast."8

(c) Yazid bin Abaan Ar Raqqashi

He was a traditionalist and a storyteller of Basra. He was pious and often wept in piety but he used to narrate these things without much thought.

With regard to his biography the following thing are mentioned in the books, Tahzibul Kamal of Muzzi and Tehzibut Tehzib of Ibn Hajar:9

(A) His piety: He starved himself and consequently his body became weak and the complexion paled. He used to weep and make others in his company weep too. He used to say: "Let us weep for the weeper on a day of thirst." He also said, "The cool water in the day contains goodness."

Ibn Hajar says: "He did what the Messenger of Allah (S) never ordered or did."

Almighty Allah has clearly announced:

"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: these are for the believers in the life of this world..." [Holy Quran, al-A'raaf; The Heights, Shakir 07:32]

- (b) His credibility: He was weak and a guesser 10
- (c) Value of his traditions: It is narrated from Shoaba that he said: "I prefer it to omit the links of chain of narrations rather than relate a hadith from him. I consider committing adultery better than narrating a hadith from him."

It is also mentioned: He was a denier of traditions, one who abandoned traditions. He did not write down the hadith.

Abu Hatim says: He was an orator and wept much. Most of his traditions are from Anas bin Malik and they require careful investigation. His traditions have weaknesses.

It is mentioned in Tehzibut Tehzib: "Ibn Hibban says: He was of the beloved creatures of Allah who wept at night (due to the fear of Allah) but he was careless in memorizing the traditions because he remained ever busy in prayers. Till the time he completely changed the words of Hasan al-Basri and attributed these words to Anas bin Malik and the Holy Prophet (S). It is not permitted to relate traditions from him and it can be done only to express astonishment (That such a thing has been said by him)."

(d) His death Yazid bin Abaan died before 120 A.H.11

A Study of the Text of Tradition

Firstly: Tradition of Wahab (in Brief)

Dawood (A) was sitting alone to read the Taurat one day, when a golden pigeon sat down in front of him. He moved forward to catch it. It moved away from him and he continued to follow her till it went near the wife of his neighbor Ooriya. She was bathing without clothes. He was fascinated by her beauty. When the woman saw the shadow of Hazrat Dawood (A) she tried to hide herself with her hair. This action of hers fascinated Hazrat Dawood (A) more and he decided to have her husband killed on the battle– front. Ultimately Hazrat Dawood (A) married his widow. Two angels came to him... as mentioned in the Holy Quran.

One tradition says that Wahab has related it, while another narration says that Wahab has related from the people of the book. For this reason this narration is considered weak.

When we refer to the Taurat we find in the book Samuel: 2 an incident of Dawood (A) seeing the wife of Ooriya his neighbor from the roof of his house. He became attracted after seeing her and he brought her home and slept with her. She became pregnant from him in an adulterous manner....

By comparing this incident to the one related by Wahab it becomes evident that he has borrowed some parts of his narration from Taurat and some from the Jewish books which he had studied. As he himself used to claim proficiency in books of Jews. Such traditions are termed as Israeliyaat in the hadith terminology.

Secondly: Report of Hasan al-Basri

The import of the tradition of Hasan al-Basri is the same as that of Wahab Ibn Munabbah except for the beginning portion. Hasan al-Basri has also added the words: "Dawood (A) had divided his time into four parts..." We do not know whether he had added these of his own account or he has borrowed them from some other narrators of Israeliyaat traditions. It is however certain that Hasan al-Basri has not mentioned the chain of narrators. It is one of the mursal (without chain of narrators) traditions. If he had

mentioned the source of his report, i.e. Wahab Ibn Munabbah etc., it would have been beneficial for those who are in pursuit of this study. However, since Hasan al-Basri has not mentioned the source it remains a mystery.

As he is the Imam of the beliefs of the School of Caliphate his traditions would have exercised a greater influence on those who wished to understand the beliefs.

All the well–known narrators of Israeliyaat also do what Hasan al–Basri has done (Relate without chain of narrators). They do not mention the chain of narrators; they report the traditions directly and also relate the hadith without any mention of the sources. For this reason, those who have no knowledge of traditions are unable to evaluate the authenticity of these narrations.

Thirdly: Tradition of Yazid bin Raqqashi

Yazid Ibn Abaansays: "Certainly we heard these traditions from our Companion Anas bin Malik who heard the Messenger of Allah (S)." In this way, he attributed lies to Anas bin Malik and the Messenger of Allah (S) though he was a pious and God-fearing person. How great is the influence of his traditions! Is it possible for the laymen to find the truth of the traditions related by Yazid Raqqashi from Hasan al-Basri attributed to Anas bin Malik and the Holy Prophet (S)?

After the death of these traditionalists came the exegetists like Tabari (died 310 A.H.) and Suyuti (died 311 A.H.). They have all quoted these fabricated traditions in their books.

The matter does not end here. It continues towards the Companions and their companions (tabaeen). Some of them are mentioned below.

- (1) Abdullah bin Amr al-Aas: He used to quote traditions from two people whom he had met during a war. They both had knowledge of the books of Jews and Christians.
- (2) Tameen al-Daari: He was a Rabbi prior to accepting Islam. He used to narrate stories before the Friday prayer sermon of Umar Ibn Khattab. During the reign of Usman he used to relate stories twice a week.
- (3) Kaab al-Ahbaar: He accepted Islam during the time of Umar. In the period of Umar and Usman he was counted among the Muslim scholars.

Some of those who have interpreted the Holy Quran by the help of these fabricated traditions.

(4) Maqatil Ibn Suleman al-Maruzi al-Azdi (died 150A.H.): He was well-known interpreter of Quran. Shafei says, "All the people rely on three people. In the matter of Tafsir on Maqatil bin Suleman, in the matter of poetry on Zohair bin Abi Salmah and in the matter of scholasticism on Abu Hanifah."

Though Magatil had fabricated traditions and popularized the Israeliyaat, people have reposed faith his

Conclusion of this study

Wahab has fabricated a tradition and made allegations on the Prophet Dawood (A) based on traditions of Ahle Kitab and has explained the sources. It has been narrated by Hasan al–Basri without quoting the chain of narrators. Yazid bin Abaan the pious narrator has also related it without authority. He said, "Anas bin Malik had heard the Holy Prophet (S) say so." Such kinds of narrations are not restricted to the Companions; and not restricted Anas bin Malik. Such kinds of chains of narrations have also been attributed to Abdullah Ibn Abbas. We must make a detailed study of these traditions to get to the root of the problem. We must also study the last page of Tafsir Durre Manthur of Suyuti so that we can arrive at the truth.

In this way, we shall come to know the false allegations that are heaped upon Dawood (A) in the Old Testament. The commentaries of the Holy Quran are replete with such traditions which are false and degrade the Prophets Peace upon Them, in the eyes of the Muslims. All these traditions are with regard to the marriage of Dawood (A) to the widow of Ooriya. Moreover, there are traditions concerning the marriage of the Holy Prophet (S) to Zainab binte Jahash the divorced wife of Zaid. Some of these are fabricated too.

Traditions Concerning the Marriage of Holy Prophet (S) with Zainab bint Jahash

Regarding the ayat "...and you concealed in your soul..." [Holy Quran, al-Ahzaab; The Confederates, Shakir 33:37) it is mentioned in Tafsir al-Khazin of Alauddin Baghdadi that:

The most authentic tradition in this Chapter is one narrated by Sufyan bin Uyayna from Ali bin Zaid bin Judan: "Zainul Abedin Ali bin Husain asked, 'What does Hasan Ibn al-Basri think about the ayat, and you concealed in your soul that Allah would bring to light, and you feared...'?"

I replied, "He says, 'When Zaid came to the Holy Prophet (S) and said O! Messenger of Allah I wish to divorce Zainab. The Prophet (S) was surprised and he said: Retain your wife and fear Allah." Ali Ibn Husain said, "It is not so, certainly Allah the High and the Mighty had revealed to the Prophet (S) that Zainab will be one of his wives and that Zaid is soon to divorce her. So when Zaid came and said, 'I wish to divorce.' The Holy Prophet (S) said, 'Retain your wife.' Allah became angry with the Holy Prophet (S) and said: "why did you tell Zaid to retain her when I had informed you that she will be one of your wives?'"

Khazin says: It is the most appropriate explanation and compatible with the recitation of this Ayat.

The details of the Holy Prophet's (S) marriage to Zainab are given in the following manner in the verses

and traditions.

Verses on the Subject of the Prophet's Marriage with Zainab bin Jahash

The Almighty Allah says in Surah Ahzaab:

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

And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul that Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.

Muhammad is not the father of any of your men, but he is the Apostle of Allah and the last of the prophets; and Allah is Cognizant of all things." [Holy Quran, al-Ahzaab; The Confederates, Shakir 33:36-40]

The Explanation of these Ayats according to the School of Caliphate

Tabari has taken the interpretation from Wahab bin Munabbah: The Messenger of Allah Peace upon Him had married his adopted son (Zaid) to his cousin Zainab bin Jahash. One day, the Messenger of Allah Peace upon Him came out to meet Zaid. The curtain of his door blew away due to the wind and Zainab bin Jahash was inside without a (chest) covering. He saw her and became attracted towards her. So when Zainab began to dislike Zaid and he came to the Holy Prophet (S) and said: 'O Messenger of Allah, I wish to divorce my spouse.' The Holy Prophet (S) asked, 'Why, have you seen something about her that has made you doubt?'

He said, 'No By Allah! I have not seen anything in her except goodness ...'13

Other traditions have also been mentioned from Hasan al-Basri on the same topic. We shall study them in connection with the tradition of Ahl al-Bayt (A) which explains the above ayats correctly, Insha-Allah.

Study of the Two Traditions

These two traditions have been narrated from Wahab bin Munabbah and Hasan al-Basri. In addition to the life history of these two, we also say the following: Both of them were born years after the passing away of the Holy Prophet (S). So how can they relate the circumstances of the Prophet (S)? They were not present at that time so how can they mention these reports without citing the sources?

Text of the Two Traditions

The central idea of this tradition is the infatuation of the Holy Prophet (S) to Zainab binte Jahash when he saw her without covering and wished Zaid would divorce her. He concealed these feelings in his heart.

The following arguments shall falsify the above report. Zainab was the cousin of the Holy Prophet (S) and the order for Hijab was promulgated after his marriage to Zainab. The Holy Prophet (S) had seen Zainab often, before he got her betrothed to Zaid. Whoever says that the Holy Prophet (S) was attracted to her later has made a false allegation against him. The correct incident is related from the books of Biography of the Holy Prophet (S) in the following pages.

The Report of Zainab's Marriage to Zaid, and then to the Holy Prophet (S) after Zaid Divorced Her

Zaid bin Harith was taken as a slave in the days of ignorance and he was sold in the slave market. He was purchased by Khatija, and presented the Holy Prophet (S) before the declaration of Prophethood. At that time Zaid was eight years old. He grew up with the Holy Prophet (S). When his parents came to know that he was staying with the Holy Prophet, his father and uncle came to Mecca to take him home. They came to the Holy Prophet (S) and said: "O son of Abdul Muttalib, O son of Hashim, O the son of Chief of the people! We have come to you with regard to our son. Please oblige us by giving back our son."

He Peace upon Him & His Family asked, "Who is it?"

They replied, "It is Zaid bin Harith."

The Holy Prophet (S) said: "No one other than him?"

They said, "Who else?"

He said, "Call him, and free him. If he wishes, you can take him home."

He said: "I like the one who likes me." The Holy Prophet (S) asked Zaid if he knew the two men. Zaid said, "Yes, this one is my father and that my uncle."

The Holy Prophet (S) said, "You know me and have lived with me. Choose me or choose them."

Zaid said: "I don't choose them. I will never prefer anyone over you. You are in the place of my father and my uncle."

His father and uncle said: "Do you choose slavery over freedom? Prefer slavery over your family and relatives?"

He said: "Yes! I have seen something in this man and I can never prefer anyone over him." When the Holy Prophet (S) saw this he took Zaid towards Hijr near the Kaaba and said: "O people! Witness! Zaid is my son; he inherits from me and I from him." When the father and the uncle saw this, they became happy and returned home. 14

After this Zaid was related to the Holy Prophet (S) and he began to be called Zaid bin Muhammad. He married him to his slave girl named Barrah as–Sawdah, the Negress. Before this she had been married to Ubaid al–habashi and had a child named Aiman from him. It is for this reason that she was called Umme Aiman. Usama bin Zaid was born in Mecca from Zaid. 15

This was the report of Holy Prophet's Peace upon Him adoption of Zaid bin Harith. Now we shall mention the report of the marriage of Zainab with Holy Prophet (S).

Marriage of Zaid with Zainab, the Prophet's Cousin

After Hijrat to Madinah, Zainab the cousin of the Prophet (S) sent her marriage proposal to various Companions of the Holy Prophet (S). She sent her brother to the Holy Prophet (S) for his advice. The Holy Prophet (S) asked, "Where is the one who will teach her the book of Allah and the Sunnat of Holy Prophet (S)." They said, "Zainab became angry and said, "You wish to marry your cousin to your slave? I will not marry him. I am of a superior lineage than him and a virgin 16 in my family." So Allah revealed the ayat.

"And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle, have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying." [Holy Quran, al-Ahzaab; The Confederates, Shakir 33:36]

Zainab finally agreed to it and the Holy Prophet (S) married her to Zaid after Umme Aiman Sauda the Negress who later gave birth to Usama bin Zaid. Zainab used to dominate over Zaid and used to argue and misbehave with him. Zaid often complained to the Holy Prophet (S) and wanted to divorce her. The Almighty intended that Zainab should marry the Holy Prophet (S) after being divorced from Zaid.

So that after this the system of adoption will be abolished among the Muslims. The adopted son will never be considered as a natural son. Allah revealed this to the Holy Prophet (S) but he feared to say this among the people. That people might say: "He has married the wife of his son." He concealed the revelation and told Zaid, "Fear Allah and retain your wife." When Zaid became extremely fed up with his wife, he divorced her. Then the iddah also came to an end. Subsequently the following ayats were revealed to the Holy Prophet (S) regarding this matter and the order of adopted son was also mentioned.

"But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.

Muhammad is not the father of any of your men, but he is the Apostle of Allah and the last of the prophets; and Allah is Cognizant of all things." [Holy Quran, al-Ahzaab; The Confederates, Shakir 33:37-40]

In the foregoing pages we have presented the ayats where the scholars have erred in interpretation due to the fabricated traditions which make false allegations against the Prophets (A)

We shall also present verses where people have erred without even referring to the traditions.

- 1. Tafsir of Tabari, Vol.23, Pgs.95–96, Published from Daaral Marifah, Beirut.
- 2. Tafsir of Tabari, Vol.23, Pg.16, Published from Daaral Marifah, Beirut, Suyuti, Vol.5, Pg.148.
- 3. See the interpretation of this verse in Tafsir of Tabari, Vol.23, Pg.96; Suyuti, Vol.5, Pg.300–301.
- 4. Tabaqaat Ibn Saad Vol.5, Pg.395, Kashful Zanoon, Tarikhul Arab Qablal Islam of Jawad Ali, Vol.1, Pg.44.
- 5. Wafayatul Ayaan of Ibn Khallikan, Vol. 1, Pg. 354, Tabaqaat Ibn Saad, Vol. 7, Pg. 120.
- 6. Volume 1, Pg.527, Biography no. 1968.
- 7. Tabaqaat Ibn Saad, Vol.8, Pg. 120.
- 8. Refer to the life sketch of Wasil bin Ata in Wafayaatul Ayaan of Ibn Khallikan. For details on Ibn Abil Awjaa refer to the discussion on heretics in the first part of the book, "One hundred and fifty Imaginary Companions."
- 9. Tafsirul Kamal of Muzzi and Tehzib at-Tehzib of Ibn Hajar Vol. 11, Pg. 309-311.
- 10. Tabaqaat Ibn Saad, Vol.7.
- 11. Tehzib at-Tehzib, Vol. 11, Pg. 309-311.
- 12. Tarikh al-Baghdad Vol. 12, Pg. 160-169, Biography no. 7142, Wafayaatul Ayaan, Vol. 4, Pg. 240-242, Tehzib at-Tehzib Vol. 10, Pg. 279-285, Mizaanul Eatedaal Vol. 4, Pg. 172, Biography no. 7841.
- 13. Tafsir of Tabari Vol.22, Pg. 10-11, Beirut.
- 14. Usud al-Ghaba, Vol.2, Pg.224-227.
- <u>15.</u> Biography of Umme Aiman in Usud al-Ghaba Vol.7, Pg.303, Al Istiab Pg.765, Al Isabah Vol.4, Pg.415–417, Biogrpahy no.1145.

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