

THE DISPUTE

Reconciliation between Shia,
Sunni, and Salafi.

Aamir Ibrahim al-Ash'ari

TABLE OF CONTENTS

Author's Note	5
The Dispute	7
Jurisprudential (fiqhi) differences between Sunni, Salafi, and Shia ideologies.	12
Book of Prayer	21
Chapter No. 1 (Reciting first chapter of Qur'an behind the Imam or not?).....	21
Chapter No 2. (Raising hands in start of prayer or every time one says Takbir?)	40
Chapter No. 3 (Where to tie the hands in prayer or leaving them free?)	69
Chapter No. 4 (Regarding Ablution)	83
Chapter No. 5. (Saying Qunoot in every obligatory prayer?) ...	87
Chapter No. 6 (Combining two prayers together?)	89
Chapter No. 7 (Reciting Bismillah aloud before al-Fatiha?)	92
Chapter No. 8 (Can we pray Witr like Maghrib, and also how many Rakahs i.e. cycles it contains?)	94
Chapter No.9 (Prostrating on earth or Turba?)	98
Chapter No. 10 (The Tarawih prayer)	100
Chapter No. 11 (Call to prayer).....	109
Chapter No. 12 (Saying Ameen silently or loudly?)	113
Book of Fasting	119
Chapter 13: When to break fast?	119

Book of Zakat (Obligatory charity).....	123
Chapter 14: Khums as part of Zakaat?.....	123
Book of Marriage.....	125
Chapter 15: Divorce issue.....	125
Chapter 16: Temporary marriage	135
Differences in Aqeeda (beliefs) of Sunni, Shia, and Salafi.	143
Chapter No. 1 (Sifaat i.e. Attributes of Allah)	144
Chapter No. 2 (What is Istawa al Arsh, and is Allah in upward direction?)	146
Chapter 3. (Descent of Allah).....	179
Chapter No. 4 (Shin mentioned in Qur'an)	186
Chapter No. 5 (Face, hands, foot, and eyes of Allah).....	189
Chapter No. 6 (Istighatha i.e. seeking help from Prophets and Saints).....	200
Chapter No. 7 (Sima al-Mawta and Hayat al Anbiya i.e. hearing of the dead, and life of Prophets).....	242
Chapter No. 8 (Concept of Intercession i.e. Tawassul in Islam)	281
Mursal is hujah (Proof)	326
Chapter No. 9 (Building Shrines on graves of Prophets and Saints).....	343
Chapter No. 10 (Knowledge of Unseen given to Prophets) ...	385
Chapter No. 11 (Concept of Imamat)	427
Chapter No. 12 (Infallibility of Imams).....	437

Chapter No. 13 (On infallibility of Qur'an)	449
Chapter No. 14 (Concept of Bada')	464
Chapter No. 15 (Can Allah be seen?)	466
Differences in Political aspects of Islam.....	483
Chapter No. 1 (Caliphate issue)	485
Chapter No. 2 (Issue of Fadak)	499
Chapter No. 3 (Did Sayyiduna Umar (ra) burn down house of Sayyidah Fatima (ra), also break the door which fell on her and it later caused her death along with a child in her womb?) ..	511
Chapter No. 4 (Hadith of Qirtas and did Sayyiduna Umar refuse to write Wasiya of Prophet in regards to Sayyiduna Ali?)	517
Chapter No. 5 (Who was the first person to accept Islam?) ..	523
Chapter No.6 (On Merits of mother of all believers Sayyidah Aisha)	526
Chapter No. 7 (Battles fought against Sayyiduna Ali and he being always on Haqq i.e. truth).....	537
Hadiths which depict Mu'awiya in bad light.....	541
Hadiths in praise of Ameer Mu'awiya	561
Battle of Jamal (Camel).....	591
Chapter No. 8 (Merits of Imam al-Hasan and Hussain and latter's martyrdom by tyrant/fasiq/drun kard/cursed Yazid and his partners)	593
Chapter No. 9 (Refutation of Khawarij)	635
Chapter No. 10 (Merits of Ali and conclusion).....	684
Conclusion	704

Author's Note

The Dispute is written for general public, which includes people who specialize in Islamic studies and those who do not. It is also for western readers and those with English as a Second language. As a result, the book is written in simple English so that the audience can easily understand the content.

Difficult Islamic terminologies like for example “al-Jarh wa't Ta'deel” shall be defined in brackets. Arabic quotations shall be made where needed so that people who want to verify references from original sources can easily do so.

At times the narrators in hadith references shall be removed where necessary, in order to make the book less lengthy.

This is a Muslim's (Sunni) perspective on 3 major sects in Islam present today (i.e. Sunni, Shia, and Salafi). From the perspective of the author, orientalist or non-Muslim writers have not done justice in this regard as they do not hold any specializations in Islamic sciences such as Ilm ur Rijaal (knowledge of men in chain of narrations). Moreover, many have not studied Islam closely and they rely mostly on history books such as at-Tabri; which are plots of fabrications and storytelling rather than authentic Islamic narratives.

Lesley Hazleton in her book “After the Prophet – The epic story of the Shia-Sunni split” has tried to explain Shia-Sunni division but she has also relied mostly on historical accounts

rather than authentic reports. One example of fabricated historical narration she used is Umar (ra) the 2nd caliph of Islam breaking the door of Fatima (a.s)'s house and injuring her which led to a miscarriage and also her death later on.

Some would stand for the case by saying that is it not important to take into consideration the historical account of events to understand the narrations? The limitation in this case is that Islamic scholars of al-Jarh wa't Ta'deel (science of criticism and authentication of narrators) have been lenient on historical accounts but have scrutinized extensively on hadith narration. In her book, Lesley does mention hadiths but without verifiable references which compromises the authenticity of the references. It is also to be noted that ultimate authoritative text for Muslims is Qur'an only, even the proclaimed authentic hadiths could be fabrications or weak let alone historical narrations.

To help Muslim and Non-Muslim readers understand Islam and the dispute in its true nature, references will be mentioned so that the reader can verify the sources.

The author has studied Islam for over 16 years and firmly believes that all major sects have sound proofs to justify their viewpoints and ideologies except those who lead towards extremism. The author respects the differences of opinion and does not mean to undermine any sect of Islam.

THE DISPUTE

In the name of Allah, the Beneficent, the Merciful.

Salutations and Peace be upon the leader of Prophets i.e.
Muhammad, his family, and companions.

We start with the Islamic greeting that is a message of peace for whole humanity. Salamun alaykum: (Peace be unto you) says Qur'an in 6:54, and that Allah is Himself Peace, see: 59:23 (Pickthall translation).

The intention behind writing this book is to present the true picture of Islam and to eliminate sectarianism. Sectarianism is the major cause of confusion, dissent, and conflicts within Muslims. Someone who has an interest in Islam has to navigate his or her way through issues that are disputative, contradictory, and often quarrelsome.

The Holy Qur'an clearly forbids **sectarianism**. It states:

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were **enemies** and He brought your hearts together and you became, **by His favor, brothers.** And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. [The Glorious Qur'an, Sahih International translation: 3:103]

Qur'an states at another place: **Surely they who divided their religion into parts and became sects (Shiyaa), you have no concern with them;** their affair is only with Allah, then He will inform them of what they did. [Shakir 6:159. Brackets mine]

It is unfortunate that contrary to the teachings of Holy Qur'an, the Muslim world is divided into many sects, some of which are archenemies of the other. The 3 major divisions in Muslim world are:

1. Sunni
2. Shia (including sects like Zaydi Shia, Ismaeeli Shia etc...)
3. Salafi (who call themselves Ahl-ul-Hadith but they are famously known as Wahabis or many are known as Ghayr Muqalideen)

Then the message is plagued with further sub divisions within the three major sects.

It is in nature of human beings to differ, and to err. Every sane person possesses intellect with which he/she reaches certain opinions. If the intention of the person is to reach the correct opinion then he/she cannot be blamed. This is true in all fields such as medicine, science, logic, politics, and others, then why not in religion? On the other hand, there is no room for difference on fundamentals of faith; so as Muslims we should try to create a balance and not compromise on the fundamentals. Here are underlying rules on which one cannot differ with absolute truth:

1. Oneness of Allah (God Almighty).
2. Belief in all Prophets/Messengers and that Prophet Muhammad (Peace be upon him) is the last of them.
3. Belief in all holy scriptures that were revealed to the Prophets. Understanding that the Holy Quran is the only remaining scripture that is with us perfectly preserved. (It has to be accepted completely with belief that there are no alterations or additions in it)
4. Belief in Angels.
5. Belief in Day of Judgment.

(See Qur'an 2:285, 33:40, 15:9, and 2:4 as examples for proof over the above mentioned fundamental articles of faith)

All the Muslim sects we mentioned believe in these core doctrines, but still today the Muslim World is in dire straits. We are attacked by foreign and internal forces that do not care about our religious affiliations. The genocides and destruction in Iraq, Afghanistan, and elsewhere in the Muslim World, due to 'War on Terror', have virtually destroyed our nations and economies. Since then many Muslim countries are in state of civil wars that are initiated by terrorist groups like that of ISIS, al-Qa'eeda, and company, who belong to a Kharj'ite (heretic) ideology. To make things worse, many Muslim countries have corrupt

governments or religious clergy that do not educate the masses about true religion and manipulate the message for personal gains. Hence, it is time to forego our differences for a bright and peaceful future. If Allah wills, this book can be the beginning of a change.

Ibn Kathir (a Sunni historian and commentator of Qur'an) has a beautiful saying which outlines the exact traits of present day Khawarij (a term used for rebels and heretics. Their modern counterparts are terrorist groups like ISIS):

إذ لو قووا هؤلاء لأفسدوا الأرض كلها عراقاً وشاماً ، ولم يتركوا طفلاً ولا طفلة ولا رجلاً ولا امرأة لأن الناس عندهم قد فسدوا فساداً لا يصلحهم إلا القتل جملة

Translation: *If (Khawarij) ever gained power, they would make mischief on whole earth, (especially) Iraq, and Syria. They would not spare a boy, a girl, a man nor a woman, because according to their viewpoint people have become so corrupt that they cannot be corrected **except by mass killing** [al-Bidayah wan Nihayah (10/584-585)]*

The author is not a Molvi (sham clerics found in abundance today), neither a Zakir (people who make hate speeches against noble personalities), nor a pseudo modernist who bends Islam to satisfy ultra-liberals. This book will help average Muslims learn and understand Islam. It will reduce the authenticity of those people of power and religious scholarship, who have been creating strife and fighting with other sects for personal agendas.

The book shall be divided into 3 simple parts.

1. Jurisprudential **i.e. fiqhi** differences between Sunni, Salafi, and Shia ideologies.
2. Differences in **Aqeeda (beliefs)** between them.
3. Differences in **Political** aspects of Islam.

JURISPRUDENTIAL (FIQHI) DIFFERENCES BETWEEN SUNNI, SALAFI, AND SHIA IDEOLOGIES.

The Sunni school of thought comprises of four schools of jurisprudence i.e. **Hanafi, Maliki, Shafi, and Hanbali**. These four schools of thought are recognized by overwhelming majority of scholars including the leading Islamic institute in the world in Egypt called “Al-Azhar”

Taqlid i.e. layman who has not reached the stage of Ijtihad (independent reasoning) has to follow one of the four schools; because he/she does not have the capability to read and comprehend all Islamic sources. Taqlid has been written about in detail elsewhere.

The Usooli Shia school of thought also acknowledges Taqlid of alive scholars i.e. they follow Marja; hence this is not a matter of dispute. On the other hand some Salafis and also Akhbari Shia oppose concept of Taqlid, however within their schools of thought, the elite (scholars) especially among Salafis accept taqlid in furu’ (secondary issues) for laymen to be prescribed. Principally, taqlid is sanctioned only in Furu’ and not in Aqida (beliefs).

It should be noted that even Ahlus Sunnah does not endorse Taqlid after evidence has been made clear. The clarity of evidence does not mean that one sees an apparent verse or hadith and starts acting on it, rather evidence is when you know the complete details about any matter i.e. you know which verse or hadith is Nasikh (abrogating) or Mansukh (abrogated), which hadith is not only Sahih but also does not contradict other Sahih hadiths and so on. This is only possible

for Mujtahideen (those who are highly qualified in doing Istanbat i.e. deriving rulings directly).

In this regard I would like to show analysis from Imam an-Nawawi (rah) regarding Imam ash-Shafi (rah) and other giants saying that “When you find a Sahih hadith then that is my madhab or when you see a Sahih hadith against my statement then throw away my statement”

ما نقل عن الشافعي فيه قول على وفق الحديث: وهذا الذي قاله الشافعي ليس معناه ان كل أحد رأى حديثا صحيحا قال هذا مذهب الشافعي وعمل بظاهره: وانما هذا فيمن له رتبة الاجتهاد في المذهب على ما تقدم من صفته أو قريب منه: وشرطه أن يغلب على ظنه أن الشافعي رحمه الله لم يقف على هذا الحديث أو لم يعلم صحته: وهذا انما يكون بعد مطالعة كتب الشافعي كلها ونحوها من كتب أصحابه الأخذين عنه وما أشبهها وهذا شرط صعب قل من ينصف به: وانما اشترطوا ما ذكرنا لان الشافعي رحمه الله ترك العمل بظاهر أحاديث كثيرة رآها وعلمها لكن قام الدليل عنده على طعن فيها أو نسخها أو تخصيصها أو تأويلها أو نحو ذلك: قال الشيخ أبو عمرو رحمه الله ليس العمل بظاهر ما قاله الشافعي بالهين فليس كل فقيه يسوغ له أن يستقل بالعمل بما يراه حجة من الحديث

Translation: That what is narrated from Imam al-Shafi'i: My saying is that which corresponds to Hadith. This saying of al-Shafi'i does not mean that everyone who sees a Sahih hadith should say: “This is the Madhab (school of thought) of al-Shafi'i and acts on its apparent meaning.” This is only for those who have reached the rank of *Ijtihad* (comprehensive reasoning which laymen cannot acquire as they do not know all texts) in the Madhab... It is [also] a condition that he predominantly thinks that al-Shafi'i (Rahimahullah) did not

come across this hadith or did not know its authenticity. This is (only) possible after having researched all the books of al-Shafi'i, also the books of his companions who took from him and what resembles them. This is a difficult condition, and rarely does one acquire it. (The scholars have placed this condition) because al-Shafi'i (Rahimahullah) avoided acting on the outward meanings of many narrations which he saw and knew, but a proof was established for him criticizing it, abrogating it, or specifying it, or interpreting it etc...

Shaykh Abu 'Amr i.e. Ibn as-Salah (Rahimahullah), says: "Acting on the apparent meaning of what al-Shafi'i said is not easy, because it is not permissible for every jurist to independently act on what he believes is proof from Hadith (let alone laymen)." [Imam Muhayuddin Abi Zakriyah Yahya bin Sharaf an-Nawawi al-Shafi'i in his great book, Al-Majmu' Sharh Al-Muhadhab (1/64. Dar al Fikr edition, Beirut, Lebanon)]

What an amazing explanation by Imam an-Nawawi (Rahimahullah).

Points to note from this explanation are:

1. Some ignorant people misuse the sayings of Imams that their Madhab is only which conforms to hadith. They do this to deceive ordinary Muslims to abandon Taqlid.

2. Imam an-Nawawi (rah) proved that such sayings are for scholars who have reached the stage of ijtihad (i.e. those who can derive rulings directly, not the laymen)
3. To follow Imam ash-Shafi'i's statement one has to study almost all the books which is impossible for a layman.
4. There were very few who were capable of such ijtihad even during an-Nawawi's time. The great scholars during his times were al-Fakhr al-Dīn al-Razi, ibn al-Salah, al-Mundhiri, ibn 'Abdus-Salam, Al-Qurtubi, ibn al-Qattan, Ibn Qudamah, ibn Daqiq al-ʿĪd and others.
5. Imam al-Shafi'i apparently went against authentic hadiths as he knew complete minute details of it such as being abrogated and so on.

In order to conclude on issue of Taqlid, let us look at some verses and hadiths.

Qur'an states:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

... Ask the followers of the Remembrance if ye know not!

[Pickthall: 16:43].

As it is clear from Qur'an that if we do not know something then we should ask the ahl al dhikr (i.e. scholars). As majority of scholars are in favour of Taqlid hence this verse is proof over it. It is necessary for layman to do taqlid in Furu' (secondary issues).

Allama Alusi (rah) explains 16:43 as:

واستدل بها أيضاً على وجوب المراجعة للعلماء فيما لا يعلم
وفي " الإكليل " للجلال السيوطي أنه استدل بها على جواز تقليد العامي في
الفروع

Translation: This verse is cited to prove that **it is necessary (wajib) to refer to the scholars for such things in which one lacks knowledge.** Imam Jalal ud din Suyuti (ra) wrote in Al-Ikeel that it is deduced from this verse, the permissibility of **layman doing Taqlid in Furu' (secondary issues).** [Ruh ul Ma'ani under 16:43]

Qur'an states at another place:

...So, ask the "Ahlal-Dhikr (People of knowledge/Fuqaha)" if you do not know. [Surah al-Anbiya (21), Verse # 7]

One of the top most and leading "JURISTIC" Tafsir of Qur'an i.e. Al-Jami` li-ahkam al-Qur'an, by the legendary Ash'ari scholar Imam al-Qurtubi (rah), states after this verse:

لم يختلف العلماء أن العامة عليها تقليد علمائها، وأنهم المراد بقول الله عز وجل: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ} (النحل: 43) وأجمعوا على أن الأعمى لا بد له من تقليد غيره ممن يثق بميزه بالقبلة إذا أشكلت عليه؛ فكذلك من لا علم له ولا بصر بمعنى ما يدين به لا بد له من تقليد عالمه، وكذلك لم يختلف العلماء أن العامة لا يجوز لها الفتيا؛ لجهلها بالمعاني التي منها يجوز التحليل والتحرير

Translation: The scholars did not disagree that ordinary people (العامة) should do Taqlid (تقليد) of their scholars and this is what is meant in the saying of Allah the owner of Greatness and Reverence when He said: {And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not. an-Nahl: 43}. And the scholars by consensus (وأجمعوا) stated that it is necessary (لا بد) for he who is unable to see to do Taqlid of someone else who will tell him of the direction of the Qiblah, if it becomes difficult for him. Similarly, one who does not possess knowledge or insight of what the Deen teaches, then it is necessary (laa budda) for him to do Taqlid of that scholar who does. [Tafsir al-Qurtubi (11/181)]

Let us now see an authentic hadith:

Sahih Muslim Hadith # 159

عَنْ تَمِيمِ الدَّارِيِّ ، أَنَّ النَّبِيَّ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

Translation: It is narrated on the authority of Tamim ad-Dari that the Prophet (Peace be upon him) said: The religion is a name of well-wishing. The Sahaba asked: for whom? The Prophet (Peace be upon him) replied: For Allah, His Book, His Apostle, **"THE IMAMS OF MUSLIMS,"** and ordinary Muslims [Sahih Muslim Hadith # 159]

In Sunnan Nasa'i it is stressed even more strongly:

It was narrated from **Abu Hurairah** that the Messenger of Allah said: **"Religion is sincerity, religion is sincerity (Al-Nasihah), religion is sincerity."** They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, **to the imams of the Muslims** and to their common folk." [Sunnan Nasa'i Vol. 5, Book 39, Hadith 4204. Declared "Authentic" in Salafi Dar us Salaam version]

The best commentator of Sahih Muslim from classical scholars i.e. Imam an-Nawawi (rah) said:

وحكاه أيضاً الخطابي ثم قال: وقد يتأول ذلك على الأئمة الذين هم علماء الدين، وأن من نصيحتهم قبول ما رووه، وتقليدهم في الأحكام، وإحسان الظن بهم.

Translation: In this regard the words of wisdom are narrated from al-Khatibi (rah) who said: **(This hadith) includes those "IMAMS" who are scholars of Deen,** and the meaning of well wishing for scholars is to accept their hadiths and **"TO DO TAQLID OF THEM IN RULINGS"** and to have good opinion of them [Sharh Sahih Muslim by an-Nawawi (2/33)]

Allah has united all scholars of Ahlus Sunnah and also Usooli Shia on the issue of Taqlid. Taqlid is prescribed for laymen who cannot do Istanbat (derive proofs and rulings directly from primary sources).

Let us understand Taqlid from another angle i.e. from an authentic hadith which Salafis have falsely declared as weak.

It states in Sunnan Ibn Majah:

قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " إِنَّ أُمَّتِي لَنْ تَجْتَمِعَ عَلَى ضَلَالَةٍ فَإِذَا رَأَيْتُمْ اخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ " .

Anas bin Malik said: “I heard the Messenger of Allah (ﷺ) say: **‘My nation will not unite on misguidance, so if you see them differing, follow the great majority.’**” [Sunnan Ibn Majah. Book of Fitan, chapter "Sawaad ul Azam" Hadith # 3950. Wrongly declared as weak in Dar us Salaam Salafi version although it has many authentic shawahid]

Witness over it from Ibn Umar (ra):

ما حدثنا أبو الحسين محمد بن أحمد بن تميم الأصم ببغداد ثنا جعفر بن محمد بن شاكر ثنا خالد بن يزيد القرني ثنا المعتمر بن سليمان عن أبيه عن عبد الله بن دينار عن ابن عمر قال قال رسول الله صلى الله عليه وسلم : لا يجمع الله هذه الأمة على الضلالة أبدا وقال : يد الله على الجماعة فاتبعوا السواد الأعظم فإنه من شذ شذ في النار

Translation: Ibn Umar (RA) said that the Prophet (Peace be upon him) said: **Allah will not unite this Ummah on misguidance "FOREVER."** The Prophet further said: **The hand of Allah is over the group so follow "THE GREAT MAJORITY BECAUSE ANYONE WHO SEPARATES FROM THEM GOES TO HELL FIRE"** [Mustadrak ala Sahihayn by Imam al-Hakim, Vol. 1, Pages. 199-201, Hadith # 391-397. All are authenticated by Imam al-Hakim and agreed by al-Dhahabi. Imam al-Hakim made detailed discussion under Hadith # 397 and proved through Usool ul hadith that these hadiths are authentic]

So when Allah will not unite the Ummah (including scholars) on misguidance "FOREVER" and His hand (support) is over the great majority (Sawad ul Azam) then Ahlus Sunnah wa'l Jammah with all its concepts becomes the Firqat al Najiyah (saved group). All their concepts such as Taqlid, being Ash'ari/Maturidi in Aqida, and following Tassawuf (Sufism) are supported by Allah and his Messenger (Peace be upon him).

Let us now come towards Fiqhi differences between all schools. The following ordering in chapters has been made according to the importance of religious matters. Also remember that jurisprudential differences do not make anyone a sinner. The differences in opinion are to be taken as God's mercy not wrath.

Book of Prayer

Chapter No. 1 (Reciting first chapter of Qur'an behind the Imam or not?).

The Hanafi school of thought which is a dominant school in Sunni Muslim World, is of the opinion that one should not recite Surah al-Fatiha (First chapter of Qur'an) and any part of Qur'an behind the Imam (leader) in standing posture whether in silent or loud prayers. The Shia school of thought has similar opinion too.

The Maliki school of thought is of the opinion that one has permission to recite al-Fatiha in silent prayers but should remain silent in loud prayers.

The Shafi school and Ghayr Muqalid Salafis consider reciting Fatiha behind Imam to be Wajib (necessary) both in silent and loud prayers. Hanblis are of the opinion that it is recommended to recite behind Imam in silent prayers, however disliked to do so in loud prayers.

The proof cited by Hanafi School is primarily from Qur'an which states:

And when the Quran is recited, **“THEN LISTEN TO IT AND REMAIN SILENT”** that mercy may be shown to you.(Shakir: 7:204)

This verse is clear that whenever Qur’an is recited then one should listen attentively and remain silent.

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ، ثنا ابنُ فضَيْلٍ وَأَبُو خَالِدٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدَ عَنْ أَبِي نَضْرَةَ عَنْ أُسَيْرِ بْنِ جَابِرِ الْمُحَارِبِيِّ عَنْ عَبْدِ اللَّهِ قَالَ: لَعَلَّكُمْ تُقْرُونَ؟ قُلْنَا: نَعَمْ قَالَ: أَلَا تَفْقَهُونَ؟ مَا لَكُمْ لَا تَعْقِلُونَ؟ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Translation: Ibn Mas’ud (ra) said to (those following prayer): I think you recite (behind the Imam)? They said: Yes. Ibn Mas’ud said; Do you not understand, do you not use your senses? When the Quran is recited, **“THEN LISTEN TO IT AND REMAIN SILENT”** that mercy may be shown to you. (7:204) [Tafsir al-Qur’an al-Azeem by Ibn Abi Hatim, (1/1646), Hadith # 8730. Published by Maktaba Mustafa al-Baaz, Makkah Mukaramah. All narrators of this report are Thiqaat (relied upon)]

Imam Ibn Jarir at-Tabri (rah) the leader of Mufasireen mentions many narrations from Sahaba and Tabiyeen that this verse is revealed about prayers. There is no need to show authentication on all of them as they are so many with different chains that possibility of them being weak is impossible. [Refer to Tafsir at-Tabri under 7:204]

Here is proof from leading Tabiyeen (successors):

حدثنا ابن وكيع، قال: ثنا جرير وابن إدريس، عن ليث، عن مجاهد: { وَإِذَا
قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا } قال: في الصلاة المكتوبة

Imam Mujahid (rah) said: (This ayah is revealed) about
“Prescribed prayers” [Tafsir at-Tabri under 7:204]

قال: ثنا المحاربي وأبو خالد، عن جوير، عن الضحاك قال: في الصلاة
المكتوبة

Imam adh-Dhahak (rah) said: (This ayah is revealed) about
“Prescribed prayers” [ibid]

قال: ثنا جرير وابن فضيل، عن مغيرة، عن إبراهيم، قال: في الصلاة
المكتوبة.

Ibrahim al Nakh'ai (rah) said: (This ayah is revealed) about
“Prescribed prayers” [ibid]

Ibn Kathir, who is a recognized commentator of Qur'an both
by Sunnis and Salafis presents different narrations proving
that this verse is revealed about prayers. He does not show
a single Jarh on any of those narrations which proves that
this verse is definitely revealed about prayers. He then
presents opinion of Imam ash-Shafi'i about reciting behind
Imam, after which he says:

وقال أبو حنيفة وأحمد بن حنبل: لا يجب على المأموم قراءة أصلاً في السرية
ولا الجهرية بما ورد في الحديث من كان له إمام فقراءته قراءة له " وهذا
الحديث رواه الإمام أحمد في مسنده عن جابر مرفوعاً، وهو في موطأ مالك عن

وهب بن كيسان عن جابر موقوفاً، وهذا أصح

Translation: *Imam Abu Hanifa (rah) and Imam Ahmed bin Hanbal (rah) say that recitation is not binding upon follower “IN SILENT OR LOUD PRAYER” because it has come in hadith that whosoever has an Imam then his recitation is your recitation. This hadith is narrated by Imam Ahmed in his Musnad from Jabir in the “MARFU (ELEVATED) FORM” and in Muwatta Imam Malik via the route of Wahb bin Kaysan who narrated from Jabir in Mawquf (STOPPED AT SAHABI) form. (Ibn Kathir said) this is more correct [Tafsir al Qur’an al Azeem by Hafidh Ismaeel bin Umar bin Kathir, under 7:204]*

The Shaykh ul Islam of Salafis i.e. Ibn Taymiyyah said:

وَقَدْ اسْتَفَاضَ عَنِ السَّلَفِ أَنَّهَا نَزَلَتْ فِي الْقِرَاءَةِ فِي الصَّلَاةِ وَقَالَ بَعْضُهُمْ فِي
الْخُطْبَةِ وَذَكَرَ أَحْمَدُ بْنُ حَنْبَلٍ الْإِجْمَاعَ عَلَى أَنَّهَا نَزَلَتْ فِي ذَلِكَ

Translation: It is understood from the Salaf (predecessors) that this verse was revealed **regarding reciting in prayer**, and some said it is concerning the sermon. Imam Ahmad bin Hanbal has reported an “IJMA (CONSENSUS)” that it was revealed concerning prayer. [Ibn Taymiyyah in al Fatawa (23/269)]

Also see al-Mughni of Imam Ibn Qudama where he also mentioned that Imam Ahmed said: There is Ijma of people that this verse was revealed about prayer (al-Mughni 1/601)

There are many hadiths in favor of this. For example Imam an-Nasa'i (rah) allocates a whole chapter on this issue as:

باب تأويل قوله عز وجل: وإذا قرىء القرآن فاستمعوا له وأنصتوا لعلكم ترحمون

Translation: Interpretation of Allah's saying: {And when the Quran is recited then listen to it and remain silent, that mercy may be shown to you}

Under this chapter he mentioned the following hadith:

أَخْبَرَنِي الْجَارُودُ بْنُ مُعَاذِ التِّرْمِذِيِّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

Translation: It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'The Imam is appointed to be followed, so when he says the Takbir, say the Takbir, **“AND WHEN HE RECITES, BE SILENT”** and when he says: "Sami' Allahu liman hamidah (Allah hears those who praise Him)," say: "Allahumma rabbana lakal-hamd (Our Lord, to You be praise). [Sunnan Nasa'i Vol. 2, Book 11, Hadith 922. Declared Authentic (Sahih) in Salafi Dar us Salam version]

Imam Nasa'i interpreted this verse in regards to prayer and showed hadith about remaining silent when Imam starts reciting in prayer. This hadith according to Hanafis is in

regards to all prayers and tells us to remain silent whenever Imam recites Qur'an whether in loud or silent prayers.

Salafis use the next verse to 7:204 and claim that Fatiha should be recited in heart. The verse states:

And remember your Lord **within yourself** in humility and in fear without being apparent in speech - **in the mornings and the evenings**. And do not be among the heedless. [Sahih International: 7:205]

Ibn Kathir says regarding this verse in Tafsir al Quran al-Azeem:

وقد كان هذا قبل أن تفرض الصلوات الخمس ليلة الإسراء، وهذه الآية مكية

Translation; This is before the night of ascension (Isra) when the five prayers were not made obligatory. This verse is Makki [Tafsir Ibn Kathir under 7:205]

Whereas it is proven that verse 204 was revealed about prayers and was clearly after incident of Isra wal Miraaj. Also the verse 205 tells to remember in mornings and evenings so does it mean that in other prayers one should not recite in heart? Hence this verse is talking about general Dhikr (remembrance) of Allah outside prayer. If we do not accept this then Qur'an shall contradict itself (Naudhobillah) and that is impossible.

A hadith in Sahih Muslim states that the Prophet (Peace be upon him) said:

When (the Qur'an) is recited (in prayer), you should observe silence... [Sahih Muslim, Book 4, Hadith # 801]

It also states in Sahih Muslim:

*Ata' b. Yasar reported that he had asked Zaid b. Thabit about recital along with the Imam, to which he said: **“THERE SHOULD BE NO RECITAL ALONG WITH THE IMAM IN ANYTHING”** ...[Book 004, Number 1192: (Sahih Muslim)]*

Hadith in Muwatta Imam Malik states:

*Yahya related to me from Malik from Abu Nuaym Wahb ibn Kaysan that he heard Jabir ibn Abdullah say, "Someone who prays a raka without reciting the umm al-Qur'an in it has not done the prayer **except behind an imam.**" [Book 3, Number 40: (Muwatta Imam Malik)]*

Note: Imam at-Tahawi (rah) mentioned this hadith to be Marfu (elevated to Prophet) in his Sharh Maani al-Athaar [1/447, Arabic and Urdu Version, Published by Hamid and Company, Urdu Bazaar, Lahore, Pakistan. All Rijaal are reliable except Jarh Mubham (vague criticism) on Yahya bin Salam. However he did quote Imam Malik that it is Mawquf. But when Marfu chain is there then that can be taken too, plus Jabir the companion could not have have said this by himself]

Imam Ibn al-Turkamani (rah) has mentioned another chain of it to be Marfu without Yahya bin Salam. He said:

ذكر البيهقي في الخلافيات انه روى عن اسمعيل بن موسى السدي ايضا عن مالك مرفوعا واسمعيل صدوق وقال النسائي ليس به بأس

Translation: Imam al-Bayhaqi mentioned it in his al-Khilafiyat where he narrated from **Ismaeel bin Musa al-Saddi** from Malik in **“MARFU FORM.”** And Ismaeel is **“Truthful”** and Nasa’i said: There is no harm in him. [Jawhr al Naqi (2/160)]

'Ubadah b. al-Samit reported the Messenger of Allah (ﷺ) as saying: The prayer is not valid If one does not recite fatihat al-kitab and something more, **Sufyan (the narrator) said: This applies to a man who prays alone.** [Sunnan Abu Dawud Book 2, Hadith 821. All the narrators of this hadith are Thiqaat. Al-Albani also declared it Sahih]

This hadith also proves that other hadiths of Ubadah bin Samit which only mention Fatiha have to be understood from this hadith which mentions reciting other verses of Qur’an after Fatiha as well. Hence the Hadiths which Shawafi and Salafis and others use refer to Imam and those praying alone.

عن أبي موسى قال علمنا رسول الله صلى الله عليه وسلم قال إذا قمتم إلى الصلاة فليؤمكم أحدكم وإذا قرأ الإمام فأنصتوا

Translation: Abu Musa al Ash’ari says, the Prophet taught us that “When you stand up for prayer then one of you should lead, **and when the Imam recites then you should remain silent** [Musnad Ahmed bin Hanbal (4/415, Hadith # 19738)]

Shaykh Shu’ayb al-Arna’oot said after this hadith:

إسناده صحيح رجاله ثقات رجال الشيخين غير علي بن عبد الله : وهو المديني
فمن رجال البخاري

Translation: The chain is authentic and narrators are of Bukhari and Muslim except for Ali bin Abdullah, he is al-Mudayni and is from narrators of Bukhari [ibid]

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَانَ لَهُ إِمَامٌ فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ " .

Translation: It was narrated that Jabir said: "The Messenger of Allah (ﷺ) said: 'Whoever has an Imam, the recitation of the Imam is his recitation.' [Sunnan Ibn Majah Vol. 1, Book 5, Hadith 850. Wrongly declared as weak in Salafi Dar us Salam version]

Imam at-Tahawi (rah) narrated it with multiple different chains in his Sharh Maani al-Athaar. Hence this hadith cannot be weak [Sharh Maani al Athaar (1/217, Hadith # 1192-1197)]

Imam Muhammad bin Hasan ash-Shaybani (rah) narrated it with an absolutely authentic chain in his Muwatta Imam Muhammad Hadith # 117.

Nasir ud din Albani the leading Salafi authority declared this hadith as “SAHIH LI GHAYRIHI (AUTHENTIC DUE TO OTHER CHAINS AND HADITHS)” in his audio bayan present online at youtube. Type “ من كان له إمام فقراءة الإمام له قراءة ” in youtube and listen to Albani’s bayan. Albani said that there are many chains of it which strengthen it. He also said: There is Mursal Sahih hadith in this regard too.

Shaykh Shuayb al Arna’oot said about this hadith:

وهو حديث حسن روي عن جماعة من الصحابة منهم جابر بن عبد الله

Translation: This hadith is “Hasan” It is narrated by group of companions including Jabir bin Abdullah (RA) [Musnad Ahmad bin Hanbal with research of Shaykh Shuayb (2/240, under Hadith # 7268)]

Another narration about remaining silent whether in loud or silent prayers states:

حدَّثَنَا وَكَيْعٌ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنِ ابْنِ ثَوْبَانَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: لَا يَقْرَأُ خَلْفَ الْإِمَامِ إِنْ جَهَرَ وَلَا إِنْ خَافَتْ.

Zayd bin Thabit (ra) said: There is no recitation behind the Imam “WHETHER IN LOUD OR SILENT (PRAYER)” [Musannaf Ibn Abi Shaybah 1/413]

All narrators of this hadith are “Thiqaat (Relied upon)” with minor but Jarh Mubham (vague criticism) on Dhahak bin Uthman. Dhahak bin Uthman is called Thiqa by majority, hence he becomes Hasan ul hadith (good in hadith).

حدثنا يونس قال ثنا بن وهب قال أخبرني حيوة بن شريح عن بكر بن عمرو عن عبید الله بن مقسم أنه سأل عبد الله بن عمر وزید بن ثابت وجابر بن عبد الله فقالوا لا تقرؤوا خلف الإمام في شيء من الصلوات

Translation: Ubayd-Ullah bin Miqsam asked Abdullah bin Umar (ra), Zaid bin Sabit (ra), and Jabir bin Abdullah (ra) and they said: Do not recite behind Imam anything in (all) prayers. [Sharh Ma'ani al-Athaar by Imam at-Tahawi, (1/219, Hadith # 1211)]

Imam al-Hafidh an-Nimawi (rah) declared its chain as "SAHIH" [Athaar al-Sunnan, Hadith # 368, Page # 139]

حدثنا الفضل عن زهير عن الوليد بن قيس قال: سألت سويد بن غفلة: أقرأ خلف الإمام في الظهر والعصر؟ فقال: لا.

Walid bin Qays asked Suwaid bin Ghafalah (ra): Should there be recitation behind Imam in the Dhuhhr and Asr prayers? He said: No! [Musannaf Ibn Abi Shaybah (1/413). Zafar Ahmed Uthmani al-Deobandi declared its chain as Sahih and proved that there is a valid viewpoint on Suwaid bin Ghafalah being a Sahabi. See: l'laal al Sunnan (4/102-103)]

حدثنا محمد بن سليمان الأصبهاني عن عبد الرحمن الأصبهاني عن ابن أبي ليلى عن عليّ قال: من قرأ خلف الإمام فقد أخطأ الفطرة.

Translation: Hadrat Ali (ra) said: Whosoever recited behind the Imam then he is not on Fitrah (primordial human nature) [Musannaf Ibn Abi Shaybah (1/413). This hadith is weak due to Ibn Abi Layla, however it is shown as corroboration]

حدّثنا أبو بكرة، قال: ثنا أبو داود قال: ثنا خديج بن معاوية، عن أبي إسحاق، عن علقمة، عن ابن مسعود قال: ليت الذي يقرأ خلف الإمام مُلِيءَ فوه تراباً.

Translation: Alqama (rah) narrates from Ibn Mas'ud (ra) who said: May the face of that person be filled with dust who recited behind the Imam [Imam at-Tahawi in Sharh al Ma'ani al Athaar (1/219)]

Imam al-Hafidh an-Nimawi (rah) declared its chain as "Hasan (good)" [Athaar al-Sunnan, Hadith # 370, Page # 140]

When it is proven not to recite behind Imam in any prayer (whether silent or loud) from so many Sahaba then this ruling becomes soundly established and also elevated to Prophet as so many Sahaba could not have said it themselves.

There are many more proofs used by the Hanafis but it is outside the scope of this book to mention all of them.

The proof for Maliki School on the other hand comes from Muwatta Imam Malik and other hadiths which state:

Abdullah ibn Umar, when asked if anyone should recite behind an imam, said, "When you pray behind an imam then the recitation of the imam is enough for you and when you pray on your own you must recite." Nafi added, "Abdullah ibn 'Umar used not to recite behind the imam."

Yahya said that he heard Malik say, "**The position with us is that aman recites behind the imam when the imam does not recite aloud and he refrains from reciting when the imam recites aloud.**" [Muwatta Imam Malik, Book 3, Hadith 45 (Online version)]

It was narrated from Abu Hurairah: "The Messenger of Allah (ﷺ) finished a prayer in which he recited out loud, then he said: 'Did any one of you recite with me just now?' A man said: 'Yes, O Messenger of Allah.' He said: 'I was wondering what was distracting me in reciting Quran.'" **So the people stopped reciting in prayers in which the Messenger of Allah (ﷺ) recited out loud when they heard that.** [Sunnan Nasa'i, Vol. 2, Book 11, Hadith 920. Declared authentic in Dar ur Salam Salafi version]

The Shafi and Salafi schools follow this following proof.

Narrated 'Ubada bin As-Samit: Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid." [Sahih Bukhari 1.12.723]

There are also other hadiths that they use but this is their biggest proof. These schools take the meaning of this hadith generally and they say, the hadith proves that in all prayers one has to recite behind the Imam. The Hanafis say that this hadith applies only on the Imam or those praying alone as proven from many reports which complete this narration.

Salafis also use another hadith as proof which states:

*Ubadah bin As-Samit narrated: "Allah's Messenger prayed the Subh prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your Imam?'" He said: "We said: 'Yes, Messenger of Allah, by Allah!' He said: '**Do not do that, except for Umm Al-Kitab, for there is no Salat for one who does not recite it.**'"*

[Jami' at-Tirmidhi Vol. 1, Book 2, Hadith 311. Wrongly declared Authentic in Dar us Salam Salafi version. The hadith is weak as Muhammad bin Ishaq is Mudalis of 4th category and Tadles from such low ranking Mudaliseen is not acceptable. However in other books Ibn Ishaq has narrated this narration without An. Still Imam Malik called him a Dajjal and there has been severe Jarh on him too. See Tahdhib ut Tahdhib of Ibn Hajr al-Asqalani, Volume 9, under narrators starting with letter M (meem)]. Hence this hadith cannot be accepted.

In Mutabiyat (to corroborate) they try to authenticate this hadith from Sunnan Nasa'i which has "Nafi bin Mehmood" in chain [Sunnan Nasa'i, Vol. 2, Book 11, Hadith 921. Wrongly called Sahih in Dar us Salam version, however Albani declared it weak both in Takhreej of Nasa'i and Abu Dawud].

Majority of Muhaditheen called Nafi bin Mehmood as Mujhool (unknown), some did Jarh on him too that his hadiths are defective and not Sahih. [See Sunnan Bayhaqi with Jawhar al Naqi (2/165, Published by Dar ul Fikr), Meezan ul A'itidal of al-Dhahabi (7/7, Narrator #9002 Published by Dar ul Kutab al iLmiyyah), at-Tamheed by Ibn Abdul Barr (11/46) and others]

Shafis, Salafis and other non-Ahnaaf also use some Mawquf hadiths (such as from Abu Huraira in Sahih Muslim, Hadith # 775) and Marfu hadith from Anas (r.a) that one should recite al-Fatiha in heart [Musnad Abu Ya'la, Hadith # 2805]. Although those hadiths go against Quran 7:204 and meaning of word Qiraat is only when one recites by tongue (so reading in heart cannot be called Qiraat logically). Also the latter hadith has two Mudaliseen i.e. Ayub Sakhtiyani and Abi Qilabah and both of them are narrating with "AN." Al-Dhahabi says in Meezan ul A'itidal about Abi Qilabah:

He is Thiqa in person, however he does Tadlees from those whom he has met and not met. There is also a Sahifa narrated from him in which he used to do Tadlees. [Meezan ul A'itidal (4/115) Urdu Version, Published by Maktaba Rahmaniyyah]

Also there is Idhtirab (inconsistency) in this hadith. In many hadiths it ends at: "Do not do so (i.e. recite behind Imam)" and the wording "Recite al-Fatiha in your heart" is not present [See Sharh Ma'ani al-Athaar, (1/218) # 1201, Dar al-Kutb al-ilmiyyah]. This is why Hafidh an-Nimawi (rah) said: Imam al-Bayhaqi has declared it defective because its chain is "NOT MAHFUZ (PRESERVED)" [Imam an-Nimawi, Athaar al-Sunnan, Hadith # 355, Page # 134-135. Arabic and Urdu Version, Published by Shabbir Brothers, Urdu Bazaar, Lahore, Pakistan]

Above all it is opinion of all 4 schools including Salafis that whosoever catches the prayer in Ruku has caught the Salah. How can Fatiha behind Imam be necessary whether reciting

it by tongue or in heart when catching in Ruku does not invalidate your cycle of prayer? Here is the hadith:

Narrated Abu Bakra: I reached the Prophet (ﷺ) in the mosque **while he was bowing in prayer and I too bowed before joining the row.** I mentioned it to the Prophet (ﷺ) and he said to me, "May Allah increase your love for the good. But do not repeat it again (bowing in that way). [Sahih Bukhari 1.12.750]

Salafis might say that Prophet told him not to do it again so this was an exceptional case. If we read the hadith closely then Prophet said this about bowing without joining the congregation and not for joining Rakah in Ruku. The Prophet considered his prayer valid, had reciting Fatiha been necessary then Prophet would have considered his joining in Ruku as invalid.

There are other Mawquf hadiths which prove that joining in Ruku makes you catch the prayer.

It was narrated in a saheeh report that Ibn Mas'ood (may Allaah be pleased with him) said: **"Whoever does not catch up with the imam when he is bowing has not caught up with that rak'ah."** Narrated by al-Bayhaqi; classed as saheeh by al-Albaani in *Irwa' al-Ghaleel*, 2/262.

Ibn 'Umar said: **"Whoever catches up with the imam when he is bowing and bows before the imam raises his head, has caught up with that rak'ah."** Narrated by al-Bayhaqi and classed as saheeh by al-Albaani, op. cit., 2/263.

Similar reports were narrated from Abu Bakr al-Siddeeq, Zayd ibn Thaabit and 'Abd-Allaah ibn al-Zubayr. See *Irwa' al-Ghaleel*, 2/264.

[Salafi website: <https://islamqa.info/en/45494>]

Twelver Shia believe that Fatiha should be recited by Imam, and Muqtadi (follower) should not recite behind the Imam. However according Shia Marja Sistani It is recommended to recite it behind Imam in Fajr, Maghrib, and Isha prayers provided the voice of Imam is not audible. However in Dhuhr and Asr prayers the Muqtadi should not recite. This viewpoint is very close to Hanafi school.

. محمد بن الحسن باسناده عن الحسين بن سعيد ، عن فضالة ، عن العلاء ، عن محمد بن مسلم ، عن أبي جعفر (عليه السلام) قال : سألته عن الذي لا يقرأ بفاتحة الكتاب في صلاته ؟ قال : لا صلاة له إلا أن يبدأ بها في جهر أو إخفات ، قلت : أيهما أحب إليك إذا كان خائفاً أو مستعجلاً يقرأ سورة أو فاتحة الكتاب ؟ قال : فاتحة الكتاب .

ورواه الكليني عن علي بن محمد ، عن محمد بن عيسى ، عن يونس ، عن العلاء .

ورواه الشيخ باسناده عن محمد بن يعقوب ، مثله .

Muhammad b. Muslim from Abu Ja`far عليه السلام . **He said: I asked him about someone who does not recite the Fatiha of the Book in his salat. He said: There is no salat for him unless he begins with it in a (salat that is recited) aloud or silently. I said: Which is more beloved to you when he is**

afraid or in a hurry, that he recites a sura or the Fatiha of the Book? He said: The Fatiha of the Book.

And al-Kulayni narrated it from `Ali b. Muhammad from Muhammad b. `Isa from Yunus from al-`Ala.

And the Shaykh narrated it by his isnad from Muhammad b. Ya`qub likewise [Wasa'il ash-Shia, Book of Salat (prayers), Chapter of Obligatoriness of al-Fatiha in the first two rak`at. Hadith # 7280]

It also states:

محمد بن الحسين الرضي في (المجازات النبوية) قال : قال (عليه السلام) :
كلّ صلاة لا يقرأ فيها بأمّ الكتاب فهي خداج.

Muhammad b. al-Hasan ar-Radi in al-Majazat an-Nabawiyya said: **He عليه السلام said: Every salat in which the Mother of the Book is not recited, then it is a deficiency (i.e. a prayer incompletely performed).** [Ibid, Hadith # 7285]

Ayatullah Ali al-Sistani the leading Shia jurist of today said:

If the follower hears Surah al-Hamd and Surah of Imam in the first and second Rak'at of the Fajr, Maghrib and Isha prayers, he should not recite them, even if he may not be able to distinguish the words. And if he does not hear the voice of the Imam, it is Mustahab that he should recite Surah al-Hamd and Surah silently. But if he recites them loudly by mistake, there is no harm. [al-Sistani in the book "Islamic

Laws” the English version of Tawdheehil Masaa’el, Page # 322]

Reconciliation: All these opinions are based on sound proofs and Islamic principles; hence they should all be respected. According to author, the Hanafi opinion is strongest which corresponds to Qur’an and many authentic hadiths. The Shia opinion is very close to Hanafis as well. The Maliki opinion is also very strong i.e. one should recite in silent prayers but should not do so in loud prayers. However, it has to be clarified that countries where one school of thought is dominant then we should follow that specific school so that there is no dissention. For instance, in Pakistan, India (some in India like in Kerala follow Shafi’i school), Afghanistan, Bangladesh the Hanafi School is most dominant so that school should be followed.

Chapter No 2. (Raising hands in start of prayer or every time one says Takbir?)

The 2 oldest Sunni schools i.e. Hanafi and Maliki are of the opinion that one should raise his hands only in start of prayer. Whereas Shafi, Hanbali, and Salafi are of the opinion that one should raise hands in start of prayer and also when going in ruku (bowing) and rising from it. The Shia are of the opinion that one should raise hands after saying every takbir and even between prostrations.

Note: Salafis try to assert that Imam Malik (rah) used to do Raf ul Yada in ruku and rising from it as he has narrated hadith in his Muwatta. The answer to this is that narrating hadith does not mean practice of Muhadith is also same. There are many examples of Muhaditheen narrating hadiths in one of their books but their practice was different due to other hadiths which they considered.

In the famous Maliki fiqh manual al-Mudawana al-Kubra it is proven from Imam Malik (rah) that Raf ul Yaddain should be done only in the beginning of prayer. Al-Mudawanna is confirmed Maliki fiqh manual of Imam Malik. Salafi Muhaqiq Zubayr Ali Zai has made blunder to deny this book. Haji Khalifa (rah) said: Mudawana is great book of Imam Malik's Madhab [Kashf al Zunoon (2/1655)] Also See Siyr A'lam an Nubala of al-Dhahabi (14/205)]

This is why Imam Ibn Abdul Barr (rah) said:

واختلف العلماء في رفع اليدين في الصلاة فروى ابن القاسم وغيره عن مالك أنه كان يرى رفع اليدين في الصلاة ضعيفا إلا في تكبيرة الإحرام وحدها وتعلق بهذه الرواية عن مالك أكثر المالكيين

Translation: The scholars have differed in regards to Raful Yaddain in prayer. It is narrated by Ibn al-Qasim and others from Imam Malik that he considered Raful Yaddain in prayer to be weak except when saying First Takbir..This narration is (acted upon) by many of the Malikis [at-Tamheed by Ibn Abdul Barr (9/212)]

Imam Qurtubi al Maliki (rah) also said:

يرفع المصلي يديه حين يفتتح الصلاة، ولا يرفع فيما سوى ذلك. هذا قول سفیان الثوريّ وأصحاب الرأي. قلت: وهو المشهور من مذهب مالك

Translation: To raise the hands while praying is only done when beginning prayer and there no rising of hands except for that. This is the saying of Sufyan ath-Thawri (rah) and the people of opinion. (Imam Qurtubi) said: “THIS IS WHAT IS FAMOUS IN THE MADHAB OF IMAM MALIK” [Tafsir ul Qurtubi 20/218 in Tafsir of Surah al-Kawthar]. Imam Qurtubi also cites what Imam Ibn al Qasim (rah) had said about this as It has been mentioned before.

This chapter shall be comprehensive and detailed because this issue is aggressively debated between Salafis and Hanafis.

The proofs for first opinion are:

Qur'an states: *Those who **humble themselves in their prayers.*** (Yusuf Ali: 23:2)

In Tafsir Ibn Abbas it states: Then Allah mentioned the traits of the believers, saying: (Who are humble in their prayers) turning neither to the right nor to the left, **nor raise their hands while praying** [Tanwir al Miqbas min Tafsir Ibn Abbas under 23:2]

Although Tanwir al Miqbas is widely used and accepted by Muslims but sometimes it is not considered to be an authentic Tafsir by Salafi school of thought when it goes against them, they criticize on narrators of this Tafsir from whom it has come, however according to some scholars of al-Jarh wa't Ta'deel (criticisim and authentication) these narrators are considered reliable in narrating Tafsir but not when they narrate hadiths. Take for example that Qir'ah (recitation of Qur'an) of Hafs from Asim is followed by 95% of Muslims in the world, but Hafs is strongly criticized as a hadith narrator.

Imam al-Samarqandi (rah) said:

وقال الحسن البصري: أي: خائفون وروي عنه أنه قال خاشعون الذين لا يرفعون أيديهم في الصلاة إلا في التكبيرة الأولى

Translation: Imam Hasan al-Basri (rah) said: To be humble means "NOT RAISING HANDS IN PRAYER EXCEPT FOR FIRST TAKBIR" [Tafsir al-Samarqandi (2/408) under 23:2]

Having said that, the proofs of Hanafi and Maliki schools are not only based on this interpretation of the above verse; there are other proofs as well.

From hadith this proof is cited:

حدثنا هناد حدثنا وكيع ، عن سفيان ، عن عاصم بن كليب ، عن عبد الرحمن بن الأسود عن علقمة قال: قال عبد الله بن مسعود ،: ألا أصلي بكم صلاة رسول الله، صلى ، فلم يرفع يديه إلا في أول مرة

قال: وفي الباب عن البراء بن عازب
قال أبو عيسى: حديث ابن مسعود حديث حسن
وبه يقول غير واحد من أهل العلم من أصحاب النبي والتابعين، وهو قول سفيان وأهل الكوفة

Translation: Abdullah ibn Mas'ud said: Should I not demonstrate the prayer of the Messenger of Allah (Peace be upon him) for you? **"HE PERFORMED THE PRAYER AND DID NOT RAISE HIS HANDS EXCEPT IN INITIAL TAKBIR"**

Imam at-Tirmidhi said: In this chapter (hadiths) are also narrated by Bara bin Azib (ra). This Hadith of Ibn Masud is "HASAN (GOOD)" and It is "GHAYR WAHID (i.e. Multiply narrated)" from people of knowledge among Companions of Prophet, the Successors, and It is also the saying of "Sufyan ath-Thawri (one of the leading authorities in hadith)" and also people of KUFA (head quarter of knowledge at that time)"

[Jami'i at-Tirimidhi, Volume No. 2, Page No. 102, Published by Maktaba al Asriyyah, Beirut, Lebanon. In online version see, Vol. 1, Book 2, Hadith 257, where it is wrongly declared to be weak in Salafi Dar us Salam publication]

Please note that Salafi authority Ahmad Shakir had manuscript in which Imam at-Tirmidhi also called it "HASAN **SAHIH**" [Jami' at-Tirmidhi with research of Ahmed Shakir, Hadith # 648, Manuscript of Dar ul Kutb al-Misriyyah]

In beginning of this Kalmi manuscript, Salafi Ahmad Shakir himself said: This manuscript is "STRONG AND CORECTNESS IS PREVELANT OVER IT PLUS THE KHATA (MISTAKE) IN THIS IS BARE MINIMUM" (Page #17)]

Imam Badr ud-din Ayni (rah) also quoted "HASAN **SAHIH** FROM TIRMIDHI" [Sharh Sunnan Abi Dawud (3/341)]. Hence it is proven without doubt that many authentic manuscripts say Hasan Sahih rather than only Hasan.

This hadith will be counted as Marfu hadith because Ibn Masud (r.a) was teaching prayer of Prophet.

Ibn Hazm al-Dhahiri, who is held in high esteem by Salafis, said: **This report is "Authentic"** [Al-Muhalla (4/88)]. Remember Ibn Hazm did not just authenticate the chain, he actually authenticated the complete "KHABR/HADITH"

Shaykh Ahmad Muhammad Shakir, highly revered by Salafi School, also declared the Hadith of Ibn Mas'ud in his editing of Jami al-Tirmidhi - to be Authentic - and clarified that there is no hidden defect (illa) in this narration as some of the Hadith scholars claimed in early times. He also affirmed it to be authentic in line with Ibn Hazm - while editing his Muhalla (4/88, Masa'il no. 442)

Nasir ud din al-Albani, the top notch hadith authority of Salafis, also declared the Hadith of Ibn Mas'ud to be authentic at 2 places in his Tahqiq (research) to Mishkat al-Masabih (1/254, # 809, footnote. 3) and "Sahih" Sunan Abu Dawud (1/143, # 683). Albani made it clear by saying:

والحق انه حديث صحيح واسناده صحيح على شرط مسلم ولم نجد لمن اعله حجة يصلح التعلق بها ورد الحديث من اجلها

The truth is that this hadith is **"SAHIH" and its chain is also Sahih on the criteria of Sahih Muslim.** The people who have declared it Malool (i.e. having defect) **have no proof over it through which they can derive proof in negating this hadith** (Mishqat al Masabih, Tahqiq Nasir al-Albani, Volume 1, Page No. 254, Hadith Number. 809, FN. 3)

The Salafi scholar Muhammad Muhayudin Abdul Hamid declared it authentic in his Tahqiq to Sunnan Abu Dawud (1/258, Published by Dar ul Fikr, Beirut, Lebanon)

Hussain Saleem Asad another Salafi authority in his Tahqiq to Musnad Abu Ya'la (3/220) said it is authentic, and also mentioned Ibn Hazm declaring it authentic. Asad also said there is no illa (defect) in the hadith of ibn Mas'ud (3/221)

Adil ibn Yusuf al-Azazi and Ahmad ibn Farid declared it authentic in their editing of the Musannaf ibn Abi Shayba (1/219, no. 323) – and they also mentioned Ahmad Shakir's view as mentioned above.

There are over 20 scholars including those of Salafi School who have authenticated this hadith.

The Salafis say that this hadith has Tadlees (cheating) of Sufyan ath-Thawri who narrated with “AN” and when he narrates with “AN” then the hadith is not acceptable.

Let us now see what a big Salafi authority of sub-continent i.e. Yahya Gondalvi said regarding Tadlees of Sufyan:

سفيان الثوري الام المشهور الفقيه العابد الحافظ الكبير وصفه النسائي وغيره بالتدليس وقال البخاري ما اقل تدليسه

Translation: Sufyan ath-Thawri was the famous Imam, the Faqih (jurist), the Aabid (worshipper), “Hafidh ul-Kabeer (great memorizer).” Imam Nasa’i and others said that he was Mudalis and Imam Bukhari said: **His Tadlees is “VERY LITTLE”**

Ibn Hajr al Asqalani has classified Mudaliseen into 5 categories and has kept Sufyan ath-Thawri in the second

category. He has himself clarified about 2nd category of Mudaliseen, by saying: *The second category of Mudaliseen have been “ACCEPTED BY SCHOLARS (OF HADITH) AS THEIR HADITHS ARE TAKEN IN CATEGORY OF SAHIH BECAUSE OF THEIR LITTLE TADLEES, FOR EXAMPLE SUFYAN THAWRI” In this category the narrators have done Tadlees from “THIQA (reliable)” narrators just like Imam Ibn Uyaynah (rah) did.*

It is clear from this Usooli (principle based) discussion made by Imam Ibn Hajr al Asqalani that Sufyan Thawri was Mudalis but **his Tadlees was “NOT HARMFUL HAVING ANY EFFECT ON THE CREDIBILITY OF HADITH.”** As a result, the Hadith cannot be rejected because of this Tadlis.

-End Quote – [Yahya Gondalvi in Aameen bil Jahr, Page No. 25-26]

The Salafis claim that the action of Ibn Mas’ud has only come through the route of Sufyan Thawri, but they are misinformed.

حدَّثنا وكيع عن مسعر عن أبي معشر عن إبراهيم عن عبد الله أنه كان يرفع يديه في أول ما يستفتح ثم لا يرفعهما

Ibrahim (an-Nakhai) narrated that Abdullah Ibn Mas’ud would raise his hands only in the beginning of prayer and did not do it afterwards [Musannaf Ibn Abi Shaybah, (1/267)]

The authenticity of Mursal in this case missing link between Ibrahim an-Nakha’i and Ibn Mas’ud has been explained later in the book (in Chapter No. 8 of Aqida section. Concept of Intercession i.e. Tawassul in Islam)

حدّثنا وكيع وأبو أسامة عن شعبة عن أبي إسحاق قال: كان أصحاب عبد الله وأصحاب عليّ لا يرفعون أيديهم إلا في افتتاح الصلاة قال وكيع: ثم لا يعودون.

Imam Abi Ishaq said: The companions of Abdullah Ibn Mas'ud and Ali would not raise their hands except at the initial takbir. [Musannaf Ibn Abi Shaybah (1/267)]

Ibn al Turkumani says that this is a great Sahih chain [Jawhar al-Naqi (2/115)].

There are other vague criticisms which Salafis cite on hadith of Ibn Mas'ud (ra) like for example Imam Abu Dawud saying after narrating it: This is a summarized version of a longer narration and it is not Sahih with this wording. [Abu Dawud # 748]. Please note that in some manuscripts of Abu Dawud this quote is not present at all like for example Kalmi manuscript of Jamiya al-Azhar. Whereas in other manuscripts sometimes it is put in brackets and sometimes without brackets, also wording of this quote has Idhtirab in it too. Hence this saying of Abu Dawud is first of all not authentically proven. Secondly it is clearly a Jarh Mubham (vague criticism) as Abu Dawud did not show the complete narration nor told the reasoning why It is not Sahih. Jarh Mubham is never acceptable.

Salafis also show from Imam at-Tirmidhi who quoted Abdullah Ibn Mubarak saying:

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَدْ ثَبَتَ حَدِيثُ مَنْ يَرْفَعُ يَدَيْهِ وَذَكَرَ حَدِيثَ الزُّهْرِيِّ
عَنْ سَالِمٍ عَنْ أَبِيهِ وَلَمْ يَثْبُتْ حَدِيثُ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ

Translation: The hadith of raising hands is proven and he mentioned hadith from Zuhri, from Salim, from his Father (Ibn Umar). However the hadith of Ibn Mas'ud **from Prophet** (Peace be upon him) that he did not raise his hands except the first time is not proven. [Jami' at-Tirmidhi, under hadith # 256]

It is not possible that Ibn Mubarak (rah) who has himself narrated the hadith from Ibn Mas'ud would say: It is not authentic. Had he considered it inauthentic then he would not be present as one of the narrators of it [See Sunnan Nasai'i in Book of Commencement of prayer. Chapter "ABANDONING IT (I.E. RAF UL YADAIN)" Hadith # 1026]

Plus Ibn Mubarak in saying of Imam at-Tirmidhi is talking about another hadith narrated from Prophet himself and not the hadith of Ibn Mas'ud (ra)'s action which we have shown. There is not a single Jarh Mufassar (comprehensive criticism) on hadith on Ibn Mas'ud. Mere sayings of scholars that it is not authentic cannot be considered as Hujjah (proof) as it is Jarh Mubham.

There are also other authentic hadiths which Hanafis use, which are:

حدثنا وكيع، عن أبي بكر بن عبد الله بن قطاف النهشلي، عن عاصم بن كليب، عن أبيه، أن علياً، كان يرفع يديه إذا افتتح الصلاة، ثم لا يعود

It is related that Ali used to raise his hands at the time of the first Takbir (during his prayer). Thereafter he did not raise them. [Musannaf Ibn Abi Shaybah # 2442]

Imam Badr ud din Ayni (rah) said regarding this hadith:

وإسناد حديث عاصم بن كليب صحيح على شرط مسلم

Translation: The Chain of Hadith from Asim bin Kulayb is **“AUTHENTIC ON THE CRITERIA OF MUSLIM”** [Umdat ul Qari, Sharh Sahih ul Bukhari, Volume No. 5, Page No. 271, Published by Dar al Fikr, Beirut, Lebanon]

Imam Ibn Hajr al Asqalani (rah) declared the entire narrators of this report to be **“THIQAT (RELIED UPON)”** [Al-Diraya, Volume No.1, Page No. 152. Published by Dar ul Marifah, Beirut, Lebanon]

Imam at-Tahawi (rah) one of the greatest scholars of Islam said:

لأنه زاد على ما روى غيره فإن علياً لم يكن ليرى النبي صلى الله عليه و سلم يرفع ثم يترك هو الرفع بعده إلا وقد ثبت عنده نسخ الرفع فحديث علي رضي الله عنه إذا صح ففيه أكثر الحجة لقول من لا يرى الرفع وأما حديث بن عمر رضي

الله عنهما فإنه قد روى عنه ما ذكرنا عنه عن النبي صلى الله عليه و سلم ثم روى عنه من فعله بعد النبي صلى الله عليه و سلم خلاف ذلك

Translation: It is not possible that Ali who had seen the Prophet (Peace be upon him) raising his hands and then he (Ali) abandoned it himself, **this is only possible when he considered (it) to have become abrogated, the Hadith of Ali being “Authentic” is proof on abrogation of (raising hands when bowing and rising from it).** As far as the narration from Ibn Umar is concerned, then indeed it is mentioned that he narrated from Prophet (Peace be upon him) what we have narrated before (i.e. of raising hands), but at the same time the contrary to this is proven from same Ibn Umar himself after the (passing away) of Prophet (Peace be upon him)

Hadith from Ibn Umar states, (comprehensive explanation by Imam at-Tahawi):

حدثنا بن أبي داود قال ثنا أحمد بن يونس قال ثنا أبو بكر بن عياش عن حصين عن مجاهد قال صليت خلف بن عمر رضي الله عنهما فلم يكن يرفع يديه إلا في التكبير الأولى من الصلاة فهذا بن عمر قد رأى النبي صلى الله عليه و سلم يرفع ثم قد ترك هو الرفع بعد النبي صلى الله عليه و سلم فلا يكون ذلك إلا وقد ثبت عنده نسخ ما قد رأى النبي صلى الله عليه و سلم فعله وقامت الحجة عليه بذلك فإن قال قائل هذا حديث منكر قيل له وما ذلك على ذلك فلن تجد إلى ذلك سبيلا فإن قال فإن طاوسا قد ذكر أنه رأى بن عمر يفعل ما يوافق ما روى عنه عن النبي صلى الله عليه و سلم من ذلك قيل لهم فقد ذكر ذلك طاوس وقد خالفه مجاهد فقد يجوز أن يكون بن عمر فعل ما رآه طاوس يفعل قبل أن نقوم عنده الحجة بنسخه ثم قامت عنده الحجة بنسخه فتركه وفعل ما ذكره عنه مجاهد....

فعبد الله أقدم صحبة لرسول الله صلى الله عليه و سلم وأفهم بأفعاله من وائل قد كان رسول الله صلى الله عليه و سلم يحب أن يليه المهاجرون ليحفظوا عنه

Translation: Mujahid narrates that he prayed behind Ibn Umar and he saw him raising hands only in the beginning of prayer.

Ibn Umar had seen the Prophet doing Raf' al yadain (raising hands when bowing and rising from it) **but he left this act. This could only be possible when this action had become abrogated.** This is a proof that counters the previous saying of Ibn Umar.

According to tradition, if someone claims that this hadith is "Munkar (denounced)" then he will be asked to (Bring proof) because for sure he has not understood it properly.

If Tawus narrated from Ibn Umar that he saw the Prophet (Peace be upon him) doing raf al yadain then It will be said to him, that Tawus has indeed narrated it but **"MUJAHID HAS NARRATED CONTRARY TO IT"**. Consequently, it is possible that what Tawus saw Ibn Umar doing was only during that specific time when the practice was not abrogated yet. However, when it became abrogated then he left it and thus Mujahid narrated the (final) practice from Ibn Umar.

...

Abdullah (Ibn Mas'ud) is among those companions who had stayed with Prophet (Peace be upon him) for a very long time and he understood the Prophet better than Wail bin Hujr.

The Prophet (Peace be upon him) used to keep the emigrants very close to himself.

Reference: Sharh Maani al Athaar, Volume No. 1, Page No. 224-226

Note: Hadith of Sayyiduna Ali (a.s) is proven to be Marfu in Kitab al-ILal of Imam Daraqutni (rah). Here is the hadith:

رَوَى عَبْدُ الرَّحِيمِ بْنِ سُلَيْمَانَ عَنْهُ عَنِ عَاصِمِ بْنِ كَلْبٍ ، عَنْ أَبِيهِ عَنِ عَلِيٍّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ الصَّلَاةِ ثُمَّ لَا يَعُودُ)

(اسناده صحيح ورواته ثقة)

Translation: Abdur Raheem bin Suliman narrates from Abu Bakr al-Nahshli, he from Asim bin Kulayb, he from his father, and he from Sayyiduna Ali (a.s) that Prophet (Peace be upon him) used to raise his hands in start of prayer and “THEREAFTER DID NOT” [Kitab al-iLal of Imam Daraqutni (4/106). Brackets are mine but Imam Daraqutni is talking about same wording of hadith. The chain is authentic and all Rijaal are “THIQAAT”]

Although Imam Daraqutni has said after it that it is Wahm (mistake) of Abdur Raheem bin Suliman and it is Mawquf (stopped at Ali) and not Marfu. However this is Jarh Mubham and according to Usool ul Hadith If the hadith is proven to be Marfu with authentic chain then that will be taken.

*It is narrated by Al-Aswad who said: **I prayed with Umar (ra) and he did not raise his hands anywhere in prayer except for when beginning it.** Abdul Malak said: I saw Sh’abi, Ibrahim, Abu Ishaq that they did not raise their hands*

anywhere in prayer except for when beginning it [Musannaf Ibn Abi Shaybah, Volume No.1, Page No. 268]

Mullah Ali Qari said about this hadith:

وروى الطحاوي ثم البيهقي من حديث الحسن بن عياش بسند صحيح

Imam at-Tahawi and Imam al-Bayhaqi have narrated the hadith from Hassan bin Ayyash with “AN AUTHENTIC CHAIN” [Mirqat Sharh al Mishqaat, Volume No.2, Page No. 523]

Allama Ibn al-Turkamani said:

وهذا السند ايضا صحيح على شرط مسلم

This chain is authentic on the criteria of Sahih Muslim [Al-Jawhar al Naqi (2/109)]

Imam Marghinani the author of Al-Hidayah also called it authentic in his Al-Bidayah, Volume No. 1, Page No. 318, Book of Prayers.

Another proof which Hanafis cite is:

حدثنا أبو بكر قال ثنا مؤمل قال ثنا سفیان قال ثنا يزيد بن أبي زياد عن بن أبي ليلى عن البراء بن عازب رضي الله عنه قال كان النبي صلى الله عليه و سلم إذا كبر لافتتاح الصلاة رفع يديه حتى يكون إبهامه قريبا من شحمتي أذنيه ثم لا يعود

Bara bin Azib (ra) narrates: When the Prophet (Peace be upon him) started the prayer, he used to raise his hands till his ear lobes, but then he did not do it (i.e. did not raise his hands afterwards) [Sharh Ma’ani al-Athaar of Imam at-Tahawi, (1/224 # 1245)]

There are two problematic narrators in this hadith. **1)** Mo'mmal bin Ismaeel. **2)** Yazid bin Abi Ziyad. Mo'mmal bin Ismaeel is considered reliable by Salafis as he is present in hadith of tying hands on chest whereas Hanafis and scholars of Jarh wa Ta'deel do not consider him reliable (This will be proven in next chapter of tying hands or leaving them free). Also there has been Jarh on Yazid bin Abi Ziyad.

This hadith has also come without both these narrators so the chain becomes authentic. Shaykh Ahmed Shakir who was a Salafi Muhaqiq, he said:

والحق انه، قال ابن شاهين في الثقات قال احمد بن صالح المصري يزيد بن ابي زياد ثقة ولا يعجبني قول من تكلم فيه، وقال ابن سعد في الطبقات وكان ثقة في نفسه.

The truth is that Ibn Shaheen (rah) included him (Yazid bin Abi Ziyad) among "Thiqa" narrators , Imam Ahmed bin Salek al Misri said Yazid bin Abi Ziyad is "Thiqa" and I do not like the qawl of him who disputed over this narrator, Imam Ibn Sa'd said in his Tabaqat that He is "Thiqa" [Tirmidhi with Tahqiq wa Sharah Ahmad Shakir Volume 001, Page 195]

He also said regarding another hadith:

فمدار الحديث على يزيد بن ابي زياد وهو ثقة صحيح الحديث

Translation: This Hadith depends on Yazid bin Abi Ziyad and he is "THIQA" the Hadith is (thus) Sahih [Tirmidhi with Tahqiq wa Sharah Ahmad Shakir Volume 002, Page 409]

Even if Salafis do not accept this authentication then Hanafis have hadiths without Yazid bin Abi Ziyad in it. Imam at-Tahawi (rah) narrates after above hadith:

حدثنا بن أبي داود قال ثنا عمرو بن عون قال أنا خالد عن بن أبي ليلى عن عيسى بن عبد الرحمن عن أبيه عن البراء بن عازب عن النبي صلى الله عليه و سلم مثله

Isa bin Abdur Rahman narrates from his father who narrated from Bara bin Azib (ra) and he narrated similar from the Prophet (Peace be upon him) [Note there is no Mo'mmal neither Yazid bin Abi Ziyad in this chain]

All Rijaal of this narration are "Thiqaat" except Muhammad bin Abdur Rahman bin Abi Layla on whom there is detailed Jarh but some Muhaditheen called him Thiqa too.

1247 - حدثنا محمد بن النعمان قال ثنا يحيى بن يحيى قال ثنا وكيع عن بن أبي ليلى عن أخيه وعن الحكم عن بن أبي ليلى عن البراء عن النبي صلى الله عليه و سلم مثله

Muhammad bin Nauman narrates from Ibn Abi Layla who narrates from Bara bin Azib , who narrated similar from the Prophet (Peace be upon him) [Note: Now there are 3 different Isnaad without Yazid bin Ibn Ziyad, hence the accusation on him is lifted, plus Imam Abu Dawud has also narrated a chain having no Yazid bin Abi Ziyad in it]

Due to so many different chains the hadith becomes Sahih li Ghayrihi (Authentic due to other narrations). Imam an-Nawawi (rah) being Shafi gave proofs on doing Raful Yadain but accepted that many great scholars did Istadlal from the hadith of Bara bin Azib (ra). He said:

وقال أبو حنيفة والثوري وابن ابي ليلى وسائر اصحاب الراى لا يعرف يديه في الصلاة الا لتكبيرة الاحرام وهى رواية عن مالك واحتج لهم بحديث البراء بن عازب

Translation: Imam Abu Hanifa, ath-Thawri, Ibn Abi Layla and all people of Rai (i.e. Hanafi scholars who were given praiseworthy title of Ashaab ar-Rai) said hands should not be raised in prayer except in first Takbir, "THIS IS ALSO NARRATED FROM IMAM MALIK AND THEY DERIVED PROOF FROM HADITH OF BARA BIN AZIB" [Al-Majmu (3/400)]

Ibn Rushd al-Maliki (rah) the top notch Maliki scholar also mentioned that many scholars including Imam Malik (rah) did Istadlal from hadith of Bara bin Azib (ra) [See Bidayatal Mujtahid by Ibn Rushd, (1/326-328)]

Therefore when great scholars derived proof from this hadith then it cannot be called weak.

Now let us see proof that even Abu Bakr (ra) used to do Raful Yaddain only in start of prayer:

حَدَّثَنَا أَبُو عُمَانَ سَعِيدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْحَنَاطِ , وَعَبْدُ الْوَهَّابِ بْنُ عَيْسَى بْنِ أَبِي حَيَّةَ , قَالَا : نَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ , نَا مُحَمَّدُ بْنُ جَابِرٍ , عَنْ حَمَّادٍ , عَنْ إِبْرَاهِيمَ , عَنْ عَلْقَمَةَ , عَنْ عَبْدِ اللَّهِ , قَالَ : " صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَمَعَ أَبِي بَكْرٍ , وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا , فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ إِلَّا عِنْدَ التَّكْبِيرَةِ الْأُولَى فِي افْتِتَاحِ الصَّلَاةِ " . قَالَ إِسْحَاقُ : بِهِ نَأْخُذُ فِي الصَّلَاةِ كُلِّهَا , تَفَرَّدَ بِهِ مُحَمَّدُ بْنُ جَابِرٍ وَكَانَ ضَعِيفًا

Translation: Abdullah ibn Mas'ud (Allah be pleased with him) narrates: **I performed prayer with the Messenger of Allah (Allah bless him and give him peace), Abu Bakr, and Umar (Allah be pleased with them). They did not raise their hands except at the first Takbir in start of prayer.** [Sunnan

Daraqutni (2/52, Hadith # 1133). Please note Imam Daraqutni mentioned that Muhammad bin Jabir is alone in it and he is “WEAK.” Read below why this hadith is authentic and Jarh on Muhammad bin Jabir is not to be accepted in this hadith]

Salafis do not understand the science of Hadith and waste their time trying to prove Muhammad bin Jabir (rah) as weak in regards to this hadith.

Imam al-Haythami (rah) has given overall hukm on Muhammad bin Jabir in his Majma uz Zawaid which states:

محمد بن جابر السحيمي وفيه كلام كثير وهو صدوق في نفسه صحيح الكتاب ولكنه ساء حفظه وقبل التلقين.

Translation: Muhammad bin Jabir al-Suhaymi, there is a lot of discussion over him. “HE IS TRUTHFUL BY HIMSELF AND HIS BOOK IS AUTHENTIC” However had bad memory and used to accept Talqin. [Majma uz Zawaid, (2/397, Hadith # 3367, Published by Dar ul Kutb al-iLmiyyah, Beirut, Lebanon]

Hence the book of Muhammad bin Jabir (rah) was authentic. Let us now look what Imam Ibn Adi (rah) said, who was a very strict scholar in Ilm ur Rijaaal. He said:

وعند إسحاق بن أبي إسرائيل عن محمد بن جابر كتاب أحاديث سالحة وكان إسحاق يفضل محمد بن جابر على جماعة شيوخ هم أفضل منه وأوثق

Translation: My teacher said that Ishaq bin Abi Israeel (same narrator in hadith of Daraqutni which was shown above) “HAD THE BOOK OF HADITH WHICH WAS “CORRECT” from Muhammad bin Jabir, and Ishaq used to consider Muhammad bin Jabir superior to group of teachers because

he was to him most superior and most reliable. [al-Kamil by Ibn Adi (6/153)]

Therefore the narration in Daraqutni becomes authentic as Ishaq bin Abi Israeel used to narrate from authentic book of Muhammad bin Jabir.

Imam Abu Hatim ar-Razi asked his father about Muhammad bin Jabir and Ibn Lahiyah, he said: Both are at status of being truthful and Muhammad bin Jabir is dearer to me than Ibn Lahiyah [Al-Jarh wa't Ta'deel of Imam Abu Hatim, (2/219)]

Due to all these proofs the Hanafis say that from leading jurist Sahaba like Ibn Mas'ud (r.a) who knew the actions of Prophet closely, also from three of the Khulafa ar Rashideen i.e. Sayyiduna Ali (a.s), Sayyiduna Umar (ra), Sayyudina Abu Bakr (ra), and many other Sahaba it is proven that Tark of Raful Yaddain was made. There are many more proofs from Tabiyeen (successors to Sahaba) such as Imam Abu Hanifa, Ibrahim an-Nakhai, Alqama, al-Aswad, and others who also said that hands should be raised only in the beginning of prayer.

The Salafis often quote Mubham Juroohat (vague criticisms) on hadiths cited by Hanafis but when Ahnaaf quote Hanafi scholars authenticating the hadiths the Salafis say that they do not accept Hanafi scholars. We the Hanafis reply back that we also do not accept sayings of non-Hanafis.

In conclusion for Hanafi proofs we would like to mention an explicit hadith that Raful Yadain in ruku and rising from it was clearly abrogated and the last practice of Prophet was to raise hands only in beginning.

حدثني عثمان بن محمد قال: قال لى عبيدالله بن يحيى: حدثني عثمان بن سواده بن عباد عن حفص بن ميسرة عن زيد بن اسلم عن عبدالله بن عمر قال: كنا مع رسول الله صلى الله عليه وسلم بمكة نرفع ايدينا في بدء الصلاة وفي داخل الصلاة عند الركوع فلما هاجر النبي صلى الله عليه وسلم الى المدينة ترك رفع اليدين في داخل الصلاة عندالركوع وثبت على رفع اليدين في بدء الصلاة توفي.

Abdullah Ibn Umar (ra) said: When we were with the Prophet (Peace be upon him) in Makkah we used to raise our hands in the beginning of prayer and also when going in Ruku (and rising from it). **“However when the Prophet (Peace be upon him) migrated to Madina the Prophet “ABANDONED” the raf al yaddain when going in Ruku (and rising) but he stayed firm “ON RAISING HANDS IN THE BEGINNING AND THIS KEPT ON HAPPENING TILL HE PASSED AWAY”** [Imam Ibn al Harith in Akhbar ul Fuqaha wal Muhaditheen, Page No. 214]

Pseudo Salafi Muhaqiq Zubayr Ali Zai tried to call this hadith weak with hook and crook methods. All Rijaal of this hadith are proven to be reliable and the book is proven to be written by Imam Ibn al-Harith (Rahimahullah). It is beyond the scope of this book to mention detailed authentication of all narrators. However if someone wants detailed authentication of this hadith and book then contact me on the given email at the end of this book.

There is also a hadith in Sahih Muslim which Hanafis use to assert that Prophet (Peace be upon him) stopped us from Raful Yaddain “INSIDE” prayer. It states:

عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمْسٍ اسْكُنُوا فِي الصَّلَاةِ

Translation: Jabir b. Samura reported: **The Messenger of Allah (ﷺ) came to us** and said: "How is it that I see you lifting your hands like the tails of headstrong horses? **Be calm in prayer.**" [Sahih Muslim, Hadith # 864]

In Sunnan Nasai'i it states: It was narrated that Jabir bin Samurah said: "**The Messenger of Allah (ﷺ) came out to us** and we were raising our hands **during the Salah.** He said: 'Why are you raising your hands while praying, like the tails of wild horses? **Stay still when you are praying.**' [Vol. 2, Book 13, Hadith 1185]

The Salafis say that these hadiths are about not raising hands while saying Salam. However what they ignore is that these hadiths are different from the ones which talk about not raising hands during salam. Please note that in these hadiths the Prophet "CAME TO THE SAHABA" whereas in other hadith the Prophet "LED" them in prayer. Let us see that hadith:

It was narrated that Jabir bin Samurah said: "**We used to pray behind the Messenger of Allah (ﷺ) and we would greet (others) with our hands.** He said: 'What is the matter with those who greet (others) with their hands as if they were tails of wild horses? **It is sufficient for any one of you to put his hand on his thigh** and say: "As-salamu 'alaikum, as-salamu 'alaikum.'" [Sunnan Nasai'i Vol. 2, Book 13, Hadith 1186, Sahih Muslim # 866]

Now let us come towards proofs cited by Shafis, Hanblis, and Salafis.

*Whenever Ibn Umar started the prayer with Takbir, he used to raise his hands: **whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah (Allah hears those who praise Him)", and he used to do the same on rising from the second rak`a (for the 3rd rak`a.) Ibn `Umar said: "The Prophet used to do the same."** [Sahih Bukhari, Vol. 1, Book 12, Hadith 706 translated by Muhsin Khan]*

Another proof they cite is:

Malik b. Huwairith reported: The Messenger of Allah (ﷺ) raised his hands **opposite his ears** at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands **opposite the ears** at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears). [Sahih Muslim, Hadith # 762]

Note: It is proven from Malik bin Huwairith and other Sahaba that Prophet (Peace be upon him) used to raise his hands also between prostrations. Those hadiths shall be shown in proofs accepted by Shia school of thought and leading authority of Salafis i.e. Nasir ud-din Albani accepted them to be authentic.

From another Sahabi Wa'il bin Hujr (ra) they cite:

Wa'il b. Hujr reported: He saw the Messenger of Allah (ﷺ) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet)

then wrapped his hands in his cloth and **placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them,** and then recited takbir and bowed down, and when (he came back to the erect position) he recited:" Allah listened to him who praised Him." And when he prostrated, he prostrated between his two palms. [Sahih Muslim, Hadith # 792]

There are many other hadiths which Shafis, Hanblis, and Salafis cite and they also rely on weak hadiths from Sayyiduna Ali (ra) [Sunnan Ibn Majah Vol. 1, Book 5, Hadith 864. The hadith is weak due to Abdur Rahman bin Abi Zinaad]

The majority of scholars did Jarh on Abdur Rahman bin Abi Zinaad. Imam Ahmed bin Hanbal (rah) said: He is **"MUDHTARIB IN HADITH"** Yahya bin Ma'een said: He is **"DAEF (WEAK)"** and Ashaab of hadith did not take proof from him and **"HE IS NOTHING"** Umar bin Ali said: He has **"Weakness"** and he deteriorated at the end of his life. Imam Abu Hatim said: His ahadith are written but **"NOT TAKEN AS PROOF"** Imam al Saaji said: He has **"Waekness.** Imam Nasa'i said: His ahadith are **"NOT TAKEN AS PROOF"** [Tahdhib ul Kamaal (11/183-184).

Imam Abdur Rahman i.e. Ibn Mahdi said: He used to make **"MISTAKES IN HADITH"** He also deteriorated at the end of his life and Imam Ibn Mahdi **"ABANDONED"** him [Tahdhib ul Kamaal (11/184)]. Imam Uqayli (rah) mentioned him in his **"DU'AFA"** [Volume No. 2, Page No. 340]

They also use hadiths from Ibn Umar (ra) that he used to throw stones at people who did not do Raful Yaddain while going in ruku or rising from it [Juzz Raf ul Yada'in, Hadith # 14].

First of all Juzz Raf ul Yaddain has a Mujhool (unknown) narrator "Abu Ishaq Mehmood bin Ishaq bin Mehmood al Khuzai" so Juzz Raful Yaddain cannot be accepted as a booklet of Imam Bukhari (rah). Imam Bayhaqi (rah) has also narrated this report in "Sunnan wal Athaar" but there Waleed bin Muslim is narrating with "UN" and he is Mudalis (consealer) of fourth category (see: Tabaqat al Mudaliseen by Ibn Hajr al-Asqalani, Narattor # 127] and Tadlees of fourth category Mudalis is unanimously unacceptable.

Secondly this report cannot be correct because the great Sahabi Ibn Umar could not have hurt and disturbed people while they were praying. It is disrespect of prayer to throw stones at people while they are praying. Even if assuming he did such an act then it proves that many Sahaba and Tabiyeen used to do tark of Raful yadain. Also it has been proven above from authentic narration that Ibn Umar himself used to do Raful Yaddain in start of prayer only.

Other hadiths are not shown due to brevity issue. They claim that Imam al-Bukhari has written a complete booklet on this topic where he proved from overwhelming Sahaba that Raf ul Yaddain in ruku and rising from it should be done. The Hanafis consider that book to be inauthentic due to presence of one Majhool (unknown) narrator "Abu Ishaq Mehmood bin Ishaq bin Mehmood al Khuzai" in it as mentioned before.

Let us now come towards hadiths about raising hands between prostrations which Shias do and also accepted by some Sunni authorities.

Nasir ud-Din Albani the leading Salafi authority states:

من طرق عن قتادة عن نصر بن عاصم عنه . زاد النسائي : (وإذ رفع رأسه من السجود فعل مثل ذلك) . وسنده صحيح . وفي أخرى له بلفظ : (أنه رأى النبي (صلى الله عليه وسلم) رفع يديه في صلاته إذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود حتى يحاذي بهما فروع أذنيه) . وكذلك رواه أحمد (3 / 436 ، 437) وسنده صحيح أيضا وفي أخرى له مختصرا بلفظ : (كان يرفع يديه حيال فروع أذنيه في الركوع والسجود) . وكذلك رواه أبو عوانة في صحيحه (2 / 95) وقال الحافظ في (الفتح) (2 / 185) بعد أن ساقه من طريق النسائي : (وهو أصح ما وقفت عليه من الأحاديث في الرفع في السجود) . وله شاهد من حديث أنس بلفظ : (أن النبي (صلى الله عليه وسلم) كان يرفع يديه في الركوع والسجود . رواه ابن أبي شيبه (1 / 91 / 1) بإسناد صحيح

Translation: It is narrated via the route of Qatada from Nasr bin Asim with the addition as present in Nasa'i that the hands are raised between the prostrations "**THIS CHAIN IS AUTHENTIC**" (...then Albani narrates the whole hadith), Albani further states: Similar to it is also narrated in Ahmed (3/436, 437) and the chain of it is "**AUTHENTIC**". It is also narrated by Abu Uwana in his "SAHIHA" (2/95) Imam al Hafidh (al-Asqalani) says in his Fath ul Bari (2/185) after the hadith of Nasa'i that all the hadiths related to raising hands

in prostrations I am aware of, then the most authentic hadith is this one. The witness of this is also present in the hadith of Anas (ra) that the Prophet (Peace be upon him) used to raise his hands in ruku and sujood, this is narrated by Ibn Abi Shaybah (1/91/1) "WITH AUTHENTIC CHAIN" [Nasir ud din Albani in Irwa ul Ghaleel, Volume No.2, Page Nos. 67-68]

The Hadith in Sunnan Nasa'i about raising hands between prostrations is declared authentic in Salafi Dar us Salam version (Vol. 2, Book 12, Hadith 1086. Book of at-Tatbiq, Chapter 36, Raising the hands before prostrating). The Salafis try to spread deceit that narrator in this hadith is not "Shu'ba" but rather "Sa'eed" who is Mudalis and Chain cannot become authentic. They quote other books of hadith claiming that it is only Saeed and not Shu'ba. What they ignore to see is that Imam Nasa'i has narrated this hadith both from Shu'ba and Sa'eed. The very next hadith to this one is from Saeed.

From Shia books of hadith there are many reports narrated in Wasa'il ash-Shia by leading Shia hadith expert al-Amili al-Masghari. In one hadith it states:

الفضل بن الحسن الطبرسي في (مجمع البيان) عن مقاتل ابن حيان ، مثله ،
إلا أنه قال : ليست بنحية ، ولكنه يأمرك إذا تحرّمت للصلاة أن ترفع يديك
إذا كبرت وإذا ركعت وإذا رفعت رأسك من الركوع وإذا سجدت فإنه صلاتنا
وصلاة الملائكة في السماوات السبع ، وإن لكل شيء زينة وإن زينة الصلاة رفع
الأيدي عند كل تكبيرة.

al-Fadl b. al-Hasan at-Tabrisi in Majma` al-Bayan from Muqatil b. Hayyan likewise, except that he said: It is not a slaughtering, rather He commands you that when you have entered the state of prohibition (taharramta) for salat **that**

you raise your hands when you do takbir and when you do ruku` and when you raise your head from the ruku` and when you do sujud. For it is our salat and the salat of the angels in the seven heavens. For everything there is an adornment, and the adornment of the salat is raising the hands at every takbira. [Wasa'il ash-Shia, Book of Salat, Chapter: Raising hands at every Takbir, Hadith # 7263]

There are also hadiths in Shia books which tell us to raise hands only once. It states in Wasa'il ash-Shia:

وبإسناده الآتي عن إسماعيل بن جابر ، عن أبي عبد الله (عليه السلام) في رسالة طويلة كتبها إلى أصحابه . إلى أن قال : . دعوا رفع أيديكم في الصلاة إلا مرة واحدة حين يفتح الصلاة ، فإن الناس قد شهروكم بذلك والله المستعان ولا حول ولا قوة إلا بالله .

And by his isnad coming from Isma'il b. Jabir from Abu `Abdillah عليه السلام in a lengthy epistle that he wrote to his companions, to where he said: **Leave the raising of your hands in the salat except for one time when you commence the salat, for the people have made you famous with that.** And Allah is the one whose help is sought and there is no power and no strength but by Allah. [ibid, Hadith # 7258]

However the Shia Marja believe that hands should be raised when saying every Takbir and this is the prevalent practice among Shia.

Reconciliation: Again proofs for all schools are soundly established; hence no school of thought can be dismissed.

The Salafis make gross error to declare prayer of Hanafis as void due to such differences. Some Salafis are very extreme in this regard and try to assert that prayer without Raful Yaddain in ruku and rising from it is invalid. Even the Shafi'i scholars at the end of the day had to accept that Raful Yaddain is only Wajib for first Takbir not others. [See Fath ul Bari (2/456, Published by Dar ul Fikr, Beirut, Lebanon)].

The Shias also have authentic proofs for their practice. They are of the opinion that one should raise hands while saying every Takbir in prayer (even between prostrations). Having said that one should follow the school that is dominant in the land where one lives.

Chapter No. 3 (Where to tie the hands in prayer or leaving them free?)

The Hanafi and Hanbali (one opinion) schools are of the opinion that one should tie his hands below the navel in prayer. The Shafis are of the opinion that one should tie the hands above navel but below chest. Strict Salafis are of the opinion that one ties the hands exactly on chest and some of them are seen tying hands close to neck which is a Bidah and is not proven from any authentic hadith (whereas even they in majority accept the Shafi opinion). The predominant ruling in Maliki school and Shias unanimously say that one should leave the hands free without tying them.

The hadiths about tying hands on chest are all weak. The proofs cited by Hanafis are the following:

Book 3, Number 0755: (Abu Dawood)

Ali said that it is a sunnah to place one hand on the other in prayer below the navel.

The problem with this narration is that it contains Abd al-Rahman ibn Ishaq in its chain, who has been classified as weak.

Book 3, Hadith 757 (Abu Dawood)

Narrated Abu Hurayrah: (The established way of folding hands is) to hold the hands by the hands in prayer below the

navel. Abu Dawud said: I heard Ahmad b. Hanbal say: The narrator 'Abd al-Rahman b. Ishaq al-Kufi is weak (i.e. not reliable).

This hadith is also weak as mentioned by Imam Abu Dawood.

Hanafis claim that there is an authentic Marfu hadith from Wa'il bin Hujr (ra) in Musannaf Ibn Abi Shaybah in regards to tying hands below navel (1/390), however Salafis and Hanafis dispute whether the wording "below the navel" is authentically proven to be in manuscripts of Musannaf Ibn Abi Shaybah or not. It is proven from many authentic manuscripts that wording "below the navel" is present. Musannaf Ibn Abi Shaybah published under supervision of Shaykh Muhammad Awama from Madina Munawara has the wording. [Volume No. 3, Page # 320-322] and there are many more manuscripts which has the wording which were with classical scholars.

Imam al-Nimawi al-Hanafi (rah) also narrated it from Musannaf Ibn Abi Shaybah in his Athaar al-Sunnan and declared it Sahih [Athaar al-Sunnan, Page # 125. Arabic and Urdu version published by Shabbir brothers, Urdu Bazaar, Lahore]

The proofs for Hanafis also comes from many Tabiyeen (successors) and scholars; therefore their opinion has sound foundation. Below is a summary of opinions held by all four schools given by scholar Shams ul haq Azeemabadi, who is considered as an authority by Salafis:

إن الوضع يكون تحت السرة وهو أبو حنيفة وسفيان الثوري وإسحاق بن راهويه وأبو إسحاق المرزوي من أصحاب الشافعي وقد عرفت أن الحديث ضعيف لا يصلح للاستدلال . وذهب الشافعية . قال النووي وبه قال الجمهور إلى أن الوضع يكون تحت صدره فوق سرتة . وعن أحمد روايتان كالمذهبيين , ورواية ثالثة أنه يخير بينهما ولا ترجيح وبالتخيير قال ... وعن مالك روايتان إحداهما يضع تحت صدره والثانية يرسلهما ولا يضع إحداهما على الأخرى

Translation: According to Abu Hanifa, Sufyan ath Thawri, Ishaq bin Rahwaih, Abu Ishaq al Marwazi who was from Comapinions of Shafi'i, the hands should be folded below the navel. It is also known that this hadith is weak and does not have capability of doing Istadlal with. Shafi'is went towards this. An-Nawawi said: The vast majority of scholars are of the opinion that Hands should be tied "BELOW THE CHEST" but above navel. There are 2 statements narrated from Ahmed bin Hanbal and according to another third he does not give preference to any of the two (i.e. one has choice to place them below the navel or above the navel under chest). From Malik there are also 2 sayings narrated, one of which is that hands should be tied "BELOW THE CHEST" and the second is that Hands should be left free [Al- Azeem Abadi in Awn al Ma'bud, Volume No.1, Page No. 275]

The Shafi opinion is that one should tie his hands above navel but "BELOW THE CHEST" whereas Imam Ahmed bin Hanbal considered both of the opinions allowed.

Imam at-Tirmidhi summarized it beautifully and said:

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ
وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنَّ يَضَعُ الرَّجُلُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ . وَرَأَى بَعْضُهُمْ

أَنْ يَضَعَهُمَا فَوْقَ السُّرَّةِ . وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهُمَا تَحْتَ السُّرَّةِ . وَكُلُّ ذَلِكَ وَاسِعٌ عِنْدَهُمْ

Translation: This is acted upon by people of knowledge from Companions of Prophet (Peace and blessings be upon him), the successors, and those after them. They held the view that a man should place his **"RIGHT HAND OVER THE LEFT"** in prayer. Some held the view that he places them above the navel, **"AND SOME HELD THE VIEW THAT HE PLACES THEM BELOW THE NAVEL. ALL OF THESE ARE ALLOWED ACCORDING TO THEM"** [Jami' at-Tirmidhi, Hadith # 250, Kitab us Salaat, chapter of placing the right hand on the left in Prayer]

Imam at-Tirmidhi did not mention the third viewpoint i.e. one can leave the hands free. The proofs regarding it shall be shown later.

The Salafis also rely on weak hadiths with regards to tying hands on chest.

First weak hadith they cite is:

أخبرنا أبو طاهر نا أبو بكر نا أبو موسى نا مؤمل نا سفیان عن عاصم ابن كليب عن أبيه عن وائل ابن حجر قال: «صليت مع رسول الله صلى الله عليه وسلم ووضع يده اليمنى على يده اليسرى على صدره

Translation: Wail bin Hujr said: I prayed with the Prophet (Peace be upon him) and he placed his right hand over his left **on his chest.**

[Ibn Khuzaimah, # 479. Salafi authority Nasir ud-din al-Albani declared it **"WEAK"** in the Takhreej. He said: "Its chain is Da'if because of Mo'mmal and he is Ibn Isma'il with **"BAD MEMORY."** But the Hadith is Sahih for there are reports

from other routes of the same meaning. And about placing the hand on the chest other Ahadith support it – End Quote. However, I will analyze other weak and misinterpreted reports which Salafis use in this regard. Shaykh Shu'ayb al-Arna'oot also analyzed this hadith by saying: "And about the placing the hands on chest during salah there are reports from Wa'il bin Hajr in (works of) Ibn Khuzaima (479) and Baihaqi (2/30) **both with weak chains.**" (Musnad Ahmad, comment to Hadith 21967)]

This hadith contains 2 defects.

1) One narrator of it i.e. Mo'mal bin Isma'il has "Mufassar Jarh (comprehensive criticism)" upon him and he is the only one narrating this particular hadith.

2) According to Salafis, Sufyan ath-Thawri is Mudallis (cheater) who is never to be believed when he narrates with "AN." Salafis cannot show that this hadith is narrated without "AN (I.E. SAREEH TAHDEES)" from Sufyan.

Once a big Salafi authority Zubayr Ali Zai was asked a question:

Question: Are all the narrations of Sahih Ibn Khuzayma authentic?

Answer: All those narrations of Sahih Ibn Khuzayma which Imam Ibn Khuzayma narrated without criticizing them "THEN THEY ARE DEEMED AUTHENTIC ACCORDING TO IMAM IBN KHUZAYMA, **HOWEVER THIS IS NOT NECESSARY THAT ALL SCHOLARS AGREE TO THIS AUTHENTICATION.**" The general narrations of Sahih Ibn Khyzayma are authentic or good "BUT SOME NARRATIONS **ACCORDING TO MY RESEARCH**

ARE WEAK, SIMILARLY OTHER PEOPLE HAVE ALSO CRITICIZED SOME NARRATIONS ACCORDING TO THE PRINCIPLES (USOOL) OF HADITH AND ASMA UR-RIJAAL" whosoever's proof is strong then his saying would be preferred. [Fatawa ILmiyyah al Ma'roof Tawzih al Ahkam by Zubayr Ali Zai, Page # 304]

He also said: Any narrator who is "Katheer al-Ghalat (one who makes abundant errors), Katheer al Awham (who has abundant whims), **"KATHEER AL KHATA (ONE WHO MAKES ABUNDANT MISTAKES)"** and **"SA'EE AL HIFZ (HAVING BAD MEMORY)"** then his lone hadith is "DA'EEF (WEAK)" [Noor ul Aynayn, Page # 63]

The Narrator Mo'mal bin Isma'il has precisely these Juroohat (criticisms) upon him. Therefore hadith from him cannot be deemed as authentic according to Usool (principles) of hadith.

Ibn Hajr al-Asqalani states in Taqrib ut Tahdhib regarding him:

صدوق سيء الحفظ

Translation: Truthful but "HAS BAD MEMORY" [Taqreeb, (2/230)]

Imam Ibn Hajr al-Asqalani also made it clear by saying:

مؤمل بن إسماعيل في حديثه عن الثوري ضعف

Mo'mal bin Ismail's narrations **from Sufyan ath-Thawri have weakness** [Fath ul Bari, (9/238)]

The hadith is narrated only by Mo'mal via route of Sufyan ath-Thawri. There are many other criticisms on Mo'mal bin Ismail such as he is called Katheer al-Khata (one who makes abundant mistakes), he is Munkar ul Hadith (denounced in hadith) and others. [Refer to Tahdhib ut Tahdhib (6/35)]

Above all this hadith is narrated by Wa'il bin hujr in many other hadith books but none of them contains the addition "UPON CHEST"

Another hadith that is cited is:

حدثنا عبد الله حدثني أبي ثنا يحيى بن سعيد عن سفيان حدثني سماك عن قبيصة بن هلب عن أبيه قال رأيت النبي صلى الله عليه و سلم ينصرف عن يمينه وعن يساره ورأيته قال يضع هذه على صدره وصف يحيى اليمنى على اليسرى فوق
المفصل

Translation: Qubaysa ibn halb narrates from his father: I saw the Prophet (Peace be upon him) turn towards his right and left and 'I saw the Prophet **place this** upon his chest.' Yahya (one of the narrators) described this as being the right hand upon the left **above the wrist joint.** [Musnad Ahmed 5/226]

First of all this hadith talks about tying hand on wrist joint which contradicts the next hadith which Salafis use about putting hand on forearm as I will show. Secondly, this hadith is vague and not clarifying about tying hands on chest "DURING PRAYER" at first place. Plus the interpretation by narrator at end of hadith does not justify tying hands on chest in prayer. The Istadlal (deriving proof) of Salafis from this hadith is wrong.

The hadith is just mentioning turning from right to left and "PLACING **THIS** ON HIS CHEST." Plus the Salafis while giving above reference from Musnad Ahmed with research of Shaykh Shu'ayb Arna'oot ignore his explanation.

He said about this hadith:

صحيح لغيره دون قوله : " يضع هذه على صدره " وهذا إسناد ضعيف لجهالة
قبيصة بن هلب

It is correct "**OTHER THAN ITSELF, EXCEPT FOR THE SAYING PLACED THIS UPON CHEST**" and this chain is "WEAK" due to Jahalah (unknowingness) of Qubaysa bin halb [Musnad Ahmed, 5/226]

Hence this hadith is also irregular with the addition of wording "UPON CHEST." Moreover the additional words stating "PLACED **THIS** UPON CHEST" are not narrated elsewhere from other chains (See Sunnan Daraqutni hadith # 1087 for example having same narration but without the wording "Upon chest")

This hadith is narrated from many other routes but none of them contains the wording "PLACED THIS ON HIS CHEST"

This is why hadith expert al-Nimawi after narrating it said:

The Chain of this is Hasan (good) "EXCEPT FOR WORDING UPON CHEST **WHICH ARE NOT MAHFUZ (PRESERVED)**" [Al-Nimawi in Athaar al Sunnan, Page # 124, Published by Shabbir brothers, Lahore, Pakistan]

Al-Nimawi also said: In this chapter there are also other hadiths (but) "**ALL ARE WEAK**" [ibid]

Many Muhaditheen also criticized one narrator of this hadith i.e. “Simaak bin Harb” whereas many others did Ta’deel of him, hence he becomes disputed.

Narration # 3 misused by Salafis

Narrated Sahl bin Sa`d: The people were ordered to place the right hand **on the left forearm in the prayer**. Abu Hazim said, "I knew that the order was from the Prophet (ﷺ) [Sahih Bukhari. 1.707]

This hadith does not prove tying hands on the chest. It just says that hands were tied on Zira (area from wrist to elbow). Salafis have misunderstood that this can only happen if hands are tied on chest. However, practically this can be done even when hands are tied below chest but above navel as Shafis do. Hence, this hadith has nothing to do with tying hands on chest. On the other hand there are many Sahih hadiths which prove that hands should be tied on wrist joint of left hand and not on Zira.

Even hadith # 2 which Salafis use as a reference contradicts their practice of putting hand on forearm. Let us now look at hadiths that prove tying hands on wrist joint.

It is stated in Sahih Muslim

Wa'il b. Hujr reported: He saw the Messenger of Allah (Peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and **placed his right hand over his left hand**. [Sahih Muslim, Hadith # 792]

There are many more hadiths which prove tying hands on wrist joint i.e. on hand not on elbow.

Narrated Abdullah ibn Masud: Abu Uthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. **The Prophet saw him and placed his right hand on his left one.** [Sunnan Abi Dawood, Book 3, Hadith 754. Declared good by al-Albani]

Salafis also use another weak and Mursal narration to assert that hands should be tied on chest. It states:

حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا الْهَيْثَمُ، - يَعْنِي ابْنَ حُمَيْدٍ - عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ طَاوُسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ .

Narrated Tawus: The Messenger of Allah (ﷺ) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer. [Sunnan Abu Dawud, Book 3, Hadith 758. Wrongly declared Sahih by Albani]

Salafis consider Mursal to be weak, however they cleverly change their principles to suit their agendas. This hadith is not only Mursal but is rather weak due to narrator Sulayman bin Musa.

Imam al-Nimawi al-Hanafi (rah) declared this hadith as “WEAK” [Athaar al Sunnan, Page # 124. Arabic and Urdu version Published by Shabbir brothers, Urdu Bazaar, Lahore]

Imam al-Dhahabi (rah) states about Sulaiman bin Musa:

قال البخاري : سمع من عطاء ، وعمرو بن شعيب . عنده مناكير

Imam Bukhari said: (he) heard from Ata and ‘Amar bin Shuayb that he (Suliman bin Musa) narrated “Discarded” narrations

Imam Abu Hatim said:He narrated some ahadith which had Idhtiraab (inconsistency) in them(وفي حديثه بعض الاضطراب)

Imam Nasa’i said:He is not strong (وقال النسائي : ليس بالقوى)

[Imam al-Dhahabi in Meezan ul Ai’tidal, Volume No. 3, Page No. 316, Published by Dar ul Kutab al ILmiyyah, Beirut, Lebanon, Imam Bukhari’s Jarh on him is present in his Tarikh ul Kabir, Vol. 4, Pg. 38]

Imam Ahmad bin Hanbal (ra) was asked about tying hands in Prayer. He said there is no harm in tying them slightly above navel but below chest or tying them below Navel. However to tie them on chest is Makrooh [Masail Imam Ahmad bin Hanbal narrated by Imam Abu Dawood. Page # 48]

Sheikh Abdul Qadir Jilani (ra) respected by all Sunni factions, said in his book Ghuniya tut Talibeen: One should tie hands below the navel (in prayer) [Ghuniya tut Talibeen 1/19]

Big authority of Salafis Ibn Qayyim states in his Bada'i' al Fawaid:

ويكره أن يجعلهما على الصدر ، وذلك لما روي عن النبي صلى الله عليه وسلم أنه نهى عن التكفير وهو وضع اليد على الصدر

It is Makruh (disliked) to place the hands on the chest in view of the narration that the Prophet (Peace be upon him) forbade At-takfeer, which is to place the hands on the chest.' [Ibn Qayyim in Bada'i al Fawa'id, Volume No. 2, Page No. 69, Published by Maktaba al Mishqat]

Salafis say that why do Hanafi women tie their hands on chest if there is no Sahih hadith in this regard? The answer to this is that Ahlus Sunnah believes in Ijma and Qiyaas (analogy) too, therefore women pray in a way which is more concealing for her therefore she covers her chest with hands.

The viewpoint of Shia is of leaving hands free; there are some hadiths narrated in Musannaf Ibn Abi Shaybah which prove this point:

حدثنا عفان قال حدثنا يزيد بن إبراهيم قال سمعت عمرو بن دينار قال كان بن الزبير إذا صلى يرسل يديه

Abdullah ibn Zubayr (Sahabi) **used to pray with open hands** [Musannaf Ibn Abi Shaybah, (1/391) # 3971]

All the Rijal of this narration are "Thiqaat"

It is also narrated by many other successors in Musannaf such as leader of successors i.e. Sa'eed bin Musaib that he used to pray with open hands.

Among Sunnis the Maliki School is also of this opinion, it states:

وروى بن القاسم عن مالك الإرسال وصار إليه أكثر أصحابه

Translation: Ibn Qasim narrates that Imam Malik and many of his companions prayed without folding their hands [Fath ul Bari, Sharh Sahih ul Bukhari. Under hadith # 707]

In Sharh Sahih Muslim by Imam an-Nawawi it states:

وعن مالك رحمه الله روايتان أحدهما يضعهما تحت صدره والثانية يرسلهما ولا يضع إحداهما على الأخرى وهذه رواية جمهور أصحابه وهي الأشهر عندهم

Translation: “There are two narrations from Imam Malik (rah), one of which is that hands should be tied below chest, the other narration of Malik is that the hands should be left open in prayer, and not tied. **This opinion is narrated from most of his companions and it is most famous among them** [Sharh Sahih Muslim (1/173)]

There are many more proofs.

Reconciliation: As it has been established above that all hadiths of tying hands on chest are weak, however the hadiths about tying hands below navel or above navel (but below chest) on the wrist joint, or leaving them free are proven. Many successors used to fold hands below the navel and this is the opinion of 2 great schools of jurisprudence i.e. Hanafi and Hanbali. Qur’an teaches us to stick to honesty, hence the Maliki and Shia viewpoint is equally strong in this regard therefore leaving hands free is established. Having said that one should follow the dominant school of thought in his/her country.

Chapter No. 4 (Regarding Ablution)

Ablution is also one point of difference. The differences in viewpoints are given below.

The Sunnis are of the opinion that feet should be washed in ablution and wiping over them is not valid. The Shia are of the opinion that Qur'an only proves doing Masah (wiping) over feet but not washing.

Let us look at the verse in Qur'an in Arabic first:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Translation of important parts (by Shakir): O you who believe! When you rise up to prayer, wash your faces and your hands as far as the elbows, **and wipe your heads and your feet** to the ankles... [5:6]

Yusuf Ali translates it as: O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; **Rub your heads (with water); and (wash) your feet** to the ankles.

Note: Yusuf Ali has put “Wash” in brackets. Many other translators also put wash in brackets whereas some put wash without brackets too.

However, when we read the verse in Arabic it links wiping of heads with wiping our feet. The Sunnis say that recitation of

this verse is different from how Shia recite it, they say that rubbing feet returns back to the previous order of washing faces and hands to elbows. This is also a sound interpretation based on Arabic language.

On the other hand, Shias reject this and they believe that verse is absolutely clear and mentions wiping of feet.

Imam Ibn Kathir has made comprehensive discussion over this issue; he strongly proves the Sunni stance by citing many hadiths and Athaar (sayings) of Sahaba and successors. However he later on states:

“This word in this verse has another pronunciation, the letter “Laam” has a under stressor and Shias have taken their view from the same thing that it proves the fact that there is an obligation to wipe the feet since it is directly connected with wiping the head.

There are certain traditions from some of the Salaf too, which creates doubt about wiping. Ibn Jareer quotes that Musa bin Anas enquired from Anas bin Malik in front of the masses that Hajjaj bin Yousaf while delivering a speech in Ahwaaz about purity and ablution said: “Clean your hands and face, wipe your head and wash your feet, because usually feet get dirty, therefore rinse and wash the soles and feet, the heels and the upper portion of the feet”. **Anas bin Malik replied: “Allah is the truthful and Hajjaj is a liar.” Allah (swt) says ‘and wipe your head and your feet to the ankles’ It was habit of Anas bin Malik that while wiping his feet he used to weten his feet, and it is also reported from**

Anas that the Holy Quran orders the wiping of the feet. Yes the Sunnah of Prophet is to wash the feet.

It is reported from Ibn Abbas that two limbs are to be washed while two have to be wiped while performing ablution. Hadrath Qatadah [ra] also reported to have said same thing. In Ibn Abi Hatim, it is narrated from Hadrath Abdullah [ra] that the Quranic verse orders the anointment [Masah] of the feet. **Ibne Umar (ra), Alqama (rah), Abu Jaffar Muhammad bin Ali (rah), a tradition from Hasan [Basri- rah] and Jabir bin Zaid (rah) and a tradition from Mujahid [rah] report that Ikrimah used to wipe his feet. Shaybi says that the order to wipe descended through Jibrael.** It is also reported that he said: “Don’t you see that those body parts that were ordered to be washed have to be wiped while performing dry ablution [Taiyumum], but those which are to be wiped are exempted in dry ablution”. Someone said to Aamir [rah] that people say Jibrael had descended with the order of washing the feet, in reply to this he said that Jibrael came down with the order to wipe the feet. (Ibn Kathir then calls these narrations as absolutely Gharib i.e. rare or unacceptable and says it is Wajib to wash feet)...

Bayhaqi narrated that Hadhrat Ali bin Abi Talib (ra) sat at a place after the Zuhr prayers and kept assisting the people with their work till the time for Asr prayers, then he asked for water to be brought to him, he washed his face, both his hands, **then wiped his head and both his feet.** He then stood up, drank the remaining water and said **“People consider it disliked to drink water while standing, so therefore what I did is what I had seen the Holy Prophet (Peace be upon**

him) doing, this is the method of ablution for whoever has not committed Hadath (i.e. discharged anything)." [Tafsir Ibn Kathir under 5:6, translation taken from Shia source but has been corrected]

Although Ibn Kathir (rah) has refuted the stance of Shi'ites and proven that washing feet is necessary (wajib or fardh) but still it stands established from Salaf (pious predecessors) that wiping feet in ablution is fine.

Sunnis however use hadiths such as:

Narrated `Abdullah bin `Amr: Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. **We were just passing wet hands over our feet (and not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."** [Sahih Bukhari 1.3.57]

Reconciliation: Both opinions are correct as we can read in Tafsir Ibn Kathir where he proved from some Companions and successors in regards to wiping feet, therefore this should not be a matter of argument or fighting. However the Sunni stance is stronger and safer as washing feet will automatically also include wiping. There is also difference of opinion on the order of ablution i.e. whether to wash hands first or feet. The Hanafi school does not believe the order to be necessary whereas Shafi and other scholars do [Read Tafsir Ibn Kathir under 5:6 for more details].

Chapter No. 5. (Saying Qunoot in every obligatory prayer?)

Hanafi school of thought is of the opinion that Qunoot (supplication in prayer while standing) was said for one month only by Prophet (Peace be upon him) in times of turmoil. They also say that it should be recited only in Witr prayer. There is further difference within Sunnis whether Qunoot is to be recited before bowing or afterwards.

The Shia are of the opinion that Qunoot should be said in every prayer. The Shia indeed have proofs in this regard.

It states in Majma uz Zaw'aid:

وعن البراء أن النبي صلى الله عليه وسلم كان لا يصلي صلاة مكتوبة إلا قنت فيها.

رواه الطبراني في الأوسط ورجاله موثقون.

Translation: Al Bara bin Aazib said that whenever the Prophet (Peace be upon him) prayed the obligatory prayer he recited Qunoot.

Imam al-Haythami after narrating this hadith said: It is narrated by at-Tabrani in his al-Awsat **with men who are relied upon**. [Majma uz Zawaid, Hadith # 2829]

However Imam Haythami (rah) is mistaken here and this narration is weak.

The Shia have many hadiths on this narrated in their major hadith book Wasa'il ash-Shia. One example is this:

وعن علي بن محمّد ، عن سهل بن زياد ، عن يعقوب بن يزيد ، عن زياد القندي ، عن درست ، عن محمّد بن مسلم قال : قال : القنوت في كلّ صلاة في الفريضة والتطوّع.

ورواه الصدوق باسناده عن محمّد بن مسلم ، عن أبي جعفر (عليه السلام) ، مثله.

Muhammad b. Muslim. He said: **The qunut is in every salat, in the obligatory and the voluntary.** And as-Saduq narrated it by his isnad from Muhammad b. Muslim from Abu Ja`far عليه السلام likewise. [Wasa'il ash-Shia. Book of Salat, Chapter: The qunut is in every salat, whether obligatory or recommended. Hadith # 7912]

Reconciliation: Sunni do not endorse saying Qunoot in all prayers. However all opinions should be respected.

Chapter No. 6 (Combining two prayers together?)

Again there is difference of opinion within Sunni schools of jurisprudence. The Hanafi School is against combining prayers except in form of Suri combination (i.e. one which just looks like combining but in actual 2 prayers are said in their own separate and respective times). They are against Haqeeqi (actual) combination. On the other hand Shafis, Hanblis, Shias, and Salafis are of the opinion that prayers can be combined even outside their respective times, such as Zuhr can be combined with Asr prayer, and Maghrib can be combined with Isha prayer. However, they differ on the point whether prayers can be combined without being in state of fear or travelling.

There is a misconception that Shias reject 5 daily prayers and they only pray thrice. This is a gross accusation because Shias accept to pray five daily prayers and they consider it recommended to pray them separately. However, they have strong proofs of combining them together if need be.

The Hanafi derive their proof from Qu'ran which states:

...Prayer at fixed times has been **decreed** on the believers.
(4:103. Taken from variety of translations)

From this verse they conclusively derive that every prayer is obligatory on its specific time. No prayer can be said outside its timing. This is indeed a very strong viewpoint, rather the strongest one.

There are some hadiths too which Hanafis use, such as:

Abdullah (b. 'Umar) reported: I have never seen Allah's Messenger, (ﷺ) **but observing the prayers at their appointed times** except two prayers, sunset and Isha, at Muzdalifa* (where he deferred the sunset prayer to combine it with Isha and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja). [Sahih Muslim, Book 7, Hadith 2956]

**Muzdalifa* is a place in Makkah which is associated with Hajj (pilgrimage). It is located between Mina and Arafat.

There are other hadiths too.

On the other hand Shafis, Salafis, and Shia have many proofs which establish combining prayers within the timing of one prayer.

There are many hadiths that talk about doing it when travelling, if it rains, or in fear. We shall only show the hadiths which prove that combining them even without traveling or in state of fear is allowed.

Ibn Abbas said: "Allah's Messenger combined the Zuhr and Asr (prayers), and the Maghrib and Isha (prayers) in Al-Madinah, **without being in a state of fear, nor due to rain.**" [Jami' at-Tirmidhi, Hadith # 187. The hadith is declared "Authentic" in Salafi Dar us Salaam version]

In another hadith of Prophet (Peace be upon him), there is substantive explanation in end. It states:

Ibn 'Abbas reported: The Messenger of Allah (ﷺ) observed the noon and afternoon prayers together in Medina **without**

being in a state of fear or in a state of journey. (Abu Zubair said: I asked Sa'id [one of the narrators] why he did that. He said: I asked Ibn 'Abbas as you have asked me, and he replied that **he [the Holy Prophet] wanted that no one among his Ummah should be put to [unnecessary] hardship.** [Sahih Muslim, Hadith # 1516])

Hence, it is allowed so that the great Ummah does not get into hardship.

Reconciliation: All the opinions have strong proofs. The Hanafi stance is strongest as it is based on a Qur'anic verse. The opinion of Shia is also based on authentic hadiths.

Chapter No. 7 (Reciting Bismillah aloud before al-Fatiha?)

According to some Sunni schools Bismillah is to be recited loudly in loud prayers before Surah al-Fatiha and other Surahs. Hanafis and Malikis prove that one has to say it silently.

The proofs for saying it silently are:

Anas reported: I observed prayer along with the Messenger of Allah (ﷺ) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), **but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.** [Sahih Muslim, Hadith # 786]

Those who recite Bismillah aloud have sound proofs too, because Bismillah is part of Surah al-Fatiha and hence it has to be recited loudly as well.

The Prophet (Allah bless him and give him peace) said, "When you recite 'al-Hamdu Lillah,' recite 'Bismillah hir Rahman nir Raheem,' for it is the Sum of the Qur'an (Umm al-Qur'an), and the Compriser of the Scripture (Umm al-Kitab), and the Seven Oft-Repeated [Verses] (al-Sab' al-Mathani)—and 'Bismi Llahi r-Rahmani r-Rahim' is one of its verses" (Bayhaqi, 2.45; and Daraqutni, 1.312, Translation taken from Shaykh Nuh's article on Why Muslims follow Madhabs).

Imam Ibn Kathir (rah) has written in detail over this and shown both opinions whether Bismillah is to be recited loudly or silently. He was more inclined towards reciting it

loudly and shows many hadiths. [Refer to Tafsir Ibn Kathir under Surah Fatiha Verse # 1]

Reconciliation: Both opinions have strong proofs in this regard. Hence, all schools are correct.

Chapter No. 8 (Can we pray Witr like Maghrib, and also how many Rakahs i.e. cycles it contains?)

According to Hanafis, the Witr is to be prayed like Maghrib with three Rakahs (cycles), whereas according to other schools, and Salafis, witr has to be separated after praying 2 Rakahs.

According to Shafis, Hanblis, Salafis, and Shia it is enough to pray 1 Rakah witr.

There are proofs for all parties.

The proofs for Hanafis are as follows:

Narrated Abu Salama bin Abdur-Rahman: That he asked Aisha "How was the prayer of Allah's Apostle in the month of Ramadan?" She replied, "He used not to pray more than eleven Rakat **whether in Ramadan or in any other month.** He used to offer four Rakat, let alone their beauty and length, and then four Rakat, let alone their beauty and length. **"AFTERWARDS HE WOULD OFFER THREE RAKAT"**...[Volume 4, Book 56, Number, 769 (Bukhari)]

The Hadith of Aisha (ra) is also narrated in Muwatta Imam Malik with wording of "THREE" [Refer to Book 7, Number 7.2.9: Muwatta Imam Malik]

Hanafis say that the hadith talks about night prayer of Prophet (Peace be upon him) throughout the year, hence three witr were prayed throughout.

It was narrated that Ubayy bin Ka'b said: "**In the first rak'ah of witr**, the Messenger of Allah (ﷺ) used to recite: "Glorify the Name of your Lord, the Most High;" **in the second**; "Say: O you disbelievers!" **and in the third**; "Say: He is Allah, (the) One." [Sunnan Nasa'i Vol. 2, Book 20, Hadith 1701. Declared Authentic in Dar us Salam Salafi version]

Abdullah ibn Umar used to say, "**The Maghrib prayer is the Witr of the daytime prayers.** [Book 7, Number 22: (Muwatta Imam Malik)]

It was narrated from Sa'd bin Hisham, that: Aishah told him: "**The Messenger of Allah (ﷺ) would not say the taslim for two rak'ahs during witr.**" [Sunnan Nasa'i, Vol. 2, Book 20, Hadith 1699. Wrongly declared weak in Dar us Salam version. Salih Munajjid the Salafi authority considered it authentic, he said: If a person prays three rak'ahs of Witr **this may be done in two ways, both of which are prescribed in sharee'ah**: ...then he narrated the same hadith of Aisha (ra). (See: islamqa.info/en/46544)

Husayb Ibn Ibrahim informed that Ibn Mas'ud (ra) said: "**NEVER DID A SINGLE RAKAH SUFFICE**" [Muwatta Imam Muhammad, Page No. 128]

It was narrated that Ubayy bin Ka'b (RA) said: "The Messenger of Allah (Peace be upon him) used to recite: "Glorify the Name of your Lord the Most High (Al-A'La: 87):"

in Witr, in the second Rakah he would recite: “Say: O you disbelievers! (Al-Kafiroon:109)”, and in the third “Say: He is Allah, (the) One (Al-Ikhlās:112). And **"HE ONLY SAID THE TASLIM AT THE END"** and he would say – meaning after the Taslim: ‘Subhanal-Malikul-Quddus (Glory be to the sovereign, the Most Holy)’ three times.”[Sunnan Nasa’i, Hadith # 1702. Wrongly declared weak in Dar us Salam version but is authentic due to multiple narrations shown above]

Imam Hasan al-Basri (rah) said to the extent: There is **“IJMA (CONSENSUS)”** of the Muslims that **witr consists of 3 Rakahs and Salaam is said “AT THE END (NOT MIDDLE)”** [Musannaf Ibn Abi Shaybah (2/194)]

However the proofs for one Rakah witr come from many hadiths.

Volume 2, Book 16, Number 109: (Sahih Bukhari)

Narrated by Anas bin Sirin: I asked Ibn 'Umar, "What is your opinion about the two Rakat before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet (p.b.u.h) used to pray at night two Rakat followed by two and so on, **and end the prayer by ONE RAKAAH Witr**. He used to offer two Rakat before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said, "That meant (that he prayed) quickly.)"

Similar hadiths are also narrated by Ibn Abbas (RA) and other Sahaba.

The Shafis and Hanblis are of the opinion that Witr could be prayed in odd numbers i.e. 1, 3, 5, 7, 9...

The Hanafis consider Witr to be Wajib (necessary) for which they indeed have proofs, however this is an opinion that is not followed by any other school of thought within Sunnis. Shias also do not accept it to be Wajib. Even though the author is Hanafi in school but he humbly says that Hanafi School is mistaken in this regard and Islam only contains 5 obligatory prayers (i.e. Fajr, Zuhr, Asr, Maghrib, and Isha) whereas Witr is actually part of Salat ul Layl (tahajjud) and it is not obligatory upon Muslims.

Reconciliation: All schools have a right to their opinions. According to non-ahnaaf, Witr can be said as 1 Rakah, or 3,5,7,9 etc... Also it can be said like Maghrib or by separating 1 Rakah from 2 Rakahs. The Hanafi stance is strongest and is based on authentic hadiths that 1 Rakah Witr does not

Chapter No.9 (Prostrating on earth or Turba?)

The Shia are of the opinion that one should prostrate on turba (dried earth), earth, or what grows in it excluding that which is eaten or worn.

Sunnis often mock at Shia who use small brick like dried clay on which they prostrate. Some go to the extent of saying that Shia worship it, which is of course a false accusation. If we look at their viewpoint without being biased then it is based on many authentic hadiths.

The Prophet (ﷺ) said, "I have been given five things which were not given to anyone else before me...-**The earth** has been made for me (and for my followers) **a place for praying and a thing to perform Tayammum**, therefore anyone of my followers can pray wherever the time of a prayer is due.... [Sahih Bukhari, Vol.1, Book7, Hadith 331]

This hadith proves that prostrating on earth is Sunnah. Hence prostrating on clay is allowed. The word Tayammum (dry ablution) is used in this hadith which proves that it refers to everything which is genuine earth or what originates from it. One can do tayammum with dried clay.

Narrated Abu Sa`id Al-Khudri: I saw Allah's Messenger (ﷺ) prostrating in mud and water and saw the mark of mud on his forehead. [Sahih Bukhari, 1.798]

This hadith proves prostration on mud, which is part of earth. Therefore Shia take such hadiths as proofs.

Narrated Maimuna: Allah's Messenger (ﷺ) used to pray on Khumra. [Sahih Bukhari 1.378]

There is difference of opinion over the meaning of Khumra. The definition given in chapter title of Sahih Bukhari states: a small mat, **hardly sufficient for the face** and hands while prostrating during Salat

Shia on the other hand define it only as a mat made of earth (like palms and so on), which is sufficient only for the head to be placed on it.

Reconciliation: According to Ahlus Sunnah one can prostrate on earth, clay, or mud, however they do not consider it necessary. Shia consider it necessary to prostrate on earth and whatever comes from it except for what is eaten or worn. Both viewpoints are valid and can be practiced. However Islam tells us to make things easy, hence Sunni viewpoint is strongest.

Chapter No. 10 (The Tarawih prayer)

The word "Tarawih" is plural of word "Tarveeha" which means interval. It is a new word that was not used by Prophet Muhammad (Peace be upon him). Tarawih is a ritual prayer which Sunnis pray in month of Ramadan. The Prophet (Peace be upon him) used to offer Salat ul-layl (night prayer) or Tahajjud prayer which was compulsory upon him but is not compulsory on his Ummah.

All four Sunni schools believe that Tarawih prayer is prayed in congregation behind an Imam (leader) during the month of Ramadan. The Shias on the other hand consider it to be a Bidah (blameworthy innovation) in Islam.

The 3 Sunni schools i.e. Hanafi, Shafi'i, and Hanbali believe that Tarawih consists of 20 Rakahs. The Maliki School prays 36 Rakahs (although even in Maliki School the extra 16 cycles are prayed in intervals to coincide with tawaaf done by people in Makkah, so cycles of Tarawih remain 20)

Here are hadiths which Sunnis use:

Abdur Rahman bin Abdul Qari said, "I went out in the company of Umar bin Al-Khattab one night in Ramadan to the mosque **and found the people praying in different groups**. A man praying alone or a man praying with a little group behind him. **So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)**'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the

people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night." [Sahih Bukhari, 3.227]

This hadith establishes multiple points.

- a) Umar (RA) was the first one to unite all people behind one Qari (reciter) in Tarawih prayer whereas Prophet (Peace be upon him) disliked it (that hadith shall be shown soon). Plus Prophet (Peace be upon him) prayed it only for 3 nights. However from time of Umar (ra) it is prayed throughout the month of Ramadan.
- b) Umar (RA) called it an "EXCELLENT INNOVATION" which means that it was not prescribed by Prophet (Peace be upon him). This hadith also proves that all innovations are not bad. Innovations that do not go against principles of sacred Shariah (Sacred law) are considered Hasanah (praiseworthy and good). Had all innovations been bad then Umar (RA) would not have used word "EXCELLENT" with it. We have written elsewhere on topic of Bidah.
- c) Umar (RA) distinguished between Tarawih prayer and night prayer by saying: **...but the prayer which they do not perform, but sleep at its time is better than the one they are offering.**

Umar (RA) cannot be blamed to have invented blameworthy innovations from this hadith. Majority of Ahlus Sunnah accept that innovations are of two types i.e. praiseworthy and blameworthy.

Here is the other hadith:

The Prophet (ﷺ) took a room made of date palm leaves mats in the mosque. **Allah's Messenger (ﷺ) prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (ﷺ) then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational) prayer."** (See Hadith No. 229, Vol. 3) (See Hadith No. 134, Vol. 8) [Sahih Bukhari, 9.393]

Please note that the brackets are added by Salafi translator Muhsin Khan. This hadith also proves multiple points.

1. The Prophet (Peace be upon him) was praying his usual night prayer and Sahaba started to gather behind him although Prophet had not ordered them to do so.
2. He did not come out on the 4th night and said to Sahaba that he feared it would become obligatory upon them.

3. He categorically told Sahaba to pray in their homes instead.

The Sunnis claim from this hadith that Prophet (Peace be upon him) had prayed Tarawih prayer for 3 nights. Whereas in reality the Prophet was not praying Tarawih prayer but his usual Tahajjud prayer, and he has actually stopped us from praying it in congregation. However when fear of it being becoming obligatory disappeared then Umar (ra) started it continuously.

Let us now come towards hadiths which establish 20 Rakahs of Tarawih.

Imam Badr ud din Ayni (rah) states:

رواه البيهقي بإسناد صحيح عن السائب بن يزيد الصحابي، قال: كانوا يقومون على عهد عمر، رضي الله تعالى عنه، بعشرين ركعة، وعلى عهد عثمان وعلي، رضي الله تعالى عنهما، مثله

Translation: Imam al-Bayhaqi has narrated with **“SOUND CHAIN”** from the companion Sai’b bin Yazid (RA) who said: During the tenure of Umar (RA) people used to stand for 20 Rakahs (of Tarawih), **same was done in the time Uthman (ra) and Ali (ra)** [Umdat ul Qari, Sharh Sahih ul Bukhari, Volume No. 5, Page No. 264, Published by Dar ul Fikr, Beirut, Lebanon]

There are many such hadiths which are considered authentic by Sunnis. The Salafis however say that Tarawih consists of 8 Rakahs only. They use the following hadith as proof:

Narrated Abu Salama bin Abdur Rahman that he asked Aisha "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" **She replied, "He did not pray more than eleven rak`at in Ramadan or in any other month....[Sahih Bukhari, 3.230]**

From this hadith the Salafis derive that Tarawih consists of 8 Rakahs. Their deduction is wrong because this hadith is talking about night prayer as Aisha (RA) categorically says: ... **in Ramadan or in any other month**

Tarawih, on the other hand is only the prayer in Ramadan according to Sunnis. The Salafis then claim that night prayer and Tarawih are one and the same things. Again this is their wrong viewpoint because Tarawih is prayed in congregation in Ramadan only and not in other months. In Makkah and Madina where there is Salafist government even there the Imams lead people in 20 Rakahs Tarawih during Ramadan only.

Another hadith which Salafis use is this:

Book 6, Number 6.2.4: (Muwatta Imam Malik)

Umar ibn al-Khattab ordered Ubayy ibn Kab and Tamim ad-Dari to watch the night in prayer with the people for eleven rakas. The reciter of the Qur'an would recite the Mi'in (a group of medium-sized suras) until we would be leaning on our staffs from having stood so long in prayer. And we would not leave until the approach of dawn."

This is the second biggest proof which Salafis use.

The chain in Muwatta is this:

محمد بن يوسف عن السائب بن يزيد أنه قال أمر عمر بن الخطاب

Note at: "Muhammad bin Yusuf from Sa'ib bin Yazid"

In Musannaf Abdur Razzaq the same hadith is present with same chain but it states:

محمد بن يوسف عن السائب بن يزيد أن عمر جمع الناس في رمضان على أبي بن كعب وعلى تميم الداري على إحدى وعشرين ركعة

Translation: Narrated by Muhammad bin Yusuf from Sa'ib bin Yazid that Umar gathered people in Ramadan **behind Ubay Ibn Kaab and Tamim Dari and he made them lead people in "TWENTY-ONE" Rakahs** [Musannaf Abdur Razzaq, Volume No. 4, Page No. 260, Hadith No. 7730]

Hence, the hadith in Muwatta has Idhtirab (inconsistency) and cannot be used as proof that Tarawih consists of 8 Rakahs.

Third biggest proof which Salafis cite is:

Isa bin Jariyah reports from Jabir Bin Abdullah (ra) who said: Messenger of Allah (Peace be upon him) led us (in prayer) during month of Ramadan, **he prayed Eight Rakahs and Witr.** On the following night, we gathered in the mosque hoping that he will come out again. We stayed there until the morning. Then we entered (to the Mosque) and said, 'O Allah's Messenger, last night we gathered in the Masjid hoping that you would lead us in prayer.' To which he replied 'Indeed I feared that it would become an obligation on you'' [Mu'ajam as-Sagheer of Tabrani (1/190), Ibn Khuzaimah (2/138 Hadith #1070), and others]

This Hadith “ONLY” comes through the route of “Isa Ibn Jariyah.” Here is what mighty specialists of al-Jarh wa't Ta'deel said of him

قال ابن أبي خيثمة عن ابن معين: ليس بذاك ، لا أعلم أحداً روى عنه غير يعقوب

Translation: Ibn Abi Khaythama said that Yahya Bin Ma'een said: He is "**NOTHING**" and he does not know whether anyone other than Yaqub (Shia) has narrated from him [Tahdhib ut-Tahdhib (4/518)]

In Tahdhib ul Kamaal of al-Mizzi, the declaration of Imam Abu Dawud (rah) is also there who called him Munkar ul Hadith (i.e. denounced in hadith).

وقال أبو عُبيد الأَجْرِي ، عن أبي داود: منكر الحديث

Translation: Abu Ubaid al-Ajuri narrates from Abu Dawud that (Isa bin Jariyah) is "**MUNKAR UL HADITH**" [Tahdhib ul Kamaal, Volume No. 14, Page No. 533]

Imam Nasa'i said in his “DU'AFA WAL MATROOKEEN”

عيسى ابن جارية: يروي عنه يعقوب القُمِّي، منكر

Translation: Isa bin Jariyah: from him narrated Yaqub al-Qummi and Isa ibn Jariyah is "**MUNKAR**" [Nasa'i in Duafa wal Matrooken (2/215)]

Hence 2 great Imams from Six most authentic books i.e. Imam Abu Dawud (rah) and Imam Nasa'i (rah) declared him "MUNKAR UL HADITH"

Here is what other great scholars said of him

وذكره الساجي، والعقيلي في الضعفاء. وقال ابن عدي: أحاديثه غير محفوظة

Translation: al Saaji'i and al-Uqayli mentioned him in their **"DUAFA (i.e. weak narrators)."** Imam Ibn Adi (rah) said: His narrations are **"NOT MAHFOOZ (PRESERVED)"** [Tahdhib ut Tahdhib (4/518)]

Even highest authorities of Salafis such as Albani, Hussain Salim Asad have declared the hadith itself as "Da'eef"
Hussain Salim Asad in his Tahqiq to Musnad Abu Ya'la said:

إسناده ضعيف

Translation: It's chain is **"WEAK"** [Musnad Abu Ya'la, with Tahqeeq of Hussain Salim Asad (3/336, Hadith # 1802)]

Hence the highest authorities in al-Jarh wa't Ta'deel like Yahya bin Ma'een (rah) plus Imam Nasa'i (rah) and Abu Dawud (rah) declared Isa bin Jariyah as Munkar ul Hadith let alone Da'eef, therefore this narration which Salafis show becomes at least weak if not fabricated.

A famous sub-continental Salafi scholar Abdur Rahman al-Mubarakpuri said **that the hadiths of a narrator who is known as "Munkar ul hadith" are worthy of being rejected.** (Ibkarul Matn, Page #191)

Reconciliation: The twelver Shias call Tarawih a Bidah. However in Ahlus Sunnah Bidah is divided into good and bad. Plus precedent is there from Prophet (Peace be upon him). There is no harm in praying more Nafil (supererogatory) prayers in Ramadan and even congregation can be made so that many people pray more to draw themselves closer to Allah. According to Sunnis we have to follow the Sunnah of Khulafa ar Rashideen (the rightly guided caliphs) too, hence Tarawih can be prayed. It will be considered as a Nafil prayer or Sunnah prayed and not Fardh or Wajib (obligatory)

The Rakahs (cycles) of Tarawih are twenty 20 according to predominant opinions of all 4 schools of jurisprudence and scholars have claimed Ijma (consensus) on this [See: Ibn Quduma al Hanbli in Al-Mughni, Volume No.1, Page No. 802. Imam Badr ud din Ayni in Umdat ul Qari Volume No.7, Page No. 177. Mullah Ali Qari in Mirqaat Sharh al Mishqaat, Volume No.2, Page No. 202]. The Malikis pray 36 Rakahs only because they add extra 16 Nawafil during waiting intervals of Tarawih, they used to do this in Madina to coincide their prayer with the prayer in Makkah.

Chapter No. 11 (Call to prayer)

The Sunni Adhaan (call to prayer) consists of 15 phrases (if taken with Tarji' then 19). The phrases are:

- ALLAH HU AKBAR (4 times)
- ASH-HADU A-LAA ILAAHA-ILALLAAH (2 times)
- ASH-HADU ANNA MUHAMMADAR-RASOOLULLAH (2 times)
- HAYA ALA-SALAH (2 times)
- HAYA ALAL-FALAH (2 times)
- ALLAH HU AKBAR (2 times)
- LA ILAHA IL ALLAH (1 time)

Whereas the “**famous**” Shia Adhaan consists of 20 phrases which are:

- ALLAH HU AKBAR (4 times)
- ASH-HADU A-LAA ILAAHA-ILALLAAH (2 times)
- ASH-HADU ANNA MUHAMMADAR-RASOOLULLAH (2 times)
- **ASH HADU ANNA ALIUN WALI ULLAH (2 times)**
- HAYA ALA-SALAH (2 times)
- HAYA ALAL-FALAH (2 times)
- **HAYA ALA KHAIRIL AMAL (2 times)**
- ALLAH HU AKBAR (2 times)
- LA ILAHA IL ALLAH (2 times)

Sunnis add in Fajr adhaan: “**As salatu khairum Minan Naum (The prayer is better than sleep)**” which is called Tathweeb. There is difference of opinion within Sunnis whether it is to

be added in fajr prayer or not. Some Sahaba considered it Bidah, whereas there are hadiths from Prophet in Sunni literature that prove it (Shias consider those hadiths to be weak and they quote valid Juroohat on narrators of those ahadith except for the one from Anas bin Malik which they cannot prove as weak. See Sahih Ibn Khuzayma, Book of Prayer, Chapter of Tathweeb in Adhaan of Fajr, Hadith # 380).

In Sunni narrations there are also 19 phrases in Adhaan.

It was narrated from Abu Mahdhurah that **the Messenger of Allah taught him the Adhan with nineteen phrases** and the Iqimah with seventeen phrases then Abu Mahdhurah counted them as nineteen and seventeen. [Sunnan Nasa'i, Vol. 1, Book 7, Hadith 631, with authentic chain]

The predominant Sunni Adhaan we hear everywhere consists of only 15 phrases (without Tarji'. Tarji' means repeating Shahadatyn in Adhan in total of 8 times. First 4 times it is said in lowered voice and second 4 times it is said loudly) .

Many Shia scholars are of the opinion that "Ash hadu anna Aliun Wali Ullah" should not be added in Adhaan.

Ayat Ullah Ali Khamnai a leading Shia authority gave Fatwa regarding this issue.

Question: Salaam. I need help regarding Aliun Wali Ullah Allah in prayer, is it Fardh or Wajib? Please also give me some references and fatwas of marjahs.

Answer: Bismih Ta`ala To bear witness that Imam Ali (A.S.) is wali of Allah **is not a part of Adaan, Iqaamah, or tashahhud**. It is not permissible to say it intending as part of them, but to say it as expressing one's belief is no problem.

- End of Fatwa.

A leading Shia website al-islam.org states: In their books on jurisprudence, **all the Shiah jurists {fuqaha}** stress that to say: "I bear witness to the *wilayah* of 'Ali ('a)" **is not part of adhan or iqamah, and no one has the right to say that it is part of any of the two**. [The Shia Rebut, Author, Sayyid Rida Husayni Nasab Question # 7]

Yet another leading scholar of Shia school today i.e. Ayatullah Sayyid Ali al-Sistani narrates the whole Shia adhaan in his famous book "Tawdheehil Masaa'el" but nowhere mentions Wilayah of Ali to be part of it. [al-Sistani in "The Islamic laws" English version of Tawdheehil Masaa'el, Page # 214]

The practice of Shias adding "Ash hadu ana Aliun Wali Ullah" goes against what their hadith books and eminent scholars say.

Haya ala Khayril Amal can be considered part of Adhaan as said by Shia and even Sunni sources.

Reconciliation: Just like we consider "As salatu Khayrum Minan naum" to be established, similarly Shia consider "Haya ala Khayril Amal" to be established.

Here are hadiths from Sunni literature which prove saying Haya ala Khayril Amal:

ورواه عبد الله بن عمر عن نافع قال كان بن عمر ربما زاد في أذانه حي على خير العمل ورواه الليث بن سعد عن نافع.

Translation: Ibn Umar used to add in his Adhaan “Haya ala Khayril Amal” This is narrated by Layth bin Saad from Nafi [Sunnan Bayhaqi al-Kubra, (1/424)]

It is also narrated form Imam Zayn ul Abideen [Sunnan Bayhaqi al Kubra (1/424)]

Hence, saying Haya ala Khayril Amal is proven from Sunni literature too.

Shias should abandon saying “Ash hadu ana Aliun Wali Ullah” in Adhaan as even their hadith books and scholars say that it is not part of Adhaan. On the other hand, Sunnis should accept that Haya ala Khayril Amal is considered part of Adhaan. No group should make this an issue of dispute as both practices are proven and Adhaan of both Sunnis and Shias is correct.

Chapter No. 12 (Saying Ameen silently or loudly?)

All four Sunni schools believe in saying Ameen in prayer whereas Shia school of thought consider it haram to say Ameen in prayer. Then there is further difference of opinion within Sunni schools whether to say it silently or loudly in prayer.

The Hanafi and Maliki schools of thought are of the opinion that Ameen should be said silently and they use many proofs in this regard. The primary proof they cite is from Qur'an which states:

Call on your Lord **"WITH HUMILITY AND IN PRIVATE"** for Allah loveth not those who trespass beyond bounds. (Quran 7:55)

Ameen is a "DUA" hence It is proven from Qur'an to say Dua with humility and "IN PRIVATE (I.E. SILENCE)" therefore it should be said silently in prayer. This is a big proof from Qur'an

Among the hadiths which Hanafis and Malikis cite are:

حدثنا أبو داود قال حدثنا شعبة قال أخبرني سلمة ابن كهيل قال سمعت حجرا أبا العنابس قال سمعت علقمة ابن وائل يحدث عن وائل وقد سمعت من وائل انه صلى مع رسول الله صلى الله عليه وسلم فلما قرأ {غير المغضوب عليهم ولا الضالين} قال أمين خفض بها صوته

Translation: It is narrated by Wa'il bin Hujr (ra) that he prayed with the Prophet (Peace be upon him) and when the Prophet said: {Ghayr il Maghdoobi Alaihim Waladdaleen} **he**

said "AMEEN SILENTLY"... [Musnad Abu Dawud al-Tiyalsi (1/576), Sunnan Tirmidhi (2/65), Musnad Ahmed bin Hanbal (5/412 #18863) and others]

All narrators of this hadith are "Thiqaat." Imam Badr ud-din Ayni (rah) said of this hadith:

حديث صحيح الإسناد

Translation: This hadith has **"SAHIH CHAIN"** [Umdat ul Qari, Sharh Sahih ul Bukhari (6/47)]

Imam al-Hakim after narrating it said:

هذا حديث صحيح على شرط الشيخين ولم يخرجاه

Translation: This hadith is Sahih on the criteria of Bukhari and Muslim but they did not narrate it. [Mustadrak al Hakim (2/253, Hadith #2913). Al-Dhahabi agreed with Imam al-Hakim in his Talkhees]

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ قَالَ سَمُرَةٌ حَفِظْتُ سَكَتَيْنِ فِي الصَّلَاةِ سَكَتَةٌ إِذَا كَبَّرَ الْإِمَامُ حَتَّى يَقْرَأَ وَسَكَتَةٌ إِذَا فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ وَسُورَةِ عِنْدَ الرُّكُوعِ قَالَ فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ قَالَ فَكَتَبُوا فِي ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أَبِي فَصَدَّقَ سَمُرَةَ

Translation: Narrated Samurah ibn Jundub: I remember **two periods of silence in prayer**, one when the imam said the takbir; and **one when he finished reciting the Fatihah and the surah when he was about to bow**. But Imran ibn Husayn took it as something strange. So they wrote about it to Ubayy

(ibn Ka'b) in Medina. He verified the statement of Samurah. [Sunnan Abu Dawud Book 3, Hadith 776. Wrongly declared as weak by Albani but ironically it is declared "SAHIH" by Salafi Dar us Salam publication Vol.1, Page # 461, Hadith # 777]

This hadith decisively proves that one should remain silent until Imam starts recitation and also remain silent after Imam completes Surah al-Fatiha "ALONG WITH SURAH"

The first silence was observed in order to recite the thana silently, **and the second to say the ameen silently.**

It states in Sahih Bukhari: Narrated Abu Huraira: The Prophet (ﷺ) said, "Say Amin" when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab said, "Allah's Messenger (ﷺ) used to Say "Amin." [Sahih Bukhari 1.747]

Although Imam Bukhari has made chapter title before this hadith about saying Ameen loudly by Imam but this hadith actually proves saying Ameen silently because "WE DO NOT HEAR THE ANGELS AND HENCE THEIR AMEEN IS SILENT"

عن أبي وائل، قال: كان عمر وعلي رضي الله عنهما لا يجهران «بسم الله الرحمن الرحيم» ولا بالتعوذ، ولا بالتأمين

Translation: Abu Wa'il narrates that 'Umar (RA) and 'Ali (A.S) "WOULD NOT" recite Bismillah, Audhobillah or Aameen aloud [Sharh Ma'ani al Athaar (1/204). Hafidh Nimawi al-

Hanafi declared its chain as weak in Athaar al-Sunnan, Page # 144]

وروى أبو حمزة عن إبراهيم , عن علقمة , والأسود , عن عبد الله قال: « ثلاث يخفيهن الإمام: الاستعاذة, وبسم الله الرحمن الرحيم, وآمين» .

It is narrated by Ibn Masud (ra) that Imam should observe silence on three things (1) When reciting Audhobillah (2) Bismillah (3) And Aameen [Al-Insaaf by Imam Ibn Abdul Bar, Also Qadhi Shawkani in Nayl ul Awtaar (2/203)]

عبد الرزاق عن معمر والثوري عن منصور عن إبراهيم أنه كان يسر آمين

Translation: It is narrated from Sufyan who heard from Mansur who narrates that "Ibrahim al-Nakha'i used to say AMEEN SILENTLY" [Musannaf Abdur Razzaq (2/87). Hafidh Nimawi al-Hanafi declared its chain as "Sahih" in Athaar al-Sunnan, Page # 145]

On the other hand the Shafis, Hanblis, and Salafis use these following proofs.

Wa'il bin Hujr narrated:"I heard the Prophet recite: (Not the way of those who earned Your anger, nor those who went astray) and **he said: 'Amin.'** **And he stretched it out with his voice.**" [Jami' at-Tirmidhi, Vol. 1, Book 2, Hadith 248. Declared authentic in Salafi Dar us Salam version]

Hanafis counter this hadith by saying that stretching the voice does not necessarily mean it was said loudly. Also

Sufyan ath-Thawri (rah) is narrating with “AN” here and Salafis do not accept hadith when Sufyan narrates with “AN.” Shafis and Salafis then cite a hadith with different wording from Sunnan Abu Dawud which says “Raised his voice” [Sunnan Abu Dawud Book 3, Hadith 932] but that hadith is also narrated with “AN” of Sufyan so it should not be authentic according to Salafis. Plus due to inconsistency in wording the hadith shall be considered “Mudhtarib (inconsistent)” [Hafidh Nimawi al-Hanafi also called it “Mudhtarib” in Athaar al-Sunnan, Page # 142]

Shafis and Salafis then cite from chapter titles of Bukhari which states:

وَقَالَ عَطَاءٌ آمِينَ دُعَاءُ أَمَّنْ ابْنُ الزُّبَيْرِ وَمَنْ وَرَاءَهُ حَتَّىٰ إِنَّ لِلْمَسْجِدِ لَلجَّةَ

Ata (rah) said Ameen is a Dua, and Abdullah bin Zubair (ra) and those who were praying behind them said Ameen (so loudly) that the whole Mosque got echoed. [Sahih Bukhari]

This narration is narrated without chain in Bukhari but with chain in Musannaf Abdur Razaq. It is weak due to Tadles of Ibn Jurayj.

Shafis and Salafis also have another hadith which states:

Wail b, hujr said that he prayed behind the Messenger of Allah (ﷺ), **and he said Amin loudly** and saluted at his right and left sides until I saw the whiteness of his cheek. [Sunnan Abu Dawud, Book 2, Hadith 933. Declared Good and Authentic by al-Albani]

The Shia on the other hand consider Ameen in prayer rather even outside prayer to be Bidah and Haram. They have reports in this regard from their own books but I was not able to find a hadith in Sunni literature which says not to say Ameen in prayer.

Imam Sadiq said: Whenever you were in a Jama'at prayer and the Imam finished his Hamd then don't say Ameen, say "Alhamdolillahi Rabil Alameen" [at-Toosi in at-Tahdheeb (2/74)]

Shia also believe that saying Ameen in prayer invalidates the prayer. They go to the extent of saying that tradition of saying Ameen was inherited from Jews and Christians who also say "AMEN" after supplicating.

Reconciliation: The Hanafi and Maliki stance is strongest in this regard as Ameen is a dua and Qur'an establishes that Dua should be said in private. Also there are more hadiths on saying Ameen silently. The Shafis, Hanblis, and Salafis have their proofs too and they should be respected. The Shia are too strict in this regard and they should not declare prayer of majority of Muslims to be invalid for saying Ameen in prayer.

Book of Fasting

Chapter 13: When to break fast?

All Sunni schools offer Maghrib (sunset) prayer just after sunset without darkness appearing clearly. The Shias, on the other hand, are of the opinion that Maghrib and breaking of fast should be delayed till there is clear darkness. Both the viewpoints have proofs whereas Shia viewpoint is claimed by them to be closest to Qur'an.

Qur'an states: ...and eat and drink, **until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night (layl) appears** ... [Yusuf Ali: 2:187. Brackets mine]

The verse uses the word "LAYL" which generally means night, however Arabic dictionaries apply that word to time just after sunset too. In urf al-aam (general understanding), layl means night and this could be known from the night prayer which is called Salat al-Layl. Therefore according to Shias one should break fast when night is clearly evident and this takes place 10-15 minutes after sunset.

Shia viewpoint cannot be mocked at as it is based on Qur'an. However, there are many authentic reports from Shia books which prove the Sunni stance on breaking fast to be right as well.

Sunnis agree that time for Maghrib prayer remains even after 15 minutes to sunset; hence fast of Shias would not be invalidated according to logic. The dispute occurs when

Sunnis say that one should break fast quickly at earliest time. This viewpoint of Sunnis is based on hadiths which state:

Narrated Sahl bin Sa'd: Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast." [Sahih Bukhari 3.178]

However, there are hadiths which are within Sunni literature that prove delaying too.

Abu Atiyya reported: I and Masruq went to A'isha and said to her: Mother of the Believers, **there are two persons among the Companions of Muhammad (ﷺ)** one among whom hastens in breaking the fast and in observing prayer, **and the other delays breaking the fast and delays observing prayer.** She said: Who among the two hastens in breaking fast and observing prayers? We said, It is 'Abdullah. i. e. son of Mas'ud. Whereupon she said: This is how the Messenger of Allah (ﷺ) did. Abu Kuraib added: **The second one was Abu Musa.** [Sahih Muslim, Hadith # 2419]

Although, the ending of hadith asserts that hastening was Sunnah of Prophet (Peace be upon him) but still the hadith proves that one of the Sahaba i.e. Abu Musa (RA) used to delay in breaking fast and also praying Maghrib.

It is also proven from other hadiths that great caliphs of Islam i.e. Umar ibn ul Khattab (RA), and Uthman bin Affan (RA) used to pray Maghrib when darkness was clearly evident and also break fast "AFTER PRAYING MAGHRIB"

Muwatta Imam Malik (Book 18, Hadith # 8)

Umar ibn al-Khattab and Uthman ibn Affan **would pray maghrib when they saw the night darkening, before they broke their fast**, and that was during Ramadan.

This hadith clearly proves that delaying sunset prayer till darkness appears is permissible and also breaking the fast after having prayed would make the time reach to the time on which Shias break their fast. However this narration is not authentic.

Reconciliation: Both viewpoints are correct. In Shia literature there are proofs, which justify the Sunni timing for breaking fast. Here is one example:

قال الصادق: إذا غابت الشمس حل الإفطار ووجبت الصلاة

Al-Sadiq said: **If the sun sets then breaking of fast becomes lawful, and the prayer is due.** [Ibn Babawayh in chapter: The Time for Maghrib and Isha]

The big authority of Shias i.e. at-Toosi said:

أول وقت صلاة المغرب عند غيبوبة الشمس. و علامته سقوط القرص. و علامة سقوطه عدم الحمرة من جانب المشرق. و آخر وقته سقوط الشفق، و هو الحمرة من ناحية المغرب

“The first time of sunset prayer is when sun disappears and there is falling of the sun’s disk. The sunset’s sign is the absence of redness (in sky) from east side. **The final time is when shafaq disappears (i.e. evening twilight), and it is the**

(disappearance of) redness from the west side. [Al-Toosi, Al-Nihayah fi Majarad, Page # 59]

Hence, both viewpoints have solid proofs. The Shias claim their proof to be closer to Qur'an whereas Sunnis believe that word Layl in same verse includes time just after sunset.

Book of Zakat (Obligatory charity)

Chapter 14: Khums as part of Zakaat?

The Holy Qur'an states: *“And know that whatever **thing you gain, a fifth of it** is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.”* [Shakir: 8:41]

The words **Ghanimatun** and **Khumsahu** are used in this verse. Apart from Shakir, the Sunni translators translate Ghanimatun as “spoils of war or war booty” Due to this there is difference of opinion between Sunnis and Shias. The Sunnis consider Zakat to be only 2.5% on accumulated wealth after one year has passed on it, whereas Shias consider Khums to be still valid i.e. 20%.

Although Shia have their proofs but it is virtually impossible for people to give 20% Khums on their accumulated wealth. The Sunni stance is easy to follow therefore it is considered more sound.

A Sahih hadith states:

The Prophet (ﷺ) said, "**Make things easy for the people**, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them). [Sahih Bukhari, 3.146]

Reconciliation: The Shias have all the right to follow their viewpoint. Even if they pay 20% then 2.5% is part of it therefore Zakaat is already given according to Sunni stance. Giving more zakat than original value gives us more reward and it is not forbidden in Islam.

Book of Marriage

Chapter 15: Divorce issue.

The four schools of Jurisprudence in Ahlus Sunah are of the opinion that three divorces pronounced together shall count as three.

Imam an-Nawawi (rah) the top-notch commentator of Sahih Muslim states:

أنت طالق ثلاثا فقال الشافعي ومالك وأبو حنيفة وأحمد وجماهير العلماء من السلف والخلف : يقع الثلاث . وقال طاوس وبعض أهل الظاهر : لا يقع بذلك إلا واحدة

Translation: Whosoever gives three divorces (in a go) **then Shafi, Malik, Abu Hanifa, Ahmed, and Vast majority of scholars from Salaf (predecessors) and later to come have said that all three will take place.** Tawus and some literalists said that only 1 would be applied [Sharh Sahih Muslim by Imam an-Nawawi, Volume No. 1, Page No. 478]

The Salafis, on the other hand, say that pronouncing three divorces in a go will count as one. The Shias are of the opinion that no divorce shall apply if three divorces are pronounced all together and one needs two witnesses on divorce issue.

All schools rely on same verses in Qur'an but interpret them differently.

The 4 schools of Ahlus Sunnah say that the verses in Surah al-Baqarah are clear and it does not mention any time interval between three divorces.

Qur'an states: **A divorce is only permissible twice: after that**, the parties should either hold Together on equitable terms, **or separate** with kindness... (Yusuf Ali: 2:229)

In the next ayah it states: **So if a husband divorces his wife (irrevocably)**, He cannot, after that, re-marry her until after she has married another husband and He has divorced her... (Yusuf Ali: 2:230)

The four Sunni schools say: There is absolutely no condition of time periods in these verses, whether the Talaaq (divorce) is given instantly or in intervals it will incur in both cases.

The Salafis in justification of their viewpoint quote this verse:

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah... (Sahih International: 65:1)

From this verse the Salafis and even Shias derive that one is only allowed to give divorce after each menstrual periods. The Hanafi School and other schools also accept that best procedure for divorce is to wait for prescribed periods and it is Bidah (blameworthy innovation) to give three divorces in a go. The Salafis and Shia say that when you accept it to be Bidah then how come they be counted as three? The 4

Schools of jurisprudence reply that, in spite of it being Bidah it does not mean they will not count.

The proofs of four schools are in abundance. Here are some

Imam al-Bayhaqi (rah) has narrated overwhelming hadiths from Ibn Abbas (ra) in this regard, we shall present the whole explanation of Imam al-Bayhaqi along with the hadiths which he showed

He writes:

رواه مسلم في الصحيح عن إسحاق بن إبراهيم وهذا الحديث أحد ما اختلف فيه البخاري ومسلم فأخرجه مسلم وتركه البخاري وأظنه إنما تركه لمخالفته سائر الروايات عن بن عباس

عن عكرمة عن بن عباس والمطلقات يتربصن بانفسهن ثلاثة قروء إلى قوله وبعولتهن أحق بردهن الآية وذلك أن الرجل كان إذا طلق امرأته فهو أحق برجعته وان طلقها ثلاثا فنسخ ذلك فقال الطلاق مرتان الآية أن سعيد بن جبير أخبره أن رجلا جاء إلى بن عباس فقال طلقت امرأتي ألفا فقال تأخذ ثلاثا وتدع تسعمائة وسبعة وتسعين ورواه عمرو بن مرة عن سعيد بن جبير عن بن عباس أنه قال لرجل طلق امرأته ثلاثا حرمت عليك عن مجاهد قال قال رجل لابن عباس طلقت امرأتي مائة قال تأخذ ثلاثا وتدع سبعا وتسعين

عن مجاهد قال سئل بن عباس عن رجل طلق امرأته مائة قال عصيت ربك وبنات منك امرأتك لم تتق الله فيجعل لك مخرجا من يتق الله يجعل له مخرجا يا أيها النبي إذا طلقتم النساء فطلقوهن في قبل عدتهن

Translation: The narration of Muslim (i.e. of Ibn Abbas which proves that 3 divorces were considered one during time of Prophet, Abu Bakr, and initial phase of Umar, refer

to hadith #3493 in Online version) comes from Ishaq bin Ibrahim (and from Tawus), **It is one of those hadiths in which Imam Bukhari and Muslim have differed “IT IS NARRATED BY MUSLIM BUT REJECTED BY BUKHARI” and in my opinion Imam Bukhari rejected it because this narration contradicts the many other narrations of Ibn Abbas (i.e. they prove opposite to this one)**

Ikrama narrates from Ibn Abbas (ra) who said: A (man) used to turn (to his wife) after three divorces, **however it is abrogated by the ayah which states: A divorce is only permissible twice... (2:229)**

Saeed bin Jabeer (ra) narrates from Ibn Abbas (ra): Anyone who gives his wife three divorces then she becomes unlawful for him.

Mujahid narrates that a man asked Ibn Abbas (ra): I have given my wife 100 divorces, in reply (Ibn Abbas) said: Take Three (i.e. they are applied) whereas leave the remaining ninety seven.

It is also narrated by Mujahid that one man gave 100 divorces to his wife , Ibn Abbas said: You have disobeyed your Lord and your wife has gone out of wedlock as you did not fear Allah and Allah has not kept any leave way for you in this..

(Then many ahadith are narrated from Ata, ‘Amr bin Dinaar, Malik bin Harith, which proves that the hadith of Tawus is his mistake and becomes irregular)

End Quote -

Reference: Sunnan al Baihaqi al Kubra, Volume No. 7, Page No. 337.

There is a long hadith in Sahih Bukhari in this regard, but we shall only show the relevant part:

Volume 7, Book 63, Number 228: (Sahih Bukhari – Book of Divorce)

Narrated Sahl bin Sad As-Sa'idi:... Uwaimir said, "O Allah's Apostle! If I should now keep her with me as a wife, then I have told a lie. **"So he divorced her thrice before Allah's Apostle ordered him.** (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Lian.)

This hadith, according to four Sunni schools proves that three divorces were pronounced in one gathering and they were applied by Prophet (Peace be upon him).

Imam an-Nawawi (rah) writes under this hadith: The Shafis have derived from this hadith that It is allowed to give three divorces in a sitting [Sharh Sahih Muslim, Volume No. 1, Page No. 489]

Imam Abu Dawud explains:

فَطَلَّقَهَا ثَلَاثَ تَطْلِيقَاتٍ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْفَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Uwaimir (ra) gave “THREE DIVORCES INFRONT OF PROPHET (PEACE BE UPON HIM)” and the Prophet (Peace be upon him) “**IMPLEMENTED THEM**” [Sunnan Abu Dawud Hadith # 2246]

The four Sunni schools say that although it is sinful to pronounce three divorces in a go but still they shall be applied. They cite the following proofs.

لَقَّئْتُهَا ثَلَاثًا كَانَ يَحِلُّ لِي أَنْ أُرَاجِعَهَا، قَالَ: «لَا، كَانَتْ تَبَيَّنُ مِنْكَ وَتَكُونُ مَعْصِيَةً».

Translation: Ibn Umar (ra) asked: O Allah’s Messenger (Peace be upon him) Can my wife be Halal upon me and Can I turn back **after giving three divorces? The Prophet (Peace be upon him) said: She will get “SEPERATED”** from you and this action of yours will be **“SINFUL”** [Sunnan al-Daraqutni, Volume No.4, Page No. 20]

This hadith contains Shu’aib bin Ruzaiq who is Majhool (unknown).

Another hadith they use is:

عن نافع قال: «كان ابن عمر يقول: من طلق امرأته ثلاثاً، فقد بانته منه امرأته، وعصى ربه تعالى وخالف السنة»

Translation: Ibn Umar (ra) said: If a woman is divorced thrice (together) **then she becomes “SEPERATED” but this is also a “SIN AND ALSO AGAINST SUNNAH”** [Sunnan al Daraqutni (4/21)]

This hadith contains Muhammad bin Ishaq who is Mudallis of 4th category and he is narrating with “AN.” However due to different chains these hadiths become “Hasan”

Still according to 4 schools even if giving three divorces in a go is sinful, they shall be applied. The four schools say that such hadiths prove pronouncing 3 divorces all together, had that not been the case then it would not have been called Sinful and against Sunnah.

There are many hadiths which 4 schools of jurisprudence use, we have not shown them due to brevity issue. However in conclusion we would like to quote leading Salafi authority of today i.e. Salih Munajid of islamqa website. He states:

According to the Shaafi'i madhhab **and the majority of other madhhabs, giving three talaqs at once counts as three separate talaqs and is irrevocable**, and the couple cannot remarry until the woman has been married to and divorced from another man. [Salih Munajid, islamqa.info/en/2373]

Now let us come towards proofs cited by Salafis. We have shown one verse of Qur'an above which Salafis use, but now let us turn towards hadiths:

Ibn 'Abbas (Allah be pleased with them) reported **that the (pronouncement) of three divorces during the lifetime of Allah's Messenger (ﷺ) and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one**. But Umar b. Khattab (Allah be pleased with him) said: Verily the people have begun to hasten in the matter in which they are required to observe respite. So if

we had imposed this upon them, and he imposed it upon them. [Sahih Muslim, Hadith # 3491]

From this hadith Salafis derive that during the time of Prophet, Abu Bakr, and Umar's initial period three divorces were counted as one.

There are many other hadiths which they use in this regard, but this one is most clear of them all. We have already shown explanation of Imam al-Bayhaqi (rah) in regards to this hadith and how it is not to be followed.

The Shia stance that not even 1 divorce shall apply and one needs at least 2 witnesses. This is also based on proofs.

Qur'an states: **And if you fear a breach between the two, then appoint judge from his people and a judge from her people;** if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware. (Shakir: 4:35)

As divorce is a very serious issue and it can break ties between two families, therefore Shias derive from this verse that one needs to have two judges (or arbiters) for divorce to take place.

It has been shown above from hadiths that pronouncing three divorces in a go is Bidah and Sinful, therefore Shias say that how come something being Bidah and Sinful be applied even as one divorce?

Reconciliation: All of them have sound proofs from Qur'an and hadiths. However the stance of Ahlus Sunnah four schools is most strongest. One should follow the dominant school of thought in the country he/she lives in. The author's viewpoint is that Salafi and Shia stance is not strong. Anyways divorce is a very serious issue. One mostly pronounces divorce in extreme anger (which is also not applicable according to Sunni hadiths, provided witnesses testify that person is known for extreme anger in which he forgets what he says) and it can lead to serious consequences. We have experienced many family ties being broken due to pronouncing 3 divorces in a go. People should study the Islamic ruling on this issue properly and should be well aware of it, rather than picking and choosing afterwards. Which people should not do.

In this chapter we would like to make short discussion about concept of "Halalah" in Islam. Halalah means that a divorced woman can only marry her ex husband after she has married another man and he has divorced her after consummation of marriage (see: Qur'an 2:230 & Sahih Muslim Book 8, Hadith 3357). The intentional or pre planned Halalah is severely criticized in hadith and all parties involved in intentional halalah are cursed in many hadiths. Here is the following hadith which all people should read.

Narrated Ali ibn AbuTalib: (The narrator Isma'il said: I think ash-Sha'bi attributed this tradition to the Prophet)

The Prophet (ﷺ) said: **Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband** and upon the one for whom she is made lawful. [Sunan Abi Dawud, Book 11, Hadith # 2071]

There is however debate that if intentional halalah is done then will the wife be permissible on previous husband? There is no doubt that this practice is disgusting and all parties involved in it shall be cursed, but God forbid if intentional halalah is done then the woman will be permissible on previous husband as she would have gone through immense mental torture already.

Chapter 16: Temporary marriage

This is also a hotly debated topic between Sunnis and Shias. The Sunnis consider this akin to prostitution. The Shia on the other hand have this ruling because it is in nature of men to be attracted towards women therefore there needs to be a legal justification for having sexual intercourse.

Those who do not understand the reason why polygyny is permissible in Islam should know that prostitution and illicit relations outside marriage are common evils of society today. Islam provides a legal way to it. Islam gives women their rights i.e. if you marry more women then you have to give dowry, the woman cannot keep relationship with other men while she is married. The proofs which Shias use to justify temporary marriage are:

Qur'an states: And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise. [Sahih International: 4:24]

This verse uses the word "Istamtatum" which according to twelver Shias is exact word for Mut'ah. The Sunnis, Zaydi Shia, Mutazila, Ibazi, and even Ismaeeli Shia on the other hand, believe that word Istamtatum does not refer to Mutah

according to dictionary meanings. Rather it means to give dowry quickly after taking benefit from your wives.

There are many hadiths which Shias use from Sunni literature in regards to Mut'ah, for example.

أخبرنا أبو زكريا العنبري ثنا محمد بن عبد السلام ثنا إسحاق بن إبراهيم أنبأ
النضر بن شميل أنبأ شعبة ثنا أبو سلمة قال : سمعت أبا نضرة يقول قرأت
على ابن عباس رضي الله عنهما {فما استمتعتم به منهن فآتوهن أجورهن
فريضة} قال ابن عباس: فما استمتعتم به منهن إلى أجل مسمى قال أبو نضرة
: فقلت ما نقرأها كذلك فقال ابن عباس : والله لأنزلها الله كذلك

Abu Naḍrah said:

I read to Ibn 'Abbas: {Those of them with whom you contract *mut'ah*, give them their prescribed dowries} [4:24]. He said: **“{Those of them with whom you contract *mut'ah* for a specified period}”**. Abu Naḍrah said: I said, “We do not recite it like that!” Ibn 'Abbas replied, **“I swear by Allah, Allah certainly revealed it like that.”**

Al-Hakim comments:

هذا حديث صحيح على شرط مسلم

This *hadith* is *sahih* upon the standard of (Imam) Muslim.

And Imam al-Dhahabi (d. 748 H) concurs:

على شرط مسلم

Upon the standard of (Imam) Muslim

[Mustadrak al Hakim Hadith # 3191. Translation taken from leading shia website al-islam.org]

Even though this narration is authentic in chain but not acceptable in content.

Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's Messenger (ﷺ) and we had no women with us. We said: **Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment,** and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (al-Qur'an, v. 87). [Sahih Muslim 8.3243]

It is in undeniable nature of most men that if they stay away from women for a long time then they get extreme desire to have sex. Islam has hence allowed men to marry more women or keep them for a period of time in marriage contract (The latter was allowed before but later became prohibited).

There are some hadiths in Sunni literature that prove mut'ah to be valid even after tenure of Prophet (Peace be upon him), tenure of Abu Bakr (ra) and initial times of Caliphate of Umar (ra):

Jabir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and **then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet (ﷺ) and during the time of Abu Bakr and 'Umar.** [Sahih Muslim, Hadith # 3248]

This hadith proves that Mut'ah kept on happening even during tenure of Abu Bakr (RA) and Umar (RA), then according to twelver Shia, Umar (RA) was the one who made it unlawful. However in reality Umar (ra) forbade it following Marfu hadiths from Prophet (Peace be upon him) and it became obvious to all Sahaba that It had been forbidden before by Prophet (Peace be upon him), and other Sahaba to whom these hadiths had not reached they became sure as well that It was forbidden.

There were some Sahaba like Ibn Abbas (ra) who kept on permitting Mut'a. However It is authentically reported that he repented. (For Proofs over repentance see: Jami'i Tirmidhi # 1121 i.e. Imam Tirmidhi's explanation below. Musnad Abu Awanah # 3284, Dar al Kutb al Ilmiyyah edition. The chain is authentic. Abu Bakr al Jassas in Ahkam al Qur'an 3/102. Imam Nawawi in Sharh Sahih Muslim 9/181. Imam Ibn Humam, Fath al Qadeer 3/247. Imam Ibn Nujaym, Bahr ar Raiq 3/115)

Narrated Abu Jamra: I heard Ibn `Abbas (giving a verdict) when he was asked about the Mut'a with the women, **and he permitted it (Nikah-al-Mut'a).** On that a freed slave of his said to him, "That is only when it is very badly needed and

women are scarce." On that, Ibn `Abbas said, "Yes." [Sahih Bukhari Vol. 7, Book 62, Hadith 51]

The Sunnis however have definitive proofs from Prophet (Peace be upon him) that Mut'ah was forbidden, ironically one hadith comes from none other but Sayyiduna Ali (a.s).

Narrated Ali bin Abi Talib: On the day of Khaibar, **Allah's Messenger (ﷺ) forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.** [Sahih Bukhari, 5.527]

Shia blame Sayyiduna Umar (ra) for innovating that Mutah was forbidden. However It is proven from many Marfu (elevated) hadiths that Prophet (Peace be upon him) forbade it himself. Here are two more hadiths from other than Sayyiduna Ali (ra)

Sabra al-Juhani reported on the authority of his father that while he was with Allah's Messenger (ﷺ) he said:

O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to them (as dower).[Sahih Muslim Book 8, Hadith 3255]

Salama b. al-Akwa said that in the year of Autas **God's Messenger permitted a temporary marriage for three nights, but afterwards he prohibited it.** Muslim transmitted it.[Mishkat # 3148]

Shia use two weak hadiths to blame Sayyiduna Umar (ra). First one states:

Ibn Abbas (ra) said: May Allah have mercy on Umar (ra), Mutah is nothing but an allowed matter from Allah. Allah showed mercy through it on the Ummah of Muhammad (Peace be upon him). Had Umar (ra) not forbidden Mutah then only a wretched person would have done fornication. [Musannaf Abdur Razzaq #14021]

First of all this narration is weak as Ibn Juraij narrated it with An i.e. did Tadlees. He is from third category of Mudaliseen and narrations from such people are not acceptable if they narrate with An.

Secondly, Ibn Juraij himself considered Mutah halal and there are statements that he did Mutah upto 90 times. Hence here It is possibly that he had a bias.

Thirdly, Ibn Abbas (ra) later repented on having opinion that Mutah was allowed, hence this narration must be before his repentance.

Something similar is also narrated from Ali (ra) in Tafsir at-Tabri under verse 4:24. That is weak too because Hakm bin Utayba did not meet Ali (ra). Ali (ra) had died 7 years before Hakm was born. Hence this narration is weak. Plus there are authentic Sahih reports from Ali (ra) that Mutah was made Haram [See Mishkaat # 3147, Sahih Bukhari: Vol. 7, Book 62, Hadith 50. Sahih Muslim: Book 8, Hadith 3264. Sahih Muslim: Book 8, Hadith 3266]

Even in twelver Shia literature there are narrations which prove that Mutah was forbidden. Here is first narration:

Imam Zaid bin Ali (rah) narrates from his peternal forefathers (i.e. Zain al Abideen from Hussain bin Ali) from Ali (ra) who said that the Prophet (Peace be upon him and his family) forbade from eating domestic donkey's meat and Mutah (temporary marriage) on the day of Khaibar. [Tahdhib al Ahkam which is one of the 4 major books of shia, 7/251. Also in Wasail ash Shia 21/12)

Twelver Shia say this narration contains two Aami i.e. Sunni narrators such as Husain bin Alwan and Amr bin Khalid so it is weak. However it is their deception as one big Shia Muhaqiq gave testimony that It is weak due to Zaid bin Ali the Imam of Ahul Bayt and son of Zain ul Abideen (rah) being Naudhobillah misguided.

A reformist Shia scholar and author called Musa al Muswi accepted this narration to be authentic and said: Imam Ali keeping the forbiddance of Mutah to be intact means that It was forbidden in tenure of Prophet (Peace be upon him and his family), If that was not the case then It was necessary that Ali would have opposed it to be haram and would have mentioned authentic order of God. The practice of Imam (i.e. Ali) is proof upon Shia. I could not understand how dare our Shia jurists throw it to the wall (Islah Shia, Urdu, Page # 192. Brackets mine)

Second narration: Abdullah bin Sinan said that he asked Abu Abd Ullah (Imam Jafar) about Mutah. He i.e. Imam Jafar said:

Do not dirty your soul (nafs) with it. [Mustadrak al Wasail 14/455]

The twelver Shia interpret this narration that Abdullah bin Sinan was a married person and he only wanted to satisfy his lust. This is a false interpretation because Mutah is always for satisfying lust for a small period of time, whether done by a married person or not. Plus in Shia fiqh Mutah is allowed both for married and un-married person.

Reconciliation: The Sunni stance is safest in this regard and it safeguards the Ummah from prostitution. No sane father would like his daughter to get into a temporary marriage, nor would anyone like it for his sister or divorced mother. Many Salafi scholars have also tried to justify a marriage called Misyar which is almost identical to Mut'ah. In Nikah Misyar i.e. traveler's marriage one can keep sexual relations with a woman who lives separately from existing wife and one does not have to give dowry too. Abdullah Bin Baz, a leading authority according to Salafis, gave fatwa that one can marry with the intention of giving divorce after a specified time period (i.e. without uttering it from mouth but just keeping it in heart). The twelver Shia try to prove their stance but it is unpopular and we would have to agree that Sunni stance is strongest and absolutely correct. Also Zaydi Shia, Mutazila, Ibazi, even Ismaeeli Shia consider Mutah haram and rightly so.

DIFFERENCES IN AQEEDA (BELIEFS) OF SUNNI, SHIA, AND SALAFI.

We should remember that beliefs are of two types:

1. Qati'i (absolutes such as oneness of God, finality of Prophethood, belief in Qur'an and previous scriptures, belief in Angels, belief in Day of Judgment, and so on). Denying any of these makes a person disbeliever
2. Zanni (not absolute, such as whether Prophet saw Allah or not). Difference over these can be considered as a valid difference of opinion.

Many times the Muslims differ in Zanni aqida issues and they exaggerate them to such an extent that they are considered as Qatiyaat. Remember even difference of opinion in Zanni Aqida issues should be taken as a mercy and we should not declare the other party as disbelievers or infidels. Even Sahaba differed with one another on some Zanni aqida issues (one example is given above i.e. whether Prophet saw Allah on his night journey or not).

Chapter No. 1 (Sifaat i.e. Attributes of Allah)

Qur'an states: Say: He is Allah, the One! Allah, the Eternal, Absolute; He begets not nor is begotten. **And there is none comparable unto Him.** [Surah al-Ikhlaas, 112:1-4. Taken from variety of translations]

Qur'an also states: He is Allah besides whom there is no god; the Knower of the unseen and the seen; He is the **Beneficent, the Merciful.** He is Allah, besides whom there is no god; **the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme,** the Possessor of every greatness Glory be to Allah from what they set up (with Him). He is Allah the **Creator, the Maker, the Fashioner; His are the most excellent names;** whatever is in the heavens and the earth declares His glory; and He is the **Mighty, the Wise.** (59:22-24. Taken from variety of translations)

These verses mention many attributes of Allah. There are 99 sublime names/attributes of Allah which have been mentioned in Qur'an and hadith.

Qur'an also states: The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited. (Yusuf Ali: 7:180)

Qur'an also states: There is nothing whatever like unto Him... (Yusuf Ali: 42:11)

Based on Surah al-Ikhlaas and 42:11 we shall divide further chapters in this Aqeeda section. The Ahlus Sunnah (Ash'ari/Maturidi) differ with Salafis on the point that some of the verses and hadiths cannot be taken literally. The verses and hadiths about Istawa (Establishment) of Allah, Nazul (Descent), hands, shin, coming, laughter, and so on cannot be taken literally.

Chapter No. 2 (What is Istawa alal Arsh, and is Allah in upward direction?)

All praise is for Allah, the **Lord of** the Glorious Throne and all creations. He is Subhan (Pure of all defects). There is nothing whatsoever like unto Him (Laysa Ka Mithlihi Shai') and He cannot be pointed with "DIRECTION OF UP" like the creation (Makhlooq) can be.

The Salafis are of the opinion that Allah literally did Istawa upon His throne (arsh) and that upward direction can be pointed towards Him. They use some verses and hadiths by taking them literally in this regard.

Whereas Ahlus Sunnah who are Ash'ari/Maturidi, and even Shia believe that Qur'an and Sunnah cannot be taken literally in this regard.

Let us first see a glorious verse of Qur'an which proves that there are many allegorical (mutashabihaat) verses in Qur'an.

Qur'an states:

He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - **and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical** seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein;

the whole is from our Lord; but only men of understanding really heed. [Translation by Pickthall: Surah Aali Imran (3:7)]

Istawa and such related verses/hadiths are among Mutashabihaat (allegorical) verses, the meaning of which only Allah knows. Hence Allah exists as it suits His Majesty. He was, is, and will always be without a place or direction being pointed towards Him. Throne was created afterwards and cannot be present with Allah from azl (eternity).

We Ahlus Sunnah believe in them as Salaf (pious predecessors) said i.e. their recitation is their Tafsir (thus no rejection is being made of Istawa contrary to Salafi false propaganda that we deny them). The safest position is to do Tafweedh i.e. to consign the meaning to Allah alone and not delve into the meaning or intended meaning of it. The second accepted methodology (which is only used to refute Mujasima i.e. those who liken Allah to creation or give bodily features to Him) is to give metaphorical explanations. This second opinion is also upheld by many great scholars of Ahlus Sunnah from Salaf (predecessors) to Khalaf (later to come). This shall be explained in detail in these chapters.

Imam an-Nasafi (rah) the master scholar who wrote world renowned book on Aqida called Aqaid an-Nasafi, he states:

ولا جسم، ولا جوهر، ولا مصوّر، ولا محدود، ولا معدود، ولا متبعض، ولا متجزئ،
ولا متركب، ولا متناه، ولا يوصف بالماهية، ولا بالكيفية، ولا يتمكن في مكان، ولا
يجري عليه زمان، ولا يشبهه شيء

Translation: "**ALLAH is not a body (جسم)**, ALLAH is not an atom, ALLAH is not shaped, **ALLAH is not limited...**ALLAH is not described by quiddity, or by modality, **ALLAH does not put Himself in a place (ولا يتمكن في مكان) nor does time pass over Him (ولا يجري عليه زمان) and nothing is comparable unto Him** [Aqa'id an-Nasafi by Imam Abu Hafs Umar bin Muhammad an-Nasafi, Page # 67-69]

Imam at-Tahawi (rah) who wrote top notch work on Aqida, he writes in his magnificent Aqida at-Tahawiyyah:

وتعالى عن الحدود والغايات، والأركان والأعضاء، والأدوات، لاحتوايه الجهات الست
كسائر المبتدعات

Translation: He is "EXALTED/ABOVE" from having limits placed on Him, or being restricted, or having parts or limbs. **Nor is He contained by the six directions (i.e. up, down, right, left, front, and back) as all created things are.** [Aqida at-Tahawiyyah, Statement # 38]

Imam al-Bayhaqi (rah) said:

واستدل بعض أصحابنا في نفي المكان عنه بقول النبي صلى الله عليه وسلم: أنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء. وإذا لم يكن فوقه شيء ولا دونه شيء لم يكن في مكان.

Some of our companions used as a proof to refute the place to Allah, the saying of the Prophet (Peace be upon him): You are az-Zahir (evident) and there is nothing above You, and You are al-Batin (inward) and there is nothing below You (Hadith is in Sahih Muslim, and others). Therefore, if

there is nothing above Him and nothing below Him, (then) He is not in a place.” (Asma wa Sifaat, Imam al-Bayhaqi 2/287)

Hence one who could be pointed with direction (of where) is Makhlooq (creation) not Khaliq (creator).

Now let us come towards verse (s) which Salafis use.

Qur'an states:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ ۗ إِلَّا لَهُ
الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Translation: Indeed your Lord is Allah Who created the heavens and the earth in six days (in the manner befitting His Majesty), **THEN HE DID ISTAWA (AS IT BEFITS HIS MAJESTY)...** [Al-Qur'an (7:54). Taken from variety of translations]

Another verse having a statement towards end which Salafis shall never accept literally, it states:

It is He who created the heavens and earth in six days and **THEN HE DID ISTAWA (AS IT BEFITS HIS MAJESTY)** He knows what enters within the earth and what comes out from it, and what descends from the heaven and what ascends towards it; and **He is with you wherever you are.** And Allah, of what you do, is Seeing. [57:4. Taken from variety of translations]

Hafidh Ibn Kathir held in high esteem by Salafis said in explanation of 7:54:

فللناس في هذا المقام مقالات كثيرة جداً ليس هذا موضع بسطها وإنما نسلك في هذا المقام مذهب السلف الصالح مالك والأوزاعي والثوري والليث بن سعد والشافعي وأحمد بن حنبل وإسحاق بن راهويه وغيرهم من أئمة المسلمين قديماً وحديثاً وهو إمرارها كما جاءت من غير تكبير ولا تشبيه ولا تعطيل والظاهر المتبادر إلى أذهان المشبهين منفي عن الله لا يشبهه شيء من خلقه وليس كمثلِه شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Correct Translation:

{Then He did Istawa (As it befits His Majesty) upon the Throne"} People have "**TOO MANY POSITIONS ON THIS MATTER AND THIS IS NOT THE PLACE TO PRESENT THEM AT LENGTH**" On this point, we follow the position of the righteous early Muslims (Salaf) i.e. Malik, al-Awza'i, Sufyan ath-Thawri, Layth ibn Sa'd, ash-Shaf'i, Ahmad bin Hanbal, Ishaq ibn Rahawayh, as well as others among the Imams of the Muslims, past and present—(namely) "**TO LET IT PASS AS IT HAS COME WITHOUT SAYING HOW IT IS MEANT**" without any resemblance (to created things), and without nullifying it (wa la ta'til):"**THE OUTWARD**

(LITERAL)" meaning that comes to the minds of anthropomorphists is negated of Allah [والظاهر المتبادر إلى أذهان المشبهين منفي عن الله] for nothing created has any resemblance to Him: {"There is nothing whatsoever like unto Him, and He is the All-hearing, the All-seeing" (Qur'an 42:11)} [Tafsir Ibn Kathir Under 7:54]

VS

Corrupted translation by Salafis

Please note at highlighted parts above and the highlighted parts below in Salafi translation:

(and then He rose over (Istawa) the Throne) the people had several **conflicting** opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza`i, Ath-Thawri, Al-Layth bin Sa`d, Ash-Shafi`i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times. **Surely, we accept the apparent meaning of, Al-Istawa,** without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). **We also believe that the meaning that comes** to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah. [Taken from Tafsir Ibn Kathir published by Salafi Dar us Salaam, Saudi Arabia. This can also be found at www.qtafsir.com under 7:54]

Tampering # 1: Ibn Kathir (rah) has nowhere said that there are several "**CONFLICTING**" opinions over its meaning. The Salafi translators have concocted the word "**conflicting**" without putting it in brackets, this was done to confuse people about what Imam Ibn Kathir had actually said.

Tampering # 2: Then they cunningly attributed a lie to Ibn Kathir by saying: "**Surely, we accept the apparent meaning of, Al-Istawa**" ...whereas Ibn Kathir is actually saying: TO LET IT PASS AS IT HAS COME WITHOUT SAYING HOW IT IS MEANT"[وهو إمرارها كما جاءت من غير تكييف], nowhere does he say that we accept the "**APPARENT MEANING.**" Where have the Salafis taken the word "APPARENT" from? This is an extreme corruption to the text. If you read the next part carefully you will realize that Ibn Kathir is actually rejecting the "APPARENT/DHAHIR" meaning.

Tampering # 3: This one is most important! They said: "We also believe that the meaning that comes to those who equate Allah" whereas Ibn Kathir (rah) is actually saying: "**THE OUTWARD (LITERAL)**" meaning that comes to the minds of anthropomorphists is negated of Allah [والظاهر [المتبادر إلى أذهان المشبهين منفي عن الله]. The Salafis removed the wording "OUTWARD/DHAHIR MEANING (الظاهر المتبادر)" from in between to put dust in eyes of people that actually apparent/dhahir meaning is to be taken (God forbid)

Many times people read Salafi version of Tafsir Ibn Kathir and come to wrong conclusions. May Allah safeguard the Ummah from forgeries to Islamic texts done by Salafis.

إمرارها كما جاءت " We would like to settle the score on issue of "من غير تكييف once and for all

In regards to "To allow them to pass as they have come" the Salaf said (contrary to Salafi opinion):

حدثنا أبو سعيد أحمد بن محمد بن زياد قال: حدثنا أبو حفص عمر بن مدرك القاضي قال: حدثنا الهيثم بن خارجة قال: حدثنا الوليد بن مسلم قال: سألت الأوزاعي والثوري ومالك بن أنس، والليث بن سعد: عن الأحاديث التي فيها الصفات؟ فكلهم قال: أمروها كما جاءت بلا تفسير .

Translation: Waleed bin Muslim (rah) said that he asked al Awza'i, ath-Thawri (rah), Malik bin Anas (rah), and Layth bin Saad (rah) about the "HADITHS OF SIFAAT" all of them said: **They are allowed to pass "WITHOUT TAFSEER"** [Al-Shariah by Imam al Ajri (7/104)]

Others said: Bila Kayfiyyah i.e. without saying how it is meant [Asma wa Sifaat of Imam al Bayhaqi (1/608)]

Imam Sufyan bin Uyayna (rah) said: All that Allah described Himself with in the Glorious Qur'an then **"ITS RECITATION IS ITS INTERPRETATION"** There is no Kayfia (asking how it's meant) nor likeness (tamtheel or tashbeeh) [As-Sifaat" by Imam al Daraqutni, Page # 70]

Imam an-Nawawi (rah) refuted the probing into this matter with this following statement:

فيقال مثلا نؤمن بأن الرحمن على العرش استوى ولا نعلم حقيقة معنى ذلك والمراد به مع أنا نعتقد أن الله تعالى (ليس كمثله شيء) وأنه منزّه عن الحلول وسمات الحدوث وهذه طريقة السلف أو جماهيرهم وهي أسلم إذ لا يطالب الانسان بالخوض في ذلك فإذا اعتقد التنزيه فلا حاجة إلى الخوض في ذلك

Translation: It is for instance said: We believe that the Merciful did Istawa (as it befits His Majesty) over the Throne, **and we do not know the reality of the meaning of this nor what is meant by it**(ولا نعلم حقيقة معنى ذلك والمراد به), while we do believe that {"There is nothing like Him whatsoever" Qur'an 42:11} and that He is exalted far above of Hulool and directions of Hudooth (creation). **That is the way of the Salaf** or at least their vast majority, and it is the safest because **one is not required to probe into such matters. When we believe in His exaltedness then there is no need to probe in it** [al-Nawawi in al-Majmu' (1/25)]

Imam Ibn Hajr al-Asqalani (rah) says right in the muqadma (introduction) of Fath ul Bari i.e. Hadi us Sari:

قوله استوى على العرش هو من المتشابه الذي يفوض علمه إلى الله تعالى ووقع تفسيره في الأصل

Translation: 'The statement "Istawa alal arsh" is from the mutashabih (allegorical verses) the knowledge of which is consigned (yufawadu i.e. tafwidh) to Allah the Exalted although by principle its manifestation has already occurred.' [Ibn Hajr al-Asqalani in Muqadma of Fath ul Bari, Hadi us-Sari, Page # 103]

Imam Ibn Hibban (rah) the great Muhadith (hadith master) beautifully said:

يريد به ان الخلق لا يعرفون خالقهم من حيث هم إذ كان ولا زمان ولا مكان ومن لا يعرف له زمان ولا مكان ولا شيء معه لأنه خالقها

Translation: It is not in capability of creation to know (the reality) of their creator, because Allah was there when there was neither "TIME NOR PLACE" nor could He be known with time, place, or any other (created) thing "BECAUSE HE IS THE CREATOR OF ALL THESE" [Imam Ibn Hibban in his Sahih, Hadith # 6141]

So there is no way Imam Ibn Kathir could mean to say that we accept "APPARENT MEANING"

The word "منفي" used by Ibn Kathir is clear rejection of Dhahir/apparent meaning.

Let us explain more how the Salaf allowed such verses "To pass as they have come" in light of Imam al-Qurtubi (rah) the great scholar of Tafsir.

He states under Surah Aali Imran Verse # 7:

اختلفوا في جواز ذلك بناء على الخلاف في جواز تأويلها. وقد عرف أنّ مذهب السلف ترك التعرّض لتأويلها مع قطعهم باستحالة ظواهرها، فيقولون أمرّوها كما جاءت. وذهب بعضهم إلى إبداء تأويلاتها وحملها على ما يصح حمله في اللسان عليها من غير قطع بتعيين مجمل منها.

Translation: There is difference of opinion concerning that (action) based upon the difference of opinion in the permissibility of (various) interpretations. **And it is known that the school of the Salaf (pious predecessors) was to leave the undertaking of interpreting them while being**

certain that the "**LITERAL MEANING (ZAWAHIR) WAS IMPOSSIBLE**" So they would say, "Let it pass as it came!" And some of them (the Salaf) took the madhhab (school) of manifesting its interpretations by interpreting it with meanings consistent with the (Arabic) tongue without definitively confirming a specific possible meaning. [Tafsir al-Qurtubi, under 3:7. Translation by Abdur Rahman Sondalani]

Now let us come towards the issue of pointing upward direction to Allah. The Salafis use some verses of Qur'an and hadiths that Allah is literally in above direction.

It has been explained above from Imam at-Tahawi that 6 directions cannot apply to Allah. It includes upward direction too. Here are some of the verses and hadiths which Salafis use.

We will show a hadith first which they mostly use due to which many young people are often misled.

The Hadith of Mu'awiya ibn al-Hakam: ...He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? **She said: He is in the heaven (fi al sama')** He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman. (Muslim: Book 4, Hadith # 1094. Brackets mine)

a) First of all the hadith is only ahad (singular and cannot be used for aqida) with this chain of narrators.

b) Secondly, there are overwhelming Quranic verses and hadiths with multiple chains of transmission which if taken literally prove Salafi understanding false, therefore even if the classification of hadith as ahad is not accepted still the hadith cannot be taken literally at any cost. [Note: This rule will also apply to other verses and hadiths which Salafis take literally too]

c) Thirdly, in Sharh (explanation) of this hadith Imam an Nawawi (rah) the leading commentator of Sahih Muslim has given figurative explanation (according to Literalists the Ash'aris are Ahlul Bidah for giving figurative explanation, so this false fatwa of them applies on Imam Nawawi too, let alone Ibn Hajr al Asqalani and many other great scholars)

****Proof for (a) i.e. Hadith is ahad****

This version (where is Allah, in the sky) only comes from Muwaiya ibn al Hakam (ra) via the route of At'a bin Yassar thus is therefore ahad, It is a fundamental principle that “AHAD NARRATIONS” cannot be taken as conclusive proofs over “Aqida issues”

Imam an-Nawawi (rah) said:

قاله المحققون والاكثرون فانهم قالوا أحاديث الصحيحين التي ليست بمتواترة انما تفيد الظن فإنها آحاد والآحاد انما تفيد الظن على ما تقرر ولا فرق بين البخاري ومسلم وغيرهما

Most of the (scholars) and Researchers said that the Hadiths of Bukhari and Muslim which are not Mutawattir, they imply conjecture (zann) since they are from Ahaad, and the Ahaad imply nothing but conjecture (Zann). This is based on what was already known and agreed upon. This rule applies without distinguishing between Bukhari, Muslim or others. [Sharh Sahih Muslim, Volume # 1, Page # 20]

****Proof for (b) i.e. Ayahs and Sahih hadiths which if taken literally will prove the above wording of hadith completely false****

Quran states: It was We Who created man, and We know what dark suggestions his soul makes to him: **for We are nearer to him than (his) jugular vein.** (Yusuf Ali: 50:16)

Salafis turn towards figurative explanation of ALLAH's closeness and say He is close "By his knowledge only" and they run towards aqwaal (sayings) of different ulama on this.

Qur'an also states: It is He who created the heavens and earth in six days and THEN HE DID ISTAWA (AS IT BEFITS HIS MAJESTY). He knows what enters within the earth and what comes out from it, and what descends from the heaven and what ascends towards it; and **He is with you wherever you are.** And Allah, of what you do, is Seeing. [57:4]

Ibn Jawzi al-Hanbali outlined a great principle in explanation of this ayah by stating: Whoever interprets 'and He is with

you' (57:4) as meaning 'He is with you in knowledge,' **permits his opponent to interpret istiwa' as 'subduing' (al-qahr).**[Daf` Shubah al-Tashbih (1998 al-Kawthari repr. p. 23)]

Quran states: To Allah belong the east and the West: "WHEREVER YOU TURN, THERE IS PRESENCE OF ALLAH" For Allah is all Pervading, all-Knowing. (Yusuf Ali: 2:115)

The Literalists will never believe Allah's presence to be "Wherever we turn" and they will turn towards figurative interpretation! Please note that word "WAJH (FACE)" has been used here and Wajh in Qur'an when used for Allah refers to his complete Entity, presence, dominion, and sultanate. This shall be explained in fourth chapter.

Qur'an states: Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? **If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be.** Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has 'perfect' knowledge of all things. [Dr. Mustafa Khattab: 58:7]

This verse clearly proves that Allah is fourth of third and sixth of fifth, and he is with us wherever we may be.

Abdullah b. Umar reported: The Messenger of Allah saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays,

he must not spit in front of him, **for Allah is in front of him when he is engaged in prayer.** [Sahih Muslim, Hadith # 1116]

Note: Ibn Taymiyyah is known to have compared existence of Allah to that of "moon and sun" while explaining this hadith i.e. Allah azza Wajjal is in front of us just like Sun and Moon come in-front of us. This is a comparison of Allah to creation.

Ibn Taymiyyah has said in Al-Aqeedatul Hamawiyah that the hadith is true in its manifest meaning that Allah the Exalted is over the Throne and that He is "**IN FRONT OF THE FACE OF THE WORSHIPPER**" This attribute is in fact proved for the "**CREATURE ALSO**" that if man prays to the heavens or to the "**SUN OR THE MOON**" then heaven, the sun and the moon will be "**ABOVE HIM AND ALSO IN FRONT OF HIS FACE**"

Reference: Sharh al Aqida al Wastiyyah, Page No. 140, English version, published by Dar us-Salam - Last Paragraph

This is an extremely absurd interpretation by Ibn Taymiyyah and he has compared Allah to sun and the moon. Ibn Taymiyyah is considered a champion scholar by Salafis in taking literal meanings of Mutashabih (allegorical) verses. It shall be proven in the end that Ibn Taymiyyah retracted from his previous opinions and denied taking literal meanings.

Sahih Bukhari states: **Narrated Abu Musa Al-Ash`ari:** We were in the company of Allah's Messenger (ﷺ) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," **and our voices used to rise**, so the Prophet (ﷺ) said, "O people! Be merciful to yourselves (i.e. don't raise

your voice), for you are not calling a deaf **or an absent one, but One Who is with you,** no doubt He is All-Hearer, **ever Near (to all things).** [Sahih Bukhari: Vol. 4, Book 52, Hadith 235]

This hadith clearly proves that Allah is not absent but is rather near to all things and is with us. Remember concepts are known from their opposites, so opposite of absent is Maujood i.e. Present.

It states in Sahih Muslim: Abu Huraira reported: The Messenger of Allah (ﷺ) said: **The nearest a servant comes to his Lord is when he is prostrating himself,** so make supplication (in this state). [Muslim: Book 4, Hadith 979]

Had Allah been only above then nearest one would get should be in standing posture.

Sahih Bukhari states: **Narrated Abu Bakr:** I was with the Prophet (ﷺ) in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allah's Messenger (ﷺ)! If some of them should look down, they will see us." **The Prophet (ﷺ) said, "O Abu Bakr, be quiet! (For we are) two and Allah is the Third of us."** [Sahih Bukhari: Vol. 5, Book 58, Hadith 259]

This hadith is as clear as it can get, hence Salafis should take these verses and hadiths literally too. It is proven from Nusoos of Qur'an and authentic hadiths that Allah is above his Throne as it suits His Majesty and also with us wherever we are as it suits His Majesty. However we cannot limit Allah to throne only nor can we say he is Hadhir Nadhir

(everywhere) as that would constitute Makaan (place) for Him and Allah is free of Time and Space.

Proof for (c) i.e. Sharh of Imam an-Nawawi (rah) on the same hadith

هذا الحديث من أحاديث الصفات , وفيها مذهبان تقدم ذكرهما مرات في أحدهما : الإيمان به من غير خوض في معناه , مع اعتقاد أن .كتاب الإيمان الله تعالى ليس كمثله شيء وتنزيهه عن سمات المخلوقات . والثاني تأويله بما يليق به , فمن قال بهذا قال : كان المراد امتحانها , هل هي موحدة تقر بأن الخالق المدبر الفعال هو الله وحده , وهو الذي إذا دعاه الداعي استقبل السماء كما إذا صلى المصلي استقبل الكعبة ؟ وليس ذلك ; لأنه منحصر في السماء كما أنه ليس منحصرًا في جهة الكعبة , بل ذلك لأن السماء قبلة الداعين , كما أن الكعبة قبلة المصلين , أو هي من عبدة الأوثان العابدين للأوثان التي بين فلما قالت : في السماء , علم أنها موحدة وليست عابدة للأوثان. , أيديهم

Translation: This is one of the "hadiths of attributes" and there are two positions about it as it was mentioned in the book of faith, First: is to have faith in it "**Without discussing its meaning, while believing of Allah Most High that "there is nothing whatsoever like unto Him"** and that He is exalted above having any of the attributes of His creatures. "**The second is to FIGURATIVELY EXPLAIN IT**" in a fitting way, scholars who hold this position adduce that the point of the hadith was to "test the slave girl : Was she a monotheist" who affirmed that the Creator, the Disposer, the Doer, is Allah alone and that He is the one called upon when a person making supplication (du'a) faces the sky--just as those performing the prayer (salat) face the Kaaba, **since the sky is the qibla of those who supplicate, as the Kaaba is the qibla of those who perform the prayer** or was she a worshipper of the idols which they placed in front of themselves? So

when she said, In the sky, it was plain that she was not an idol worshipper

[Sahih Muslim bi Sharh al-Nawawi, Volume No.5, Page Nos. 19-20, Published by Dar ul Fikr, Beirut, Lebanon. Translation taken from Shaykh Nuh's article called: Is it permissible for a Muslim to believe that Allah is in the sky in literal sense?]

The same great Imam also says in his "**Majmu' sharh al Muhadhab**"

The most well-known of the school of the theologians (mutakallimin) say that **the divine attributes are interpreted figuratively according to what befits them.**

(Volume No. 1, Page No. 25)

The great Hanafi Imam, Mullah Ali Qari (rah) says in his magnificent Mirqaat Sharh al Mishqaat:

فقال لها أي للجارية رسول الله أين الله وفي رواية أين ربك أي أين مكان حكمه وأمره وظهور ملكه وقدرته فقالت في السماء قال القاضي هو على معنى الذي جاء أمره ونهيه من قبل السماء لم يرد به السؤال عن المكان فإنه منزّه عنه كما هو منزّه عن الزمان بل مراده من سؤاله إياها أن يعلم أنها موحدة أو مشرّكة لأن كفار العرب كانوا يعبدون الأصنام وكان لكل قوم منهم صنم مخصوص يكون فيما بينهم يعبدونه ويعظمونه ولعل سفهاءهم وجهلتهم كانوا لا يعرفون معبودا غيره فأراد أن يتعرف أنها ما تعبد فلما قالت في السماء وفي رواية أشارت إلى السماء فهم أنها موحدة يريد بذلك نفي الآلهة الأرضية التي هي الأصنام لا إثبات السماء مكانا له تعالى الله عما يقول الظالمون علوا كبيرا ولأنه لما كان مأمورا بأن يكلم الناس على قدر عقولهم ويهديهم إلى الحق على حسب فهمهم ووجدوا تعتقد أن المستحق للعبودية إله يدبر الأمر من السماء إلى الأرض لا الآلهة التي يعبدها المشركون قنع منها بذلك ولم يكلفها اعتقاد ما هو صرف التوحيد وحقيقة

التنزيه وقيل معناه أن أمره ونهيه ورحمته ووحيه جاءت من السماء فهو كقوله تعالى أمنتكم من في السماء تبارك قيل وقد جاء في بعض الأحاديث أن هذه الجارية كانت خرساء ولهذا جوز الشافعي الأخرس في العتق فقوله فقالت في السماء بمعنى أشارت إلى السماء كما في رواية قال شارح الوقاية وجاز الأصم أي من يكون في أذنه وقرأ أما من لم يسمع أصلا فينبغي أن لا يجوز لأنه فانت جنس المنفعة فقال من أنا فقالت أنت رسول الله فقال رسول الله أعتقها أمر إجازة رواه مالك وفي رواية مسلم قال أي معاوية كانت لي جارية ترعى غنما قبل أحد بكسر القاف وفتح الباء أي جانبه وأحد بضمين جبل معروف في المدينة والجوانية بتشديد الواو وموضع قريب أحد فأطلعت بتشديد الطاء أي أشرفت على الغنم ذات يوم أي يوما من الأيام أو نهارا وذات زائدة فإذا الذئب قد ذهب بشاة من غنمنا إذا للمفاجأة واللام في الذئب للعهدية الذهنية نحو قوله تعالى إذ هما في الغار التوبة وأنا رجل من بني آدم آسف بهمزة ممدودة وفتح سين أي أغضب كما يأسفون لكن أي وأردت أن أضربها ضربا شديدا على ما هو مقتضى الغضب لكن صككتها صكة أي لطمتها لكمة فأتيت رسول الله فعظم بالتشديد والفتح ذلك على أي كبير النبي ذلك الأمر أو الضرب علي وفي نسخة بالتخفيف والضم قلت وفي نسخة فقلت يا رسول الله أفلا أعتقها قال الطيبي رحمه الله فإن قلت كيف التوفيق بين الروايتين قلت الرواية الأولى متضم

من هذه اللطمة إعتاقها أفيكفيني إعتاقها للأميرين جميعا والرواية الثانية مطلقة تحتل الأمرين والمطلق محمول على المقيد ومما يدل على أن السؤال ليس عن مجرد اللطمة سؤال النبي الجارية عن إيمانها اه والظاهر أن الإعتاق عن اللطمة مستحب فيندرج في ضمن الإعتاق الواجب فليس من باب تداخل الكفارة كما توهم قال أتيني بها الباء للتعدي أي احضر بها إلي فأتيته بها فقال لها أين الله أي أين المعبود المستحق الموصوف بصفات الكمال قالت في السماء أي كما في الأرض والإقتصار من باب الإكتفاء قال تعالى جل جلاله وهو الذي في السماء إله وفي الأرض إله الزخرف وقال الله عز وجل وهو الله في السموات وفي الأرض الأنعام ويمكن أن يكون الاقتصار لدفع توهم الشرك في العبودية ردا على عبدة الأصنام الأرضية قال من أنا قالت أنت رسول الله قال أعتقها فإنها مؤمنة أي بالله وبرسوله وبما جاء من عندهما وهذا يدل على قبول الإيمان الإجمالي ونفي التكليف الإستدلالي باب اللعان في المغرب لعنه لعنا ولاعنه ملاعنة ولعانا وتلاعنوا لعن بعضهم بعضا وأصله الطرد قال النووي رحمه الله إنما سمي لعانا لأن كلا من الزوجين يبعد عن صاحبه ويحرم النكاح بينهما على التأييد واللعان عند جمهور أصحابنا يمين وقيل شهادة وقيل يمين فيها شوب شهادة وينبغي أن يكون بحضرة

الإمام أو القاضي جمع من المسلمين وهو أحد أنواع التغليظ فإنه يغلظ بالزمان والمكان والجمع قال المحقق ابن الهمام هو مصدر لاعن سماعي لا قياسي والقياس الملاعنة وكثيرا من النحاة يجعلون الفعال والمفاعلة مصدرين قياسيين لفاعل واللعن في اللغة الطرد والإبعاد وفي الفقه اسم يجري بين الزوجين من الشهادات بالألفاظ المعلومات سمى بذلك لوجود لفظ اللعن في الخامسة تسمية لكل باسم الجزء ولم يسم باسم من الغضب وهو أيضا موجود فيها لأنه في كلامها وذلك في كلامه وهو أسبق والسبق من أسباب الترجيح وشرطه قيام النكاح وسببه قذفه زوجته بما يوجب الحد في الأجنبية وحكمه حرمتها بعد التلاعن وأهله من كان أهلا للشهادة فإن اللعان شهادات مؤكدة بالإيمان عندنا وأما عند الشافعي فأيمان مؤكدة بالشهادات وهو الظاهر من قول مالك وأحمد وتام تحقيقه في شرحه

Translation: In another version of the same Ḥadīth there is the wording: **“Where is your Lord?”** It means that where is His place of decision, and His order, and the place where His dominion and power are manifested. {She said: “In the sky”} Imam al-Qadi [‘Iyad] said: “The meaning is that His command and His prohibition comes from the direction of the sky. The Prophet [sallallahu alayhi wa sallam] did not mean to ask her about the whereabouts of Allāh, since He transcends such an attribute as place, just as He transcends the attribute of time. Rather, the Prophet [sallallahu alayhi wa sallam] intended to find out by his question to her whether she was a monotheist declaring the uniqueness of Allah (muwahhidah), or whether she was a polytheist (mushrikah) because the Arabs were worshipping idols. Each clan amongst them had its special idol, which it worshipped and revered. Perhaps some of their ignorant and stupid people did not recognize any god whatsoever; therefore, the Prophet [sallallahu alayhi wa sallam] wanted to ascertain what she worshipped. So when she said “in the sky,” or, as

in another version, she pointed to the sky, he [sallallahu alayhi wa sallam] understood that she was a monotheist declaring the uniqueness of Allāh. In other words , he wanted to preclude the gods on earth; that is, the idols. **He did not mean to imply that He occupies a place in the sky, far-removed is Allāh from what the transgressors ascribe to Him in their insolence. Moreover, the Prophet [sallallahu alayhi wa sallam] had been ordered to speak to the people according to the extent of their intelligence,** and to guide them to the truth in way which was appropriate to their understanding.

So when the Prophet [sallallahu alayhi wa sallam] found that she believed that the one who deserves to be worshipped is the God who implements His purpose from the sky to the earth, not the gods which the pagans worshipped, he was satisfied with that much from her, and he [sallallahu alayhi wa sallam] did not charge her with sheer unity (Sirf al-tauḥīd)—the principle of transcendence (Ḥaqīqat al-tanzīh) Some [of the ulamā’] have said that the meaning is that His order and prohibition, **His mercy and revelation comes from the sky. In that case, this ḥadīth is similar [in its implications] to His (Allah's) word: “Do you feel secure from Him who is in the sky...?”** Furthermore, in some other [authentic] versions of this Ḥadīth it comes that this girl was dumb, and for that reason [Imām] al-Shafi’ī [d. 204 / 820] permitted the freeing of a slave even if he is dumb. In such case, the words in the Ḥadīth “She said, ‘In the sky.’” mean that she pointed to the sky [since she could not speak, obviously; and this is just what has come expressly in another version of the Ḥadīth: “She pointed to the sky.”

[Mullah Ali Qari in Mirqat Sharh al Mishqaat, Volume No. 6, Page nos. 452-453, Published by Dar ul Fikr, Beirut, Lebanon. Translation taken from Marifah team]

The Salafis also use some verses of Qur'an to assert literal direction to Allah. One of them is the following:

Do ye feel secure that **He Who is in heaven** will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do ye feel secure that **He Who is in Heaven** will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning? [Yusuf Ali: 67:16-17]

The Salafis take these verses literally.

Sahih International is a translation that is highly relied upon even by Salafis, it says:

Do you feel secure **that He who [holds authority] in the heaven** would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure **that He who [holds authority] in the heaven** would not send against you a storm of stones? Then you would know how [severe] was My warning. [67:16-17]

So this verse is talking about "ALLAH HOLDING AUTHORITY IN THE HEAVEN" not that Allah is with His essence in sky/heaven.

As Qur'an is the best Sharh of Qur'an itself, hence this verse should be understood from other Glorious verses of Qur'an

such as:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there were, **in the heavens and the earth, other gods besides God**, there would have been confusion in both! But glory to God, **the Lord of the Throne**: (High is He) above what they attribute to Him! (Yusuf Ali: 21:22)

Hence 67:16-17 is also proving the same point i.e. "AUTHORITY OF ALLAH" over heavens and the earth, not that of Allah's literal placement.

Explanation of 6:3 (Tafsir Ibn Kathir):

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

(And **He is Allah in the heavens and the earth**, He knows what you conceal and what you reveal, and He knows what you earn.) **Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth.** They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind. In another Ayah, Allah said;

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

(It is He Who is God in the heavens and the earth.)﴾43:84 ﴿
meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.

End Quote – [Salafi translation of Tafsir Ibn Kathir, published by Dar us Salam]

Plus Allah saying He is "LORD OF THE THRONE" in 21:22 proves that Throne never existed from eternity, therefore Allah cannot be literally upon the throne because existence of Allah does not change locations with passage of time.

It is stated in the Qur'an at another place:

Praise be to Allah, **Who hath created the heavens and the earth**, and hath appointed darkness and light. **Yet those who disbelieve ascribe rivals unto their Lord.**[Pickthall: 6:1]

This and many more verses of Qur'an prove that Heavens, Earth, Throne, and everything else are creations that cannot exist with Allah from Azl (eternity). Allah's Wujood (existence, dominion, sultanate) is as it was, is, and always be.

Qur'an states 2 verses after the above one:

He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn. [Pickthall: 6:3]

Hence "Fi" as mentioned in Qur'an refers to Allah's authority residing over the throne, and He being the only deity in heavens and earth i.e. Only He is to be worshipped in heavens and in all created realms.

Before Salafis fail to understand Sharh of Qur'an from Qur'an itself then regarding verses like 67:16 the best commentator of Sahih Muslim and mutually agreed upon scholar Imam an-Nawawi quotes another mutually agreed upon great scholar i.e. Qadhi Iyaadh stating:

قال القاضي عياض : لا خلاف بين المسلمين قاطبة فقيهم ومحدثهم ومتكلمهم ونظارهم ومقلدهم أن الظواهر الواردة بذكر الله تعالى في السماء كقوله تعالى : { أأمنتم من في السماء أن يخسف بكم الأرض } ونحوه ليست على ظاهرها , بل متأولة عند جميعهم

Qadhi Iyaad said: **There is no disagreement amongst Muslims whether between Fuqaha (jurists), or hadith scholars, the theologians, polemicists, and ordinary Muslims who do taqlid, "THEY ALL SAY THAT OUTWARD MEANING OF TEXTS SUCH AS ALLAH IS FIS-SAMA IS NOT MEANT"** for example the words of the Exalted: {Are you assured that He who is Fis-sama will not cause the earth to swallow you up?} **"THESE AND SIMILAR TEXTS CANNOT BE TAKEN LITERALLY, RATHER THEY ARE TO BE INTERPRETED (I.E. TA'WEEL)** [Sharh Sahih Muslim by Imam an Nawawi, Volume # 5, Page # 20. Maktaba al Tawfiqiyah, Cairo, Egypt]

The Salafis should first declare Imam an-Nawawi (rah), Qadhi Iyaadh (rah), all the Fuqaha, Hadith specialists, theologians, polemicists, and Muslims to be Mushrikeen for giving

Ta'weel over such verses and also not relying on "LITERAL MEANINGS"

Imam al-Qurtubi (rah) states in regards to it:

وقيل: تقديره أَمِنْتُمْ من في السماء قدرته وسلطانُه وعرشُه ومملكته. وخصّ السماء وإن عمّ ملكه تنبيهاً على أن الإله الذي تنفذ قدرته في السماء لا من يعظّمونه في الأرض. وقيل: هو إشارة إلى الملائكة. وقيل: إلى جبريل وهو الملك الموكّل بالعذاب.

قلت: ويحتمل أن يكون المعنى: أَمِنْتُمْ خالق من في السماء أن يخسف بكم الأرض كما خسفها بقارون

Translation: It is said that it means...Do you not fear Him who's "POWER, SULTANATE, THRONE, AND KINGDOM" is in heavens? Here heaven has been made specific whereas His Kingdom is general. It is to outline (to disbelievers) that He is the GOD whose "POWER IS DETERMINED IN HEAVEN", He is not the god whose greatness you mention on earth (i.e. idols/false deities). It is also said that this verse points towards Angels. It is also said that it refers to Jibreel because Jibreel is that Angel who is deputed to give torment.

I (al-Qurtubi) say: This meaning is possible that do you not fear the Creator (Allah) who has created all things in heaven and He will not cause the earth to swallow you just like He made Qaroon to be swallowed in earth.

Then towards end Imam al-Qurtubi states:

أي عليها. ومعناه أنه مديرها ومالكها؛ كما يقال: فلان على العراق والحجاز؛ أي واليها وأميرها

Translation: It refers to ["Do you feel secure from Him who is over ('ala) the heaven,"] just as it is said, "**So-and-so is over Iraq and the Hijaz**", meaning that he is the governor and ruler of them (al-Jami li ahkam al-Qur'an, 18.216).

Then he states:

ووصفه بالعلوّ والعظمة لا بالأماكن والجهات والحدود لأنها صفات الأجسام. وإنما ترفع الأيدي بالدعاء إلى السماء لأن السماء مهبط الوحي، ومنزل القطر، ومحل القدس، ومعدن المطهرين من الملائكة، وإليها ترفع أعمال العباد، وفوقها عرشه وجنته؛ كما جعل الله الكعبة قبلةً للدعاء والصلاة، ولأنه خلق الأمكنة وهو غير محتاج إليها، وكان في أزلّه قبل خلق المكان والزمان ولا مكان له ولا زمان. وهو الآن على ما عليه كان.

Translation: The description of Uluw (aboveness) and Greatness of Allah is not in the sense of "PLACE, DIRECTION, OR LIMITS" because these are qualities of Ajsaam (bodies). In the time of making supplication the hands are raised towards heaven because heaven is the place from where revelation descends, also rain descends from there, and is place of purity where the pure Angels reside, the actions of creations raise towards it. Above the heaven is His Arsh and Paradise just like Allah has made Ka'ba the qibla for supplication and prayer. This is because

Allah has "**CREATED**" the places and **HE IS NOT IN NEED OF PLACE HIMSELF, HE WAS FROM ETERNITY BEFORE CREATING THE PLACES AND TIME, AND HE HAD NO PLACE OR TIME OVER HIM, RATHER HE IS AS HE WAS**" [Tafsir al-Qurtubi under 67:16]

Imam Fakhr-ud-din ar-Razi (rah) one of the greatest theologian of Islam states:

واعلم أن المشبهة احتجوا على إثبات المكان لله تعالى بقوله: { ءَامِنْتُمْ مِّنْ فِي السَّمَاءِ } ، والجواب عنه أن هذه الآية لا يمكن إجراؤها على ظاهرها باتفاق المسلمين

Translation: It is known that the anthropomorphists have derived proof of establishing place towards Allah from this verse {Do you feel secure from him who is in heaven}. The answer (to them) from the "**CONSENSUS OF MUSLIMS**" is that this verse "**CANNOT BE TAKEN ON APPARENT MEANING**"

Then he states:

المراد بقوله: { مِّنْ فِي السَّمَاءِ } الملك الموكل بالعذاب، وهو جبريل عليه السلام، والمعنى أن يخسف بهم الأرض بأمر الله وإذنه.

Translation: The meaning of "He who is Fis-sama" is that "THE ANGEL WHO IS EMPOWERED" to send (Allah)'s punishment. This is Jibreel. The wording of verse stating "cause the earth to swallow you" means "**BY COMMAND**"

AND LEAVE OF ALLAH" [Imam Fakhr ud-din ar-Razi in his Tafsir under 67:16]

Imam Abu Hayyan al-Andalusi (rah) explains 67:16 as:

هذا مجاز، وقد قام البرهان العقلي على أن تعالى ليس بمتحيز في جهة، ومجازه أن ملكوته في السماء

Translation: This is "METAPHORICAL" as it is established from ultimate intellectual proof that Allah cannot be confined to a direction. Hence this as a metaphor is to (denote) "ALLAH'S KINGDOM IN HEAVEN (NOT HIS LITERAL PRESENCE)" [Imam Abu Hayyan al-Andalusi in Tafsir Bahr al Muheet under 67:16]

Imam Ibn Jarir at-Tabri (rah) whom Salafis often misquote without realizing that Imam at-Tabri himself interpreted word Istawa to mean power and Sovereignty.

Allah made himself exalted (علوّ) over the heaven with the exaltation of sovereignty and power, not that of displacement and movement [Tafsir at-Tabri under 2:29]

Note: Muhsin Khan and Hilali the Salafi translators translated Istawa in this verse as "ROSE OVER" whereas it stands established from Nass of Qur'an itself that Istawa is mentioned in meaning other than rising over. Hence Qur'an being best Sharh of Qur'an establishes that Istawa has multiple meanings which is why Salaf and classical scholars did not delve into this matter and just allowed them to pass without taking literal meaning (as explained by many

scholars above) or gave metaphorical meaning which suits Allah's majesty has it has been explained in detail above.

Hence, all the Salaf mentioned above did not interpret but just allowed them to pass without taking apparent/literal meaning. On the other hand Hadith specialists like Imam an-Nawawi, Ibn Hajr al-Asqalani, Qadhi Iyaadh. Mufasireen like al-Qurtubi, Imam ar-Razi, Abu Hayyan, Ibn Kathir, and others (may Allah be pleased with them all) cannot be wrong. On basis of these sound explanations we the Ahlus Sunnah accept both viewpoints openly and explicitly.

Viewpoint # (1): To "LEAVE THE VERSES AS THEY ARE WITHOUT GETTING INTO MODALITY" and this is called Tafweedh in which no rejection is made contrary to Salafi straw-man argumentation that we reject Allah's Uluw (greatness and aboveness).

OR

Viewpoint # (2): Give best interpretation from classical scholars when necessary. We only turn towards the second viewpoint when people like Salafis have wrong beliefs in regards to Sifaat of Allah. The Salafis assume that we Ahlus Sunnah deny the attributes of Allah (Naudhobillah), whereas Tafweedh is not a denial nor is figurative explanation a denial because both these viewpoints were held and shall always be held by mainstream Ahlus Sunnah scholarship.

Salafis often use a quote attributed to Imam Abu Hanifa that whosoever is not sure whether Allah is above the heavens or on earth then such a person is Kafir [Ibn Taymiyyah in his

Fatawa 5/48]. This saying comes from a rejected narrator according to Salafis themselves i.e. "Abu Mutih al Balkhi" who has been declared as a Liar, fabricator of hadiths, weak, Murji'i, and discarded in hadith narration.

Salafis also use a Shadh (odd) quote attributed to Imam Malik (rah) that Istawa is known but modality is not known. The authentic narration from Imam Malik (rah) is actually the following:

From Ibn Wahb: "We were with Malik when a man asked him: O Abu `Abd Allah! "al-Rahmanu al arshi-stawa" (20:5): how is His istawa?' Malik lowered his head and began to sweat profusely. Then he lifted up his head and said: "al-Rahmanu al arshi-stawa" **just as He described Himself. One cannot ask "how." "How" does not apply to Him.** And you are an [evil man], a man of innovation. The man was led out." [al-Bayhaqi in Asma wa Sifaat (2/304-305)]

Imam al-Bayhaqi narrated it with strong chain from Ibn Wahb [Fath ul Bari, 13/406-407]

Hence the reports in which Imam Malik (rah) is claimed to have said that Istawa is known become Shadh (odd) because in one of those narrations Imam Malik even says "ISTIWA IS UNKNOWN" [see at-Tamheed 7/151].

Point to ponder is that Imam Malik (rah) got angry and began to sweat profusely which means he considered the question about Istiwa to be among Mutashabihaat, plus he calls the questioner an innovator and he was escorted out. Secondly

nowhere in this quote is Imam Malik (rah) saying that meaning of Istiwa is known, he is just letting the verse pass as it has come, which we have explained in detail before.

Imam Abdul Qahir al-Baghdadi (rah) said: Our Companions differed in this matter. Amongst them were those who said: **The verse of Istawa is "AMONGST MUTASHABIHAAT (ALLEGORICAL VERSES)"** the meaning of which none knows but Allah. **"THIS IS THE SAYING OF IMAM MALIK BIN ANAS"** the Fuqaha of Madina and al-Asma'i [Abdul Qahir al-Baghdadi, in Usool ad-deen, Page # 113]

So it is proven without any doubt that Imam Malik (rah) did not say that meaning of Istiwa is known, rather he considered it among Mutashabihaat and passed the verse as it is.

Also remember that Ahlus Sunnah does not believe that Allah is everywhere because everywhere also includes places whereas Allah is free from Makan (place and places both). It is therefore a false accusation by Salafis on us.

In conclusion of this chapter, the Salafis are asked a question which they have always failed to answer. The question is:

"If Allah is upon throne then where was He before the creation of Throne?"

It should be remembered that Allah exists from eternity whereas no creation whether Arsh can exist from eternity. If it is believed that Arsh was there from Azl (eternity) then

that would be Shirk.

Chapter 3. (Descent of Allah)

The Salafis rely on hadiths of Nazul (descent) in literal sense. Among the proofs they cite are:

Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, **comes every night down on the nearest Heaven** to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" [Sahih Bukhari, 2.246]

Imam al-Bayhaqi (rah) the great hadith scholar said:

قال أحمد وهذا النزول المراد به والله أعلم فعلا سماه الرسول عليه السلام نزولا بلا انتقال ولا زوال أو أراد به نزول ملك من ملائكته بأمره وقد ذكرناه في غير هذا الموضع مفسرا .

Translation: ...Imam Ahmed (rah i.e. al-Bayhaqi) said: The Nazul, the meaning of this **"ALLAH KNOWS."** The Prophet (Peace be upon him) mentioned it as an **"ACT (NOT ESSENCE OF ALLAH HIMSELF)"** and this descent is **"WITHOUT MOVING FROM ONE PLACE TO ANOTHER AND ALSO WITHOUT ZAWAAL"** or the Prophet meant by this that **"ANGEL FROM ANGELS DESCENDS WITH AN ORDER."** We have mentioned it in detail at other place [Imam al-Bayhaqi in Shu'ab ul Imaan under Hadith # 3826]

Imam an-Nawawi (rah) states from great Salaf as-Salih i.e. Imam Malik (rah):

تأويل مالك بن أنس وغيره معناه تنزل رحمته وأمره وملائكته، كما قال: فعل السلطان: كذا إذا فعله أتباعه بأمره. والثاني: أنه على الاستعارة ومعناه الإقبال على الداعين بالإجابة واللفظ والله أعلم

Translation: Imam Malik bin Anas (rah) and others interpreted it by saying: **["your Lord descends"]** means **"His mercy, command, and angels descend," just as it is said, "The sultan did such-and-such," when his followers did it at his command.** [an-Nawawi says]: The second is that it is a **"METAPHOR (الاستعارة)"** signifying [Allah's] concern for those making supplication, by answering them and kindness toward them (Sahih Muslim bi Sharh al-Nawawi, Volume No. 6, Page No.31, Published by Dar ul Fikr, Beirut, Lebanon).

Ibn Hajr al Asqalani (rah) explains:

وقال ابن العربي : حكي عن المبتدعة رد هذه الأحاديث , وعن السلف إمرارها , , وعن قوم تأويلها وبه أقول . فأما قوله ينزل فهو راجع إلى أفعاله لا إلى ذاته بل ذلك عبارة عن ملكه الذي ينزل بأمره ونهيه , والنزول كما يكون في الأجسام يكون في المعاني , فإن حملته في الحديث على الحسي فتلك صفة الملك المبعوث بذلك , وإن حملته على المعنوي بمعنى أنه لم يفعل ثم فعل فيسمى ذلك نزولا عن مرتبة إلى مرتبة , فهي عربية صحيحة انتهى . والحاصل أنه تأوله إما بأن المعنى ينزل أمره أو الملك بأمره , وإما بأنه استعارة بمعنى : بوجهين التلطف بالداعين والإجابة لهم ونحوه

Translation: Imam (Abu Bakr) Ibn al-`Arabi said: "It is reported that the innovators have rejected these hadiths, the Salaf let them pass as they came, and others interpreted them, and **my position is the last one. The saying: "He descends" refers to His acts not His essence, indeed it is an expression for His angels who descend with His command and His prohibition.** And just as descent can concern bodies,

it can also concern ideas or spiritual notions (ma`ani). If one takes the hadith to refer to a physical occurrence, then descent would be the attribute of the angel sent to carry out an order. If one takes it to refer to a spiritual occurrence, that is, first He did not act, then He acted: this would be called a descent from one rank to another, and this is a sound Arabic meaning." In sum it is interpreted in two ways: **the first is: His command or His angel descends; the second is: it is a metaphor for His regard for supplicants, His answering them, and so forth.**

وقد حكى أبو بكر بن فورك أن بعض المشايخ ضبطه بضم أوله على حذف المفعول أي ينزل ملكا , ويقويه ما رواه النسائي من طريق الأغر عن أبي هريرة وأبي سعيد بلفظ " إن الله يمهل حتى يمضي شطر الليل , ثم يأمر مناديا يقول : هل من داع فيستجاب له " الحديث . وفي حديث عثمان بن أبي العاص " ينادي مناد هل من داع يستجاب له " الحديث . قال القرطبي : وبهذا يرتفع الإشكال , ولا يعكر عليه ما في رواية رفاعة الجهني " ينزل الله إلى السماء الدنيا فيقول : لا أسأل عن عبادي غيري " لأنه ليس في ذلك ما يدفع التأويل المذكور

Translation: Abu Bakr ibn Furak said: **Some of the masters have read it ynzilu (He sends down) instead of yanzilu (He descends), that is: He sends down an angel. This is strengthened by Nisa'i's narration through al-Aghurr from Abu Hurayra and Abu Sa`id al-Khudri: "Allah waits until the first part of the night is over, then He orders a herald to say: Is there anyone supplicating so that he may be answered?..."** There is also the hadith of `Uthman ibn Abi al-`As: "The gates of heaven are opened (in the middle) of the night and a herald calls out: Is there anyone supplicating so that he may be answered?..." Al-Qurtubi said: "*This clears all ambiguity*, and there is no interference by the narration of Rufa`at al-Jahni whereby "Allah descends to the nearest

heaven and says: No-one other than I asks about My servants" for there is nothing in this which precludes the above-mentioned interpretation. [Fath ul Bari, 3:339 - Dar ul Fikr. Translation taken from Marifah team]

وقال البيضاوي : ولما ثبت بالقواطع أنه سبحانه منزّه عن الجسمية والتحيّز امتنع عليه النزول على معنى الانتقال من موضع إلى موضع أخفض منه , فالمراد نور رحمته , أي ينتقل من مقتضى صفة الجلال التي تقتضي الغضب والانتقام إلى مقتضى صفة الإكرام التي تقتضي الرأفة والرحمة

Translation: Al-Baydawi said: "Since it is established with decisive proofs that the Exalted is transcendent above having a body or being circumscribed by boundaries, **it is forbidden to attribute to Him descent in the sense of displacement from one place to another place lower than it. What is meant is the light of His mercy: that is, He moves from what is pursuant to the attribute of Majesty entailing wrath and punishment, to what is pursuant to the attribute of Generosity entailing kindness and mercy.**" [ibid]

In this regard Salafis also misuse a verse of Qur'an stating:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord has come and the angels, rank upon rank [Sahih International: 89:22]

The great Salaf, Imam Ahmed bin Hanbal interpreted this verse as:

وروى البيهقي عن الحاكم عن أبي عمرو بن السماك عن حنبل أن أحمد بن حنبل تأول قول الله تعالى: (وجاء ربك) [الفجر: 22] أنه جاء ثوابه. ثم قال البيهقي: وهذا إسناد لا غبار عليه

Imam al-Bayhaqi narrates from al-Hakim >> Amr ibn Sammak >> Hanbal >> that Imam Ahmed bin Hanbal interpreted the saying of Allah "**Your lord has come [al-Fajr : 22]**" by saying "**HIS RECOMPENSE (THAWAB) HAS COME**" after this al-Bayhaqi said: This chain has absolutely nothing wrong in it [Ibn Kathir in al-Bidayah wan Nihayah (10/360), Published by Dar ul Ihya li Tirath al Arabi, Beirut, Lebanon]

Note: Hanbli School have had scholars who were very vocal in taking literal meanings, whereas we can see above that Imam Ahmed bin Hanbal himself gave figurative explanation to such verses. Imam Ibn Jawzi who was a Hanbli himself wrote a complete book in refutation of literalist Hanblis.

In Tafsir al-Jalalyn it states: And your Lord, **that is to say, His command**, and the angels arrive rank on rank (saffan saffan is a circumstantial qualifier, meaning 'standing in rows' or 'made up of many ranks') [Tafsir al-Jalalyn under 89:22]

Imam Fakhr ud-din ar-Razi explains:

واعلم أنه ثبت بالدليل العقلي أن الحركة على الله تعالى محال

Translation: Know that it is established from intellectual proof that "MOVEMENT" for Allah is impossible [ar-Razi in Tafsir ul Kabir under 89:22]

Imam al-Qurtubi (rah) explains it as:

وله تعالى: { وَجَاءَ رَبُّكَ } أي أمره وقضاؤه؛ قاله الحسن. وهو من باب حذف المضاف. وقيل: أي جاءهم الربّ بالآيات العظيمة؛ وهو كقوله تعالى { إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ } البقرة: 210،

Translation: Here it refers to his Command and his ruling. This is the saying of Hasan al Basri...One saying is that their Lord brought great signs which is like Allah saying in Qur'an: Do they then wait for anything other than that Allah should come to them in the shadows of the clouds (2:210)...[Tafsir ul Qurtubi under 89:22]

Imam al-Qurtubi gives further explanation too which we have not shown due to brevity issue, however we would like to quote this when he says:

والله جل ثناؤه لا يوصف بالتحوّل من مكان إلى مكان، وأنّى له التحوّل والانتقال، ولا مكان له ولا أوان، ولا يجري عليه وقت ولا زمان؛ لأن في جريان الوقت على الشيء فوت الأوقات، ومن فاته شيء فهو عاجز

Translation: And Allah the Mighty and Exalted is not described with attribute of "MOVING FROM ONE PLACE TO ANOTHER" how could intiqal (moving) be assumed about Him when He has no Makan (place) nor is there time for Him, neither could time be applicable on him nor could Zaman, because for time to be applicable to anything, proves passing

off of time from it, and anything for whom time has passed becomes dependent. [al-Qurtubi under 89:22]

Muhsin Khan/Hilali mistranslate this verse as: And your Lord comes with the angels in rows [Muhsin/Hilali 89:22]

This verse even in literal Arabic does not link Allah's coming "WITH" angels.

Chapter No. 4 (Shin mentioned in Qur'an)

The Salafis believe that Shin mentioned in Qur'an refers to literal shin of Allah.

Qur'an states: (Remember) the Day when **the Shin shall be laid bare (i.e. the Day of Resurrection)** and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so [Muhsin/Hilali 68:42]

The wording used for shin in this verse is "SAAQ"

Here is what Muhsin Khan Salafi says in footnote of his translation of Qur'an:

All that has been revealed in Allah's Book [the Qur'an] as regards the [Sifat] Qualities of Allah, the Most High, **like His Face, Eyes, Hands, Shins (Legs), His Coming, His rising over His Throne and others**, of all the Allah's Messenger qualified Him in the true authentic [sic] Prophet's [Hadith] **as regards His Qualities like His Descent or His Laughing and others**, the religious scholars of the Qur'an and Sunna believe in these Qualities of Allah and they confirm that these are **really** His Qualities, without Ta'wil (interpreting their meanings into different things) or Tashbih (giving resemblance or similarity to any of the creatures) or Ta`til (i.e. completely ignoring or denying them, i.e. there is no Face, or Eyes, or Hands, or Shins for Allah). [The Noble Qur'an translated by Salafis Muhsin Khan and Taqi ud din al-Hilali, footnote under verse 3:73]

We have already explained above about Allah's Istawa and Nazul. The meanings of hands, face, and others shall come in

next chapters. However look above how Muhsin/Hilali changed a singular shin into plural "SHINS (LEGS)"

Note: Shin does not refer to "LEGS OR LITERAL 2 SHINS" but rather it is used metaphorically in Qur'an [68:42] to denote the time when Allah will expose horrifying events on Day of Judgment. Plus the Qur'an uses the singular word "Shin" so if literalists were true to their literalism they would have kept it as singular instead of changing it into "PLURAL LEGS" as Muhsin Khan did.

Let us now look at Tafsir of 68:42:

Imam at-Tabri (rah) the leader of Mufasireen says in his Tafsir:

يقول تعالى ذكره { يَوْمَ يُكْشَفُ عَنْ سَاقٍ } قال جماعة من الصحابة والتابعين من أهل التأويل: يبدو عن أمر شديد.

Translation: Allah the Exalted said: The day when "SAAQ" shall be laid bare [68:42] A Jam'at (group) of Sahaba and Tabiyeen (Successors) from people of interpretation held that "**IT MEANS A DIRE MATTER (AMR SHADEED) SHALL BE DISCLOSED**" [Jami' al-bayan, 29.38. Shaykh Nuh's article: Was Imam Ahmed bin Hanbal an anthropomorphist?]

Al-Tabari also relates from Muhammad ibn 'Ubayd al-Muharibi (d. 245/859), who relates from Ibn al-Mubarak (d. 181/797), from Usama ibn Zayd [al-Laythi] (d. 153/770), from 'Ikrima [ibn 'Abdullah al-Barbari] (d. 104/723), from Ibn 'Abbas (d. 68/687) that shin in the above verse means "**a day of war and direness (harb wa shidda)**" [emphasis mine]

(ibid., 29.38). All of these narrators are those of the rigorously authenticated (sahih) collections except Usama ibn Zayd, whose hadiths are well authenticated (hasan). [Taken from Sheikh Nuh's article: Was Imam Ahmed bin Hanbal an anthropomorphist?]

Chapter No. 5 (Face, hands, foot, and eyes of Allah)

Let's take a look at Aqeeda of Salafis. Salih Munajjid a big authority of Salafis from Islamqa website said:

The Prophet's words, "Adam was created in His image" **means that Allaah created Adam in His image, for He has a face, an eye, a hand, and a foot, and Adam had a face, an eye, a hand, and a foot...** but that does not mean that these things are exactly the same. **There is some similarity, but it is not exactly the same.** **Similarly the first group to enter Paradise are likened to the moon,** but they are not exactly the same. This confirms the view of Ahl al-Sunnah wa'l-Jamaa'ah, who say that none of the attributes of Allaah can be likened to the attributes of created beings, without distorting or misinterpreting, or discussing how or likening Him to His creation.

See: Sharh al-'Aqeedah al-Waasitah by Shaykh Muhammad ibn Uthaymeen, 1/107, 293. [From islamqa.info/en/20652]

Here Salafis have yet again gone towards Tajseem (giving bodily features to Allah) especially when he said "THERE IS SOME SIMILARITY" This is akin to comparing Allah to creation and it is a severe heresy.

Imam Ibn Hibban (rah) said:

فمعنى الخبر عندنا بقوله صلى الله عليه وسلم: «خلق الله آدم على صورته»: إبانة فضل آدم على سائر الخلق، والهاء راجعة إلى آدم، والفائدة من رجوع الهاء إلى آدم دون إضافتها إلى البارئ جل وعلا - جل ربنا وتعالى عن أن يشبه بشيء من المخلوقين

Translation: The meaning of Prophetic hadith is that Allah created Adam in his image which refers to giving superiority to Adam over other creations. The Dhamir of “AL-HA” is Rajih towards Adam (i.e. Adam a.s was created in his own image not that of Allah). The benefit of returning the Dhamir of AL-HA towards Adam is that It cannot be towards Allah because Allah is Far exalted than giving Him Tashbih to any of His creation...Then Imam Ibn Hibban goes in detail and explains how it refers to Adam i.e. He was created directly in his form of 60 cubits length, he did not go through procedure of developing in womb and so on. [Sahih Ibn Hibban #6162]

Imam Ibn Jawzi (rah) explains the hadith of “Allah creating Adam in his form” as:

Scholars have two different positions about this matter. The first is to “maintain silence about its explanation,” and the second is to, “Discuss its meaning.” The proponents of the second view **“DIFFER OVER THE PRONOUN ‘HIS’ REGARDING WHO IT REFERS TO...**[Daf Shubah al Tashbih bi Akkaf al Tanzih, English translation called “The Attributes of God” pg. 67]

Ibn Jawzi (rah) further says that **“his” refers Adam or his children [ibid]**. Ibn Jawzi then explains the third opinion that even if it refers to God then it means to bestow honor through possessive pronoun as Allah said: **“PURIFY MY HOUSE”** for the those who go around it [Qur’an 2:125] [ibid]

Let us now look at such verses and hadiths which Salafis take literally.

Qur’an states:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Translation: ... Everything is bound to perish except He Himself.[Dr. Mustafa Khattab: 28:88]

There are also other verses which use word “WAJH” for Allah.

Imam Bukhari (rah) explains “WAJH” mentioned in above verse as:

إِلَّا مُلْكُهُ

Dominion of Allah. [Imam al-Bukhari, in the chapter of Exegesis (*Kitab at-Tafsir*) of his *Sahih*, in Volume 3. Page # 171]

If this verse is taken literally then does it mean that everything even of Allah shall perish except for His face? Therefore there is no way these verses can be taken literally; rather they mean that everything except existence and dominion of Allah will perish.

Salafis say that this interpretation of Imam Bukhari is not present in some manuscripts. After checking many published *Sahih* Bukharis, I did find it there.

In regards to all of these verses about face, hands, eyes, and others which Salafis take literally, it is important to look at *Tafsir al Qurtubi* under 3:7. He states:

قال شيخنا أبو العباس رحمة الله عليه: متبعو المتشابه لا يخلو أن يتبعوه ويجمعوه طلباً للتشكيك في القرآن وإضلال العوام، كما فعلته الزنادقة والقرامطة الطاعنون

في القرآن؛ أو طلباً لاعتقاد ظواهر المتشابه، كما فعلته المجسّمة الذين جمعوا ما في الكتاب والسنة مما ظاهره الجسمية حتى أعتقدوا أن الباري تعالى جسم مجسم وصورة مصوِّرة ذات وجه وعين ويد وجنب ورجل وأصبع، تعالى الله عن ذلك؛ أو يتبعوه على جهة إبداء تأويلاتها وإيضاح معانيها، أو كما فعل صبيغ حين أكثر على عمر فيه السؤال

Translation: The Exalted said: {As for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.}

Shaykh, Abul Abbas said: Furthermore, the followers of the allegorical verses (mutashabih) are not free from: Following it and collecting it, seeking to raise doubts in the Qur'an and (seeking to) misguide the laymen as done by the Zanadiqah (deviants), the Qaramitah, and the refuters of the Quran. Or seeking to believe in **the "Outward (Zawahir)"** meanings of the mutashabih as done by the **Mujasima (those who give physical body to Allah)**, those who collected from the Quran and Sunnah whatever gave a physical meaning when taken literally (dhahir).

To the extent that they believed that the Creator is a physical body and a fashioned form, possessing a face and other things: hand, eye, side and finger. Exalted is Allah from that, with the most Supreme Exaltation. Or they sought out these (mutashabih) with a view to manifest its interpretations and clarify its meanings. Or (they did) like Subaygh when he asked 'Umar about them (the mutashabih) excessively.[Tafsir ul Qurtubi under 3:7. Translation taken from Marifah team]

There are verses in Qur'an which mention Allah's hands in metaphorical sense, here we will show two of them:

Qur'an states: Surely those who swear allegiance to you do but swear allegiance to Allah; **the hand of Allah is above their hands...** [Shakir: 48:10]

We all know that hand of Prophet was above their hands, but Allah mentioned it to be His own hand. This verse proves that hand of Allah is His support for Prophet and his companions.

Qur'an states: And the Jews say: **The hand of Allah is tied up!** Their hands shall be shackled and they shall be cursed for what they say. **Nay, both His hands are spread out...** [Shakir: 5:64]

In Tafsir al-Jalalyn it explains both hands of Allah as: **hyperbole for the attribute of generosity** [al-Jalalyn under 5:64]

The verse which Salafis use to assert literal hands towards Allah is the following:

[Allah] said, "O Iblees, what prevented you from prostrating to that which **I created with My hands?** Were you arrogant [then], or were you [already] among the haughty?" [Sahih International: 38:75]

Imam Abu al-Layth al-Samarqandi who is an early commentator and scholar of Islam. He died in 375 AH, he explains hands as:

أي بقوتي، قوة العلم، وقوة القدرة

Translation: Meaning by My strength, the strength of knowledge and Power. [al-Samarqandi in Tafsir Bahr al Uloom, under 38:75]

Regarding Allah's foot mentioned in following hadith:

The Prophet (ﷺ) said, "The Hell Fire will keep on saying: 'Are there anymore (people to come)?' **Till the Lord of Power and Honor will put His Foot in it (فِيهَا قَدَمُهُ)** and then it will say, 'Qat! Qat! (sufficient! sufficient!) by Your Power and Honor. And its various sides will come close to each other (i.e., it will contract). " [Sahih Bukhari 8.78.654. Translation corrected]

This hadith cannot be taken literally otherwise it will be believed that Allah's foot gets inside or on hell (Naudhobillah)

The word Qadam mentioned in this hadith refers to Mutaqadimeen i.e. early ones who were stored to be sent in

hell. The word Rijl (literally foot) as used in some other hadiths is Shadh (odd).

Imam Hasan al-Basri explains Allah's qadam as: "Those whom Allah has sent forth (qaddamahum Allah) from the most evil of creatures, and has established as inhabitants of the fire," which is also the understanding of ibn al-jawzi. (Daf Shubah al-tashbih p15. Translation by As-Sunnah foundation)

The lexicographer al-hafiz al-Nadr ibn Shumayl (b122), said: "Qadam means those whom Allah in His foreknowledge knows to be the inhabitants of the fire." Al-hafiz al-Bayhaqi who relates ibn Shumayl's saying in his al-Asma wa al-Sifat. (Al-bayhaqi, al-asma wa al-sifat, p.352. Translation by As-Sunnah foundation)

Ibn Hibban the great Muhadith himself explains this hadith as:

لأن العرب تطلق في لغتها اسم القدم على الموضع قال الله جل وعلا لهم قدم
صدق عند ربهم يريد موضع صدق لا أن الله جل وعلا يضع قدمه في النار
جل ربنا وتعالى عن مثل هذا وأشباهه

"The Arabs in their language (sometimes) use qadam to mean 'repository' (mawdi), as Allah the Exalted has said: "That they have before their Lord the lofty rank (Qadama) of truth (10:2)." This means the rank of truth "NOT THAT ALLAH WILL PUT HIS FOOT IN HELL, EXALTED IS ALLAH FAR ABOVE THAN THIS AND SIMILAR THINGS TO THAT" (Sahih Ibn Hibban, 1/502, under Hadith # 268. In Urdu Version See: 1/426, Published by Shabbir Brothers)

Please note that Ibn Hibban (rah) made the chapter title before this hadith as:

ذكر خبر شنع به أهل البدع على أئمتنا حيث حرموا التوفيق لإدراك معناه

Translation: Mention of that narration due to which the people of Bidah accuse our scholars, although **“THOSE PEOPLE OF BIDADH DID NOT ENCOMPASS THE MEANING AND (PROPER) COMPREHENSION OF IT”** [ibid]

Qur’an has spoken metaphorically at many places, for example in regards to polytheists it says: Deaf, dumb, and blind, they will not return (to the path). [Yusuf Ali: 2:18]

Here they are called deaf, dumb, and blind although they were not literally as such.

Reconciliation: Having written in detail over these matters, we as Ahlus Sunnah accept that there have been some scholars like Abu Yala (not the famous Muhadith of Musnad), al-Darimi (not the famous Muhadith of Sunnan), Ibn Khuzayma, al-Dhahabi, and others who believed that Allah did Istawa in literal sense and also that mention of hands, eyes, foot, and others are to be taken on their dhahir (apparent) meaning. Many such scholars were refuted by Imam Ibn Jawzi in his magnificent book Daf’ shubah al Tashbih bi akaf al tanzih (which has been translated into English with the name “The Attributes of God”). Remember Ibn al-Jawzi was a Hanbli and he safeguarded Hanbli fiqh from aqida of Tajseem.

Al-Dhahabi on the other hand had mixed viewpoints, he wrote Kitab al-Uluw in early part of his life in which he advocated anthropomorphism, however in later part of his life he denied taking literal meanings at many places in his Siyr A'lam an Nubala. Nonetheless he is refuted by Imam Ibn al-Subki and others too.

Ibn al-Subki states: Shaykh al-Dhahabi (may Allah have mercy on him) with all his learning and piety, displays an excessive bias against Ahl al-Sunna; it is not permitted to follow him in this opinion.... Nor is it permissible to rely on our shaykh al-Dhahabi whenever he commends a Hanbali or blames an Ash`ari [Ibn al-Subki, Qa`ida (p. 32-37, 59-60), Tabaqat al-Shafi`iyya al-Kubra (2:13-16). Cf. Al-Sakhawi, al-l`lan (p. 75). Translation by scholar G.F. Haddad]

He also called him one of the greatest propagators of anthropomorphism. [Tabaqat al-Shafi`iyya al-Kubra (3:352-354). Translation by scholar G.F. Haddad]

Al-Dhahabi was student of Ibn Taymiyyah and the latter is considered top notch authority by Salafis in this regard. Here let us quote retreat of Ibn Taymiyyah in regards to taking some verses literally, and he becoming an Ash'ari.

Imam Ibn Hajr al-Asqalani said:

ولم يزل ابن تيمية في الجب إلى أن شفع فيه مهنا أمير آل فضل فأخرج في ربيع الأول في الثالث وعشرين منه وأحضر إلى القلعة ووقع البحث مع بعض الفقهاء
فكتب عليه محضر بأنه قال أنا أشعري

ثم وجد خطه بما نصه الذي اعتقد أن القرآن معنى قائم بذات الله وهو صفة من صفات ذاته القديمة وهو غير مخلوق وليس بحرف ولا صوت وأن قوله الرحمن على العرش استوى ليس على ظاهره ولا أعلم كنه المراد به بل لا يعلمه إلا الله والقول في النزول كالقول في الاستواء وكتبه أحمد بن تيمية ثم أشهدوا عليه أنه تاب ممانا في ذلك مختارا وذلك في خامس عشر ربيع الأول سنة 707 وشهد عليه بذلك جمع من العلماء وغيرهم

Translation: He (Ibn Taymiyyah) was kept in Jail till Ameer Mahna the Ameer of Aal al Fadhl interceded for him. In the month of Rabi ul Awwal dated 23rd. **Ibn Taymiyyah was brought to the fortress where he debated with some jurists, then a report was written that "IBN TAYMIYYAH ADMITTED TO BE AN ASH'ARI"** His handwriting is found with what he wrote verbatim, namely: "I believe that the Qur'an is a meaning which exists in Allah's Entity, and that it is an Attribute from the pre-eternal Attributes of His Entity, and that it is uncreated, and that it does not consist in the letter nor the voice, and that His saying: "***The Merciful established Himself over the Throne***" (20:4) is not taken according to its literal meaning (*laysa `ala zahirihi*), and I don't know in what consists its meaning, nay only Allah knows it, and one speaks of His 'descent' in the same way as one speaks of His 'establishment.'"

It was written by Ahmad ibn Taymiyya **and they witnessed over him that he had repented of his own free will** from all that contravened the above. This took place on the 25th of Rabi` al-Awwal 707 AH **and it was witnessed by a huge array of scholars and others.** [Ibn Hajr al Asqalani in al-Durar al Kaamina (1/47)]

Although this repentance of Ibn Taymiyyah is not proven from Tawatur and his students like Ibn Qayyim carried on his anthropomorphic creed, but still this above proof is great testimony against Salafis to stop blindly following Ibn Taymiyyah on Aqida issues.

Having said all this, the strongest viewpoint is to let the verses and hadiths pass as they are without delving into their meanings and modality, also many scholars both from Salaf and later times gave metaphorical interpretations as we have explained above in detail. As mentioned that some scholars also took literal stance, therefore general ignorant people from Salafis should not be declared as disbelievers.

Chapter No. 6 (Istighatha i.e. seeking help from Prophets and Saints)

This topic is very hotly debated between Ahlus Sunnah and Salafis. Many twelver Shia and eminent Sunni scholars consider it permissible. The concept of Ahlus Sunnah scholars is that Istighatha is nothing more or less than taking Waseela (intercession) of Anbiya and Awliya. Even when we call onto Prophet for instance then our belief is not to make direct dua to him but rather ask him to make dua to Allah for us.

Salafis and some Shia on the other hand are very strict in this regard, they consider it to be Shirk. This viewpoint of Salafis has direct accusation on many scholars of past who believed in Istighatha hence if we take Salafi opinion on face value then God forbid many scholars would turn out to be Mushrikeen (polytheists).

Reconciliation mentioned in beginning: The Salafis due to their fanatic stance on Tawhid and wrong understanding of it, consider many permissible matters to be akin to polytheism or innovation. We however believe that reconciliation can be brought between Salafis and other Muslims by accepting **that it is best to call upon Allah only for help, plus general public should avoid Istighatha as they cannot distinguish between right and wrong procedure of it.**

In Light of Qur'an

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

Translation: It is You we worship **“AND”** You we ask for help.
[Sahih International: Al-Fatiha, Verse # 5]

There are three very important points derived from this verse of Glorious Qur'an

(A) Allah differentiated between **"worship"** and **"asking for help"** by putting an **“AND”** in-between the two, so had worship and asking for help been the same things then Allah would not have differentiated between them by putting **“WA”** in-between, therefore different ruling shall apply on Istighatha depending on the nature of it whereas worship of any kind directed towards anyone other than Allah is an absolute polytheism/disbelief.

(B) This verse proves that real help is from none but Allah. Whosoever believes that someone/something (like medicine) other than Allah provides **“Haqeeqi (real)”** and **“independent”** help then such a person is polytheist, so it should always be embedded in hearts and minds that the cause and effect is only created by Allah in **all cases**.

(C) This verse is general and does not differentiate between seeking help from an alive or dead. Hence same ruling shall

apply in both cases, those who say that you can ask alive people for help but not pious people who have passed away, they have no proof whatsoever, but rather they misuse this verse by giving false interpretation. If their logic was correct then according to this verse even asking for help from alive should be shirk. It is to be noted here that making idols of someone alive or dead and worshipping them is shirk in both cases, whereas Salafis claim that asking for help from alive is allowed whereas shirk when we ask someone passed away. Had it been shirk to ask help from others then it would have been shirk in both scenarios.

In Qur'an itself the Prophets have asked help from other than Allah at many occasions and the Awliya even did marvelous wonders, for example

1. Qur'an states: [Solomon] said: **O chiefs! Which of you will bring me her throne before they come unto me, in submission?** A powerful one from among the Jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." **Said one who had knowledge of the Book: "I will bring it to you "WITHIN THE TWINKLING OF AN EYE"** Then when (Solomon) saw it placed firmly before him, he said: "This is of the bounty of my Lord! ... (27:38-40. Taken from variety of translations)]

These Quranic verses prove that Suliman (alayh salam) asked for help from his assembly of "Jinn and Men" then a man (saint called Asif, his name is mentioned in Tafsir Ibn Kathir)

who had knowledge of the book brought it in “BLINK OF AN EYE.” We all know that throne of Queen Balqees was hundreds of miles away, so how did that man bring it in blink of an eye? Also had Prophets and Saints not have granted Ikhtiyar then Suliman (a.s) would have never asked his assembly of Jinn and men.

Plus why did Suliman (a.s) ask his subordinates and not Allah? The simple answer to this is that it all happened with the will of Allah and Istighatha with this firm belief is perfectly allowed whether we are asking someone alive or a pious personality who has passed away

2. Qur'an states: **Verily, your Walee (Protector or Helper) is Allah, His Messenger, and the believers**, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer). [Salafi translators Muhsin/Hilali 5:55]

Next verse states:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

3. Look at Muhsin Khan's translation again: And whosoever takes Allah, His Messenger, and those who have believed, **as Protectors**, then the party of Allah will be the victorious. [5:56]

The Following verse is very important to understand, rather is a lightening from Lord Almighty upon those who deny Istighatha

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي
إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ -

4. **Qur'an states: When Allah will say, “O Eisa, the son of Maryam! Remember My favour upon you** and your mother; when I supported you with the Holy Spirit; you were speaking to people from the cradle and in maturity; and when I taught you the Book and wisdom and the Taurat and the Injeel; **and when you used to mould a bird-like sculpture from clay, by My command, and blow into it – so it (the living bird) used to fly by My command, and you used to cure him who was born blind and cure the leper, by My command; "AND WHEN YOU USED TO RAISE UP THE DEAD, BY MY COMMAND"** and when I restrained the Descendants of Israel against you when you came to them with clear proofs, and the disbelievers among them said, ‘This is nothing but clear magic’ [Surah al-Ma’idah (5:110). Taken from variety of translations]

5. Also see Qur'an 3:49 which is even more explicit and Isa (alayh salam) is shown to have used the words: "I

MAKE...I breath (فَأَنْفُخُ) into it and it becomes a bird by permission of Allah... **And I cure** the blind and the leper, and **I give life** to the dead - by permission of Allah

Complete verse in Arabic:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

- a) It is our firm belief that Only Allah gives life and brings back from death.
- b) It is our firm belief that only Allah cures the blind.
- c) It is our firm belief that only Allah cures the lepers.
- d) It is our firm belief that only Allah makes creations from clay and blows spirits.

So why has Allah made these as "Granted" qualities of Isa (alayh salam) too? The answer is given inside these verses i.e. **all of this happened with the "permission of Allah"** hence Istighatha (help) from Prophets and Awliya is not their personal power but in reality power of Allah. With

this belief seeking their help could never be Shirk rather this is highest stage of Irfan (deep knowledge).

6. Qur'an also states:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

If only they had been content **with what Allah and His Messenger gave them**, and had said, "Sufficient unto us is Allah! **Allah and His Messenger will soon give us of His bounty**: to Allah do we turn our hopes!" (that would have been the right course).(Yusuf Ali: 9:59)

It would have been enough for Qur'an to say that Allah is sufficient but Allah includes the Prophet too.

7. Qur'an states at another place: If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, **truly God is his Protector, "AND GIBRIEL, AND (EVERY) RIGHTEOUS ONE "** among those who believe (اللَّهُ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ) and furthermore, the angels - will back (him) up.(Yusuf Ali: 66:4)

Here Allah has Himself applied the word "MAWLA (PROTECTOR)" with Himself, also Gabriel, and other believers.

8. Qur'an states: But when Jesus became conscious of their disbelief, he cried: **Who will be "MY HELPERS"** in the cause of Allah? The disciples said: We will be Allah's helpers (أَنْصَارُ اللَّهِ). We believe in Allah, and bear thou witness that we have surrendered (unto Him). (Yusuf Ali, 3:52)

After reading this verse we would like you to scroll up and read the point (c) which was mentioned in reference to Surah Fatiha's ayah.

9. Qur'an states:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?(Pickthall:43:45)

Here Allah is directly teaching the Prophet (Peace be upon him) to ask previous Messengers, interpretation that this verse refers to asking the knowledgeable Jews and Christians of his time does not do justice to the clear wording of Qur'an itself.

The interpretation that Prophet (Peace be upon him) asked the previous Messengers/Prophets on the night of Isra wal Mi'raaj is justified, however Salafis should understand that night journey of Prophet (Peace be upon him) was both in body and spirit and it proves Haqeeqi (real) life of Prophets

and they being capable of coming back to earth and also being present in heavens at the same time.

In the Light of Hadith

Hadith # 1

قال رسول الله صلى الله عليه وسلم إن الله قال من عادى لي وليا فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وإن سألني لأعطينه ولئن استعاذني لأعيذنه وما ترددت عن شيء أنا فاعله ترددي عن نفس المؤمن يكره الموت وأنا أكره مساءته

Volume 8, Book 76, Number 509: (Sahih Bukhari – Hadith al Qudsi)

Allah's Apostle said, "Allah said, **"I WILL DECLARE WAR AGAINST HIM WHO SHOWS HOSTILITY TO A PIOUS WORSHIPPER OF MINE (I.E. WALI ULLAH)"** And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, **"SO I BECOME HIS SENSE OF HEARING WITH WHICH HE HEARS, AND HIS SENSE OF SIGHT WITH WHICH HE SEES, AND HIS HAND WITH WHICH HE GRIPS"** and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him

My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

In explanation of this hadith we will cite 3 mighty scholars

Imam Fakhr ud din ar-Razi (rah) who said:

وكذلك العبد إذا واطب على الطاعات بلغ إلى المقام الذي يقول الله كنت له سمعا وبصرا فإذا صار نور جلال الله سمعا له سمع القريب والبعيد وإذا صار ذلك النور بصرا له رأى القريب والبعيد وإذا صار ذلك النور يدا له قدر على التصرف في الصعب والسهل والبعيد والقريب.

Translation: When a person becomes totally dedicated to obedience (of Allah), then he becomes established on such a state about which Allah has said: I become his hearing and sight, hence **when Allah’s Nur (light) becomes his hearing, “THEN HE HEARS FROM NEAR AND DISTANT PLACES”**, and when Allah’s Nur becomes his sight then he sees from near and distant places and when Allah’s Nur becomes his hand then **“HE CAN MAKE TASSARUF (I.E. HELP/BRING CHANGE)” in difficult and easy problems “FROM NEAR AND FAR”** [Tafsir ul Kabir, Volume No. 21, Page No. 77]

Imam Fakhr ud din ar-Razi (rah) also said:

الأنبياء، وهم الذين أعطاهم الله تعالى من العلوم والمعارف ما لأجله بها يقدر
على التصرف في بواطن الخلق وأرواحهم، وأيضا أعطاهم من القدرة والمكنة ما
لأجله
يقدر على التصرف في ظواهر الخلق

Translation: The Prophets are granted with so much knowledge and Marifah (deep understanding) by Allah that they have the power to **“TO DO TASSARUF IN INSIDE... AND OUTSIDE OF CREATION”** [Tafsir ul Kabir, Volume No. 7, Under 6:88]

Mullah Ali Qari (rah) states in his magnificent Mirqaat Sharh al Mishkaat

والمواظبة على العلم والعمل وفيضان الأنوار الإلهية حتى يقوى النور وينبسط في فضاء قلبه فتعكس فيه النقوش المرتسمة في اللوح المحفوظ ويطلع على المغيبات ويتصرف في أجسام العالم السفلي بل يتجلى حينئذ الفياض الأقدس بمعرفته التي هي أشرف العطايا فكيف بغيرها

Translation: Due to knowledge, implementation, and Faydh of Allah’s benevolence, the Nur becomes strong and spreads in every corner of the heart, then it starts to see the images of preserved tablet, **then it knows about the Unseen matters “AND ALSO STARTS TO DO TASSARUF (HELP/BRING CHANGE) IN LOWER WORLD”** rather the Faydh of the Lord with His Marifah manifests on it, which is the best of all grants [Mirqaat, Sharh al Mishkaat, Volume No. 1, Page No. 26]

Allama Anwar Shah Kashmiri, the famous Deobandi commentator and scholar clarifies the confusion that some people try to create over this hadith, he writes (rough translation):

That which (some) scholars of sacred law have said that the bodily parts of slave become obedient to will of Allah to the extent that they do not do anything other than what Allah

demands, so it would be correct to say that he does not listen except for Allah, he does not speak except for Allah. “I SAY THESE WORDS DO NOT DO JUSTICE TO THE ACTUAL WORDING OF HADITH” because “KUNTU SAMAHU” with the Seegha Mutakalim proves that a person getting closeness of Allah through prayers and nawafil only becomes a Skeleton and body "AND THE MUTASARRAF BECOMES THE DIVINE PRESENCE ONLY", which is what the Sufis meant by annihilation in Allah. That is, detachment from his naf's motives so that none is left to be mutasarraaf but Him (Allah) and in the hadith is a glimpse of Wahadat ul-Wujood and our Mashaikh were fond of this issue (وحدة الوجود) until the times of Shah Abdul Aziz but as far as I am concerned, I am not strict about it [Faydh al Bari Sharh Sahih al Bukhari, Volume No. 6 Page No. 270-271]

Note: The hadith also says: “if he asks Me, I will give him” this means that dua of Awliya are always accepted, hence we should call them and ask them to make dua for us. We will explain the concept of “Sima al-Mawta (hearing of the dead)” in next chapter.

Hadith # 2

In Mishqaat ul Masabih It states:

سئل فقلت أسألك مرافقتك في الجنة . قال أو غير ذلك ؟ . قلت هو ذاك . قال فأعني على نفسك بكثرة السجود . رواه مسلم

Translation: The Prophet (Peace be upon him) said to Ka'b (RA): **Ask for something (O Ka'b).** Ka'b said: **I ask for your companionship in Jannah. The Prophet said: Do you want something else?** He replied: Just this, the Prophet then said: help me by doing more prostrations – Taken from (Sahih) Muslim [Mishqat ul Misabih, Volume No. 1 Page No. 156]

This hadith proves that the Sahabi asked for paradise from Prophet and the Prophet in return told him to **ask for more.** The Prophet did not say that you asked for Jannah from Ghair Ullah, hence you have become Mushrik!

Sheikh Abdul Haqq Muhadith Dhelvi (rah) who was and is accepted to be a great scholar by Salafis. He writes under this hadith:

The meaning of Prophet (Peace be upon him) saying “ASK” and not restricting it to something specific **proves that all things are in hands of Prophet (Peace be upon him)** and he can grant anyone whatsoever he wishes through the grant of Allah, **because the world and hereafter are his Sikhawat (generosity)** and the knowledge of Loh and Qalam is part of his knowledge, If you are in need of anything relating to world or hereafter then come to the Prophet (Peace be upon him) and get your need fulfilled. [Ash’at ul Lamaat, Sharh al Mishqaat, Volume No.2, Page No. 247]

Mullah Ali Qari (rah) says:

يؤخذ من إطلاقه عليه السلام الأمر بالسؤال أن الله تعالى مكنه من إعطاء كل ما أراد من خزائن الحق

Translation: The Prophet (Peace be upon him) saying to “ASK” refers to **Allah giving him capability to grant anything from the “TREASURES OF ALLAH”** [Mirqat Sharh al Mishqaat (2/615)]

He also said:

وذكر ابن سبع في خصائصه وغيره إن الله تعالى أقطعه أرض الجنة يعطي منها ما شاء لمن شاء

Translation: Imam Ibn Sab'a and others have mentioned it in qualities of Prophet (Peace be upon him) that Allah has granted the land of Jannah to Prophet (Peace be upon him) so that he can grant whosoever he wishes [Mirqat Sharh al Mishqaat (2/615)]

Hadith # 3

'Abd al-Rahman reported that he heard Hasaan b. Thabit al-Ansari call Abu Huraira to bear witness by saying: I adjure you by Allah if you had not heard Allah's Apostle (ﷺ) saying: Hasaan, give a reply on behalf of the Messenger of Allah. **O Allah, help him with Ruh-ul-Qudus. Abu Huraira said: Yes, it is so.** [Sahih Muslim: Book 31, Hadith 6073. Name of Hasaan bin Thabit corrected in translation]

Had help from other than Allah been shirk then Prophet (Peace be upon him) would have never said: O Allah, Help Hasaan bin Thabit with Ruh ul Qudus (Jibreel).

Hadith # 4

Allah's Apostle said, "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya, **for I am Al-Qasim (distributor), and I distribute among you Allah's blessings.**" This narration has also come on the authority of Anas that the Prophet said so." [Volume 8, Book 73, Number 216: (Sahih Bukhari)]

Please note, this is a Salafi translation of hadith in Sahih Bukhari.

So Allah is the granter and the Prophet (Peace be upon him) is **distributor**, hence this hadith proves the Waseela of Prophet (Peace be upon him) without any doubt. It should be known that Istighatha is nothing but Waseela in real sense and belief of Muslims is always that real grant is from Allah alone.

Hadith # 5

Volume 2, Book 24, Number 553: (Sahih Bukhari)

The Prophet said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet added, "On the

Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, **they will ask Adam for help (استغاثو), and then Moses, and then Muhammad (p.b.u.h)** The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.

Now remember, people will run towards Prophets for help, clearly word Istighatha has been used in this hadith, this proves that had Istighatha been shirk then it could have never been allowed on Day of Judgment. All those Prophets would have rather told the people to run towards Allah alone rather than next Prophet! It is to be remembered that definition of shirk does not change due to life or death. When worship whether of someone alive or dead is shirk in both cases then how can seeking help be allowed during life and on day of judgment

Hadith # 6

وعن ابن عباس أن رسول الله صلى الله عليه وسلم قال: "إن لله ملائكة في الأرض سوى الحفظة يكتبون ما يسقط من ورق الشجر، فإذا أصاب أحدكم عرجة بأرض فلاة فليناد: أعيونا عباد الله".
رواه البزار ورجاله ثقات.

Translation: Allah has angels on the earth - other than the [two] record-keepers - who keep a record [even] of the leaves that fall on the ground. **Therefore, if one of you is**

crippled in a deserted land where no-one is in sight, let him cry out: Help O Allah's servants!

Imam al Haythami (rah) said after this hadith: It is narrated by Al-Bazzar and **all its narrators are reliable (thiqa)** [Reference: Majma uz Zawaid, Volume 10, Hadith No. 17104]

This hadith is not only authentic but rather it has been "PRACTICED UPON" by great scholars

إِذَا أَضَلَّ أَحَدُكُمْ شَيْئًا أَوْ أَرَادَ أَحَدُكُمْ عَوْنًا وَهُوَ بِأَرْضٍ لَيْسَ بِهَا أَنْبِيءٌ، فَلْيَقُلْ: "يَا عِبَادَ اللَّهِ أَغِيثُونِي، يَا عِبَادَ اللَّهِ أَغِيثُونِي، فَإِنَّ لِلَّهِ عِبَادًا لَا نَرَاهُمْ"، وَقَدْ جَرَّبَ ذَلِكَ

After Imam At-Tabarani transmitted the hadith of calling out : O Servants of Allah, Help me! In his Mu'jam al Kabir (17/117) he said "**this has been acted upon (وَقَدْ جَرَّبَ ذَلِكَ)**"

So Alhamdulillah the great Hadith specialists themselves acted upon it and approved it, had there been a hint of shirk in this then they would have mentioned it!

Imam Mullah Ali Qari (Rahimuhullah) in Sharah of Hisn-ul-Hiseen writes that our Prophet (Peace be upon him) said that:

إذا انفلتت دابة احدكم بارض فلاة فليناد يا عباد الله احبسوا

Translation: If the animal of someone runs loose in jungle, then he should say: O Allah's servants stop it

He writes under "Ibaad Allah"

المراد بهم الملكة او المسلمون من الجن او رجال الغيب المستمون بابدال

Translation: It means the angels, Muslims, jinn or men of unseen *i.e. Abdaal*

Then he writes:

هزا حديث حسن يحتاج اليه المسافرين وانه مجرب

Translation: This hadith is *Hasan (good)* and the travelers are in urgent need of it and *this has been acted upon*
[Sharh Hisn ul Hasin, Al-Hirz al-Thamin, page 378]

Hadith # 7

حدثتني ميمونة بنت الحارث زوج النبي صلى الله عليه وسلم

أن رسول الله صلى الله عليه وسلم بات عندها ليلتها فقام يتوضأ للصلاة فسمعته يقول في متوضئه لبيك لبيك ثلاثا نصرت نصرت ثلاثا فلما خرج قلت يا رسول الله سمعتك تقول في متوضئك لبيك لبيك ثلاثا نصرت نصرت ثلاثا كأنك تكلم إنسانا فهل كان معك أحد فقال هذا راجز بني كعب يستصرخني ويزعم أن قريشا أعانت عليهم بني بكر

Translation: Maymuna bint Harith, the blessed wife of Prophet (Peace be upon him) narrates: The Prophet (Peace be upon him) was doing ablution for night prayer at the home of Maimuna (RA). **He suddenly called out three times, "Labbaik, Labbaik, Labbaik!" (Here I am) and "Nusirtu, Nusirtu, Nusirtu!" (I helped you).** Maimuna (RA) asked him

why he had called out those words". He replied: "**Raajiz (a companion far away) was calling me because Quraish wanted to kill him**" [Imam Tabarani in Mu'jam as-Sagheer, Volume No.2, Hadith # 968]

If Salafis have problem with this report as it has slight weakness (but is not mawdho) then in Mutabiyat (corroboration) a Sahih report is shown.

The Sahih and Mushoor (famous) report of Umar (RA) calling Sariyah (ra) from far and helping him (Note: Sariyah also heard the call).

عن ابن عمر قال: وجه عمر جيشا وأمر عليهم رجلا يدعى سارية فبينما عمر يخطب يوما جعل ينادي: يا سارية الجبل - ثلاثا، ثم قدم رسول الجيش فسأله عمر، فقال: يا أمير المؤمنين! لقينا عدونا فهزمتنا، فبينما نحن كذلك إذ سمعنا صوتا ينادي: يا سارية الجبل - ثلاثا، فأسندنا ظهورنا إلى الجبل فهزمهم الله، فقبل لعمر: إنك كنت تصيح بذلك.

ابن الأعرابي في كرامات الأولياء والدير عاقولي في فوائده وأبو عبد الرحمن السلمي في الأربعين وأبو نعيم عق معا في الدلائل واللالكائي في السنة، كر، (قال الحافظ ابن حجر في الإصابة: إسناده حسن).

Translation: Ibn Umar (RA) narrates that Umar ibn ul Khattab (RA) once deputed an army and made a person Ameer upon them who was called Sariyah (RA). After this one day when Umar (RA) was giving sermon, he called out (loudly): **Ya Sariyah, the mountain, and he proclaimed this thrice (يا سارية الجبل - ثلاثا)**. When the messenger of that army came and asked Umar (RA), by saying: O Ameer ul Mo'mineen! We confronted the enemy and we were getting defeated, but **"SUDDENLY A VOICE WAS HEARD"** i.e. O Sariyah, the mountain, and this was heard thrice. We turned our backs

towards the mountain and due to this Allah defeated the enemy. He asked Umar (RA) were you proclaiming that?

Imam al-Hindi gives references via Imam Ibn Hajr al-Asqalani (rah)'s al-Isaba and quotes Ibn Hajr saying:

قال الحافظ ابن حجر في الإصابة: إسناده حسن

Translation: al-Hafidh Ibn Hajr said in al-Isaba: **The Chain is "HASAN"** [Kanz ul Amaal, Hadith # 35788, or see Urdu version, Volume # 12, Page # 608, Published by Dar ul Ishaat, Urdu Bazaar, Lahore, Pakistan. Also see Isaba fi Tamiyz as Sahaba by Ibn Hajr al Asqalani, Volume # 3, Page # 4, under biography of Sariyah bin Zaneem RA]

Imam Ibn Kathir (Rahimahullah) after narrating it with chain having Muhammad bin Ajlan said:

وهذا إسناده جيد حسن

Translation: This Sanad is "STRONG AND GOOD" [al-Bidayah wan Nihayah (7/131)]

This authentic report proves that calling out someone far away is not shirk. Plus Umar (ra) also helped the Sahabi Saariyah (ra) from far who heard his call.

Sheikh Abdul Haqq Muhadith Dhelvi (rah) who is respected highly by all Muslims (including Ghair Muqalideen of sub-continent), he says:

I wish my intellect was owned by people who reject beseeching for help from Awliya, so what do they understand from it? What we understand is that the one

making dua is dependent upon Allah, and he makes dua to Allah, asks Him for his need and **presents the Wasila of Allah's friend**, he says: O Allah, the blessings which you have bestowed upon this friend of yours, please grant me something through his intercession, as you are the best of givers, **the second case is that one calls out (nida) the Wali and address him directly saying: "O Slave of Allah, O Allah's friend, do my Shaf'aat and make this dua to Allah** that He grants me my need" Hence the one who grants and the one who fulfills the need (in both cases) **is "ONLY ALLAH" , the man in-between is just an intercessor, whereas the Qadir (who has power), Fa'il (doer), one who brings about change is only Allah** [Sharh al Mishqat, Ash'atul Lamaat, Volume No. 3, Page No. 401]

Imam Shams ud-din Al Ramli (Rahimuhullah) a mutually agreed upon scholar answered a question about Istighatha:

سئل (عما يقع من العامة من قولهم عند الشدائد يا شيخ فلان يا رسول الله ونحو ذلك من الاستغاثة بالأنبياء والمرسلين والأولياء والعلماء والصالحين فهل ذلك جائز أم لا وهل للرسول والأنبياء والأولياء والصالحين والمشايخ إغاثة بعد موتهم وماذا يرجح ذلك ؟

فأجاب (بأن الاستغاثة بالأنبياء والمرسلين والأولياء والعلماء والصالحين جائزة وللرسول والأنبياء والأولياء والصالحين إغاثة بعد موتهم ؛ لأن معجزة الأنبياء وكرامات الأولياء لا تنقطع بموتهم . أما الأنبياء فلأنهم أحياء في قبورهم يصلون ويحجون كما وردت به الأخبار وتكون الإغاثة منهم معجزة لهم . والشهداء أيضا أحياء شوهدوا نهارا جهارا يقاتلون الكفار . وأما الأولياء فهي كرامة لهم فإن أهل الحق على أنه يقع من الأولياء بقصد وبغير قصد أمور خارقة للعادة يجريها الله تعالى بسببهم والدليل على جوازها أنها أمور ممكنة لا يلزم من جواز وقوعها محال وكل ما هذا شأنه فهو جائز الوقوع وعلى الوقوع

قصة مريم ورزقها الآتي من عند الله على ما نطق به التنزيل وقصة أبي بكر ، وأضيافه كما في الصحيح وجريان النيل بكتاب عمر ورؤيته وهو على المنبر بالمدينة جيشه بنهاوند حتى قال لأمير الجيش يا سارية الجبل محذرا له من وراء الجبل لكمين العدو هناك ، وسماع سارية كلامه وبينهما مسافة شهرين ، وقد جرت خوارق على أيدي الصحابة . وشرب خالد السم من غير تضرر به والتابعين ومن بعدهم لا يمكن إنكارها لتواتر مجموعها ، وبالجملة ما جاز أن يكون معجزة لنبي جاز أن يكون كرامة لولي لا فارق بينهما إلا التحدي

Question:

That which occurs amongst the general public who when in distress call out **Ya Sheikh Fulan and Ya Rasul Ullah and other such things in seeking help (Istighatha)** from the Prophets, the saints, Ulama and upright people. Is this allowed or not?

Do the Messengers/Prophets/Saints/righteous/Mashaikh have the capability to help others...

Answer:

Istighatha i.e. Seeking Help from the Prophets and Messengers, the Saints, Ulama and upright people is “PERMITTED” after their passing away. The messengers, prophets and saints have (power to) help after their passing away because their miracles do not become abolished after their deaths. The Prophets are alive in their graves, praying and also performing hajj as it has been mentioned in many hadiths. Therefore the help from them shall be a miracle from them, the martyrs are also alive which is proven that they have been seen openly killing the disbelievers.

Now regarding Awliya then this is a Karamat from them, the people of truth believe that this happens from (the hands) of awliya both with their intention and without it. Having a change in outer aspects of things is brought forward by Allah through them. The proof for this is that these things are possible and their occurrence is not something impossible, for example the story of Maryam (a.s) and how the provision came to her from Allah as is stated in Quran and the incident of Abu Bakr (ra) with his guests as is present in Sahih, the Nile flowing to its full due to letter of Umar (ra) **plus him also seeing right from his pulpit in Madina, the army approaching (Sariya ra) and he exclaiming to the leader: “Ya Sariyatal Jabal (i.e. O Sariya turn to the mountain)” i.e. warning him about the enemy behind the mountain and Sariya (ra) even heard him though he was so far that it would take 2 months of travel.** Also Khalid bin Walid (ra) drinking poison but it not harming him. The matters which generally go against the norm have for sure occurred from the hands of Sahaba, Tabiyeen, and those later to come. It cannot be possible to deny this fact because when we take this as a whole then they reach the level of Tawatur (i.e. definitely known reality). Hence what is possible as a miracle from Prophet is also possible as Karamah from a Saint, there is no difference between the two except for the fact that former is shown as a challenge [Fatawa al Ramli. (4/382) فتاوى الرملی بهامش الفتاوى الكبرى لابن حجر الهيتمي Translation taken from Marifah team]

Sheikh ul Islam Imam al-Subki (rah)

Let us see the Introduction of this magnificent scholar, the real Sheikh ul Islam of his time.

Imam Jalal ud-din Suyuti (rah) said about Imam al Subki:

الإمام الفقيه المحدث الحافظ المفسر الأصولي النحوي اللغوي الأديب المجتهد
تقي الدين أبو الحسن علي بن عبد الكافي بن علي بن تمام بن يوسف بن
موسى بن تمام بن حامد بن يحيى بن عمر بن عثمان بن علي بن سوار بن
سليم.
شيخ الإسلام إمام العصر

Translation: Al-Imam, Al-Faqih, Al-Muhadith, Al-Hafidh, Al-Mufasir, Al-Asooli, Al-Nahwi, Al-Laghwi, Al-Adeeb, Al-Mujtahid "Taqi ud-din Abu al-Hasan Ali bin Abdul Kafi bin Ali bin Tamaam bin Yusuf bin Musa bin Tamam bin Hamid bin Yahya bin Umar bin Uthman bin Ali bin Sawwar bin Saleem "**SHEIKH UL ISLAM AND THE IMAM OF HIS TIME**" [Tabaqat al Hufaadh (1/525)]

Sheikh ul Islam Imam al- Subki said: **It should be known that Tawassul, "ASKING FOR HELP" and intercession through the Prophet (Peace be upon him) in the court of Allah is not only allowed but is "RECOMMENDED"** It being Legal and recommended is a known fact for everyone who has understanding of (our) deen, this is the deed of Prophets/Messengers, the Salaf-as-Saliheen, the Ulama and general public of Muslims, none of them denied it nor in any time these deeds were called as bad except for when **Ibn Taymiyyah** (came in picture) and he started to reject them,

his sayings made the weak get into confusion/dilemma, **he did such a Bidah which nobody before him had done...** [Imam Taqi ud din as-Subki – Rahimuhullah in his magnificent work called Shifa us Siquam fi Ziyaratil Khayr il Anaam, Page No. 357]

The great belief of a classical scholar and practical implementation of Istighatha.

Imam Qastallani (rah) said in his magnificent book of Seerah al-Muwahib al-Laduniya: I (Imam Qastallani) got so ill once that the doctors failed to provide any cure and I remained like this for many years. **"I SOUGHT HELP FROM PROPHET (PEACE BE UPON HIM)" on 28th Jamad ul Awwal 893 AH when I came to Makkah Mukarmah**, may Allah increase the status of this city and May Allah do great favour on me by granting me another chance of visiting it without any difficulty. I went to sleep and then a man came with a piece of paper which said: This is a medicine for the "disease of Ahmed bin Qastalani" through the "IZN-E-NABWI" and from the court of Allah. **When I woke up "I TAKE AN OATH UPON ALLAH THAT I FOUND PERFECT CURE AND I GOT CURED DUE TO BLESSING OF PROPHET (PEACE BE UPON HIM)"** [Imam al-Qastallani in his magnificent al-Muwahib al-Laduniya (3/419), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Shah Wali Ullah Muhadith Dhelvi (Rahimuhullah) revered highly both by Salafis and Ahlus Sunnah states in "PERSIAN":

امروز اگر کسی رامنا سبت بروح خاص پیدا شود واز آن جا فیض بردارد غالباً بیرون نیست از آنکہ این معنی بہ نسبت پیغمبر صلی اللہ تعالیٰ علیہ وآلہ وسلم باشد یا بہ نسبت حضرت امیر المومنین علی کرم اللہ تعالیٰ وجہہ یا بہ نسبت "غوٹ العظم" جیلانی رضی اللہ تعالیٰ عنہ

Translation: If today someone gets attracted to **"SPECIFIC SOUL (OF WALI)" and he gets Fayz (benefit)** then it could be said that this great thing happens due to our Prophet (Peace be upon him) or leader of believers Ali (Karam Allahu Wajahu) or **"DUE TO GHAWTH AL AZAM (THE GREAT HELPER) JILANI – Allah be pleased with him"** [Shah Wali Ullah, in Ham'aat, Page No. 62, Published by Shah Wali Ullah academy Hyderabad]

Shah Wali Ullah (rah) also said: May Allah send his salutations on you "O BEST OF CREATIONS. O BEST OF PEOPLE WITH WHOM IS HOPE AND **O BEST OF THOSE WHO GRANTS, O BEST OF PEOPLE WITH WHOM IS HOPE IN REGARDS TO ELEVATING PROBLEMS.** ONE WHOSE SAKHAWAT SUPERSEDES RAIN. **YOU ARE THE ONE WHO GRANTS ME REFUGE FROM COMBINED DIFFICULTES.** [Atyab un Naghm fi Madh Sayyidil Arab wal Ajam, Chapter 11, Page # 22]

Shah WaliUllah also writes in another book:

"As per the teachings of the mashaykh of Chishtiya, when one visits the graveyards one should perform the wazifa and sit there till one gets fayd from the inhabitant of the grave (sahibe qabr) "[Al Qawl al-Jameel, p.78, Delhi]

There are many more proofs which can be cited from Shah Sahab (rah). Please note that some books of Shah Wali Ullah (rah) have been forged by Salafis and he is quoted to have denied Istighatha. However when we read Shah Abdul Aziz Muhadith Dhelvi (rah) who was his son then it becomes clear that Shah Wali Ullah (rah) also believed in Istighatha. It was actually his grandson Ismael Dhelvi who deviated from the legacy. Even if assuming Shah Sahab's texts have not be forged then at places where he apparently refutes Istighatha, then they are actually in refutation of seeking "real & independent" help from Ghayr Ullah. We Ahlus Sunnah also believe that real helper and doer is Allah alone, and Istighatha only with this belief is allowed from Anbiya and Awliya.

Imam Ibn Hajr al Haythami al-Makki (rah) allocates a whole chapter on_“Intermediation, beseeching for help or Intercession through the prophet (Peace be upon him)”

He says:

Amongst the evil deeds of Ibn Taymiyyah, something, which nobody before him in this world proclaimed, **is his rejection of Istighatha (Beseeching for help) and Tawassul (intercession)** through Prophet (Peace be upon him). This intercession through Prophet is recommended in all conditions whether before his creation (i.e. him being sent to the world), after it, also in this world and on Day of Judgment.[Imam Ibn Hajr Al Haythami in his magnificent Al-Jawhar al Munazzam fi Ziyaratil Qabril Muqarram, Page No. 171, Published by Dar ul Hawi, Beirut, Lebanon]

Qadhi Thana-Ullah Panipatti (rah) a great Mufasir of Qur'an who also studied Hadith methodology under Shah Wali Ullah Muhadith Dhelvi (rah), he is revered highly by Salafis in Indo-Pak subcontinent and also Sunnis. He states in explanation of Qur'an 2:154:

The meaning of Martyrs being alive is that **Allah has granted power to their bodies and spirits through which they can travel to heaven, paradise rather all places, they also help their friends and kill their enemies**, due to such life the earth does not consume their bodies... It is an accepted fact that such life is not only granted to Martyrs rather its proven from Athaar and Ahkaam that **Prophets have greatest power in this regard, due to this reasoning the wives of Prophet (salallahu alaihi wasalam) are not allowed to re-marry after his passing away, whereas marriage is allowed with the widow of martyr**, The Sadiqeen (truthful ones) also have superior status in this life than martyrs... this is why Allah said: ...those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! What a beautiful fellowship! (4:69). **Due to this reason the Sufis say that their spirits are their bodies and their bodies are their spirits, there are hundreds and thousands of relied upon experiences through which it is proven that Awliya help their friends and destroy their enemies plus those whom Allah wants to guide they are guided through them (i.e. Awliya)** [Tafsir al-Mazhari, under 2:154]

Sometimes Salafis call Istighatha to be akin to what polytheists do to their idols. We shall see authentic hadith in

next section from Ibn Umar (ra) that he considered Khawarij as worst of creation as they applied verses revealed for disbelievers on Muslims [Sahih Bukhari].

Here it is necessary to present detailed explanation from Shah Abdul Aziz Muhadith Dhelvi (rah) who makes it clear that idol worshippers have no concept of intercession and they consider their idols as independent gods besides Allah whereas Muslims do not worship Prophets or Saints hence calling to Prophets and saints cannot be compared to what idol worshippers do.

Shah Abdul Aziz Muhaddith Dhelvi (rah), the author of all-time great Tuhfa Athna Ashriya (a book he wrote to comprehensively refute Shias) talks in detail about Istighatha in his Fatawa al Azizi, he mentions the procedure as:

One says: **'Oh Allah! For the sake of this person whom you have bestowed your mercy upon, ease my hardship, or one says like this O Allah's servant and his friend, do intercession in my regard, ask for my need in the court of Allah so that he fulfills it.** We should know that the man in between is nothing but an intercessor, **whereas the Qadir (one having power), the granter and Mawsul (one asked) is Allah, and in this way there is no possibility of it being shirk at all, the rejecter follows only his whims, obviously it is allowed without dispute** that Wasila could be sought from righteous friends of Allah when they are alive and that they should be asked to make dua, **then why would it be prohibited that they should be asked for help after their passing away?** (Note: Before this, Shah Abdul Aziz had

shown Imam Ghazzali's verdict that one who is asked for help in life is also asked for help after his death).

The spirits of Kamileen (perfected ones) do not have a difference due to life and death except for the fact that **after death their spirits become more stronger**, in Sharh of Mishkaat (by Mullah Ali Qari) and Sharh as Sudoor by Imam Suyuti, this has been explained in detail and in these books the hadiths have been mentioned with multiple chains in this regard [Fatawa al Azizi, Page No. 192, Published by H.M. Saeed Company, Karachi, Pakistan]

Shah Abdul Aziz Muhaddith Dhelvi (rah) answers a very crucial question regarding idol worshippers.

Question: Some Idol-worshipper asked for help from an idol, a scholar forbade him by saying that he should not commit shirk, the idol-worshipper said in return, If I believe that the idol is co-partner with Allah and I worship it due to this factor then It will be shirk, whereas If my belief is that the Idol is some creation and this is why I "WORSHIP" it then why would it be shirk? The scholar replied: It has come as Mutawattir in Quran that Help should not be sought from other than Allah, at this the Idol-worshipper replied: Why do human beings then ask one another for help? The scholar replied: The men are alive and asking them is not forbidden, whereas your idols such as Kanhiya, Kalka etc... are dead, they are not capable of doing anything, hearing this the Idol-worshipper replied again: But you people ask the people of graves for help and intercession, hence this constitutes that you also do shirk, In summary the same way you take people of graves in exactly the same way we take the "PICTURES"

of Kanhiya, Kalka etc... therefore literally there is no power held by people of graves and idols, but If you say that people of graves have Batini (inward) power due to which they can help us then note that help is even given by idols at certain times, If you say that you only want Shaf'aat (intercession) through the people of graves then we also only want Shaf'aat from the idols

Answer: In this question there is doubt being created (by idol worshipper) at certain instances, we should beware of them; Now God willing with the grant of Allah the answer to this question will be made clear

1. **First of all, asking for help is something different whereas worship is something totally different,** the ordinary Muslims have this problem that they seek help from people of graves in ways which is against Sacred law, **but still they do not worship them,** whereas the idol-worshippers not only ask for help from idols but they worship them too, Worship means that one should prostrate to someone (with intention of worship), or one circulates around something with the intention of worship, one does wird (repeating) of some name to get closer, or one slaughters any animal **on that name,** or one calls himself a creation of someone, hence any ignorant who does such a thing to people of graves such as he prostrates to people of graves (with ibadah) then he will become Kafir and shall be expelled from Islam.
2. The second thing to be noted from the question is that "Beseeching for help" is of 2 types, first is that a

creation asks another, for example the servants ask a certain Ameer or king for help, **the Awaam un naas (general people) ask help from Awliya in a way i.e. the saints should make dua in the court of Allah so that by Allah's order our certain problem is solved, To ask help in this fashion whether from someone alive or deceased is permitted.**

3. The third way is of asking help for things which are specifically in Qudrah (power) of Allah, such as to grant a boy, send rainfall, cure diseases, increase the life span and other such things which are specific in Allah's Qudrah, if for these things someone asks any creation and his **"INTENTION IS NOT"** that the creation makes supplication in court of Allah so that through Allah's order our problem is solved, then this is completely haram rather Kufr, or If someone asks from Awliya in this non-permitted way considering them to have **personal complete Qudrah**, whether they are alive or dead then such a person has left Islam.

The Idol-worshippers also ask help from their false deities in this non-permitted way, and they consider this prohibited matter as allowed, **Note that it is known from the question that the idol-worshipper claims that he only asks for intercession through idols just like you people ask for intercession from Prophets and Awliya, we should know that this saying (of idol-worshipper) is not empty from deception and fraud, because the Idol-worshippers never ever seek intercession, rather they do not even know the meaning of intercession** nor is their intention based on intercession. Intercession means to make Sifarish i.e. one

person for the fulfillment of another asks the third, the idol-worshippers do not think like this nor do they say to the idols that they should do our Shaf'aat in court of Allah, rather these people specifically want their problems to be solved by idols, **and what this idol-worshipper said that the way you consider people of graves, we also consider our pictures of Kanhiya and Kalka, then this is also "WRONG UPON WRONG" because it is proven that the body is put in grave after death, but with this body the link of spirit remains, because the spirit had stayed in body for a long time, the idol-worshippers do not do revere their graves (rather they have no graves), they declare the pictures/stones/trees/rivers as a pictures of somebody, whereas the spirit of it has no link with these things...**

The people of graves who are asked for help, their traits are well known, they have become of upright/saliheen whereas (idols) like Sateela, Masaani are meaningless names, their existence is not proven, rather the idol-worshippers have just made an imaginary existence of them.... The people of graves are asked for help in the form of dua i.e. they may present our dua in the court of Allah so that our problem is solved, whereas the people who worship Sateela etc... these people believe that they have a constant independent power to help which is clearly Kufr Naudhobillah Min Dhalik. [Fatawa al Azizi, Page No. 174-177. Published by H.M. Saeed Company, Karachi, Pakistan. Brackets mine]

This is a beautiful and detailed explanation by Shah Abdul Aziz Muhadith Dhelvi (rah). Please note that Salafis of

subcontinent trace back their Sanad in hadith to Prophet (Peace be upon him) through Shah Abdul Aziz (rah). We have mentioned in reconciliation in the beginning of this chapter that it is better to ask Allah alone for help and that general public should not practice Istighatha as they cannot distinguish between right and wrong procedure of it.

Istighatha is only allowed if the Prophet or Saint is asked for help with intention that real helper and doer is only Allah whereas the Prophet or saint is just an intercessor. Plus one should believe that they (Prophets and Saints) make supplication to Allah as they are close to Allah and their supplications are readily accepted as proven from the first hadith of Sahih Bukhari which we showed in this chapter.

Salafis in order to call this noble concept as shirk, use some verses revealed about disbelievers or idols and apply them on Muslims. This is proven to be trait of Khawarij as mentioned in Sahih report of Sahih Bukhari which states:

وكان ابن عمر يراهم شرار خلق الله، وقال: إنهم انطلقوا إلى آيات نزلت في الكفار، فجعلوها على المؤمنين

Translation: Ibn `Umar considered the (Khawarij) as the worst beings in creation, and he said: **They went to verses which were revealed about the disbelievers and applied them to the Believers.**[Sahih Bukhari, Book of Apostates (88th Book in Muhsin Khan's translation), 6th Chapter of Killing al-Khawarij and Mulhidun, Before Hadith: Vol. 9, Book 84, Hadith 64. Please Note: Muhsin Khan has wrongly translated this report. You will not find the translation in online version, but it is there in hard copy version]

Imam Ibn Hajar al-Asqalani (rah) has declared this report as “SAHIH” in Fath ul Bari (14/289).

Therefore all the verses about disbelievers or idols which Salafis use cannot be applied to Prophets and Awliya. (see for example 10:18, 39:3 which categorically mentions that polytheists **worshipped** their idols whereas no Muslim worships the Prophets or Awliya, or 46:5 which again talks about idols whereas there are many authentic hadiths which proves that inhabitant of grave hears us, this shall be explained in next chapter.

Regarding the verses such as Allah being most Qarib and closer than our jugular vein as said in 50:16 then Ibn Kathir (rah) explains this closeness as: **His angels are nearer to man than his jugular vein.** [See Tafsir Ibn Kathir under 50:16], and it is proven from many verses in Qur’an that Angels are deputed on many duties by Allah such as taking life as Qur’an states: **"The Angel of Death, put in charge of you... [32:11]** although it is our belief that only Allah takes life, whereas through the grant of Allah Qur’an establishes that Angel of death does it too.

Similarly Prophets/Awliya help through the grant of Allah and it cannot ever be called shirk provided ones does not consider them as sons/co-sharers with Allah. There are other verses which Salafis misuse too but we have not mentioned them all due to brevity issue, however same principle will apply to all of them.

Regarding 35:14 Ibn Kathir says: **The gods** upon whom you call instead of Allah, do not hear your supplication, **because**

they are inanimate and have no soul in them.' [Tafsir Ibn Kathir under 35:14]

Regarding 39:3 then the verse itself mentions that Mushrikeen “WORSHIPPED” others to bring them closer to Allah.

Regarding 16:20-21 which state: *And those they invoke other than Allah **create nothing, and they [themselves] are created.** They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.* [Sahih International translation]

Ibn Kathir says about these verses: **Then Allah tells us that the idols** which people call on instead of Him cannot create anything, they are themselves created, **as Al-Khalil (Ibrahim) said:** ("Do you worship that **which you (yourselves) carve** While Allah has created you and what you make!") (37:95-96).

(They are) dead, not alive) **means, they are inanimate and lifeless, they do not hear, see, or think.....** Then he says: So how can anyone hope for any benefit or reward **from these idols** [Tafsir Ibn Kathir under 16:20-21]

Regarding 46:4-6 then the context itself proves that it is referring to idols. Ibn Kathir explains: (Bring me a scripture prior to this) meaning, `bring a book from among the Books of Allah that have been revealed to the Prophets, that commands **you to worship these idols.**'.. Then Ibn Kathir says: (And who is more astray than those who invokes besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations

to them) meaning, no one is more misguided than those who **invoke idols** instead of Allah, asking them for things that they cannot give -- until the Day of Judgment. **They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones.** [Tafsir Ibn Kathir under 46:4-6]

Salafis also use 7:194 which is also an address to polytheists not Muslims and the verse cannot be applied to Muslims. Read Tafsir Ibn Kathir under this verse and it will be clear that it refers to idols of Mushrikeen.

Salafis say that such verses refer to Prophets too as they say they will deny your associating partners with them on day of resurrection, or they are called slaves like us. The answer to this is found from Qur'an itself when Ibrahim (alayh salam) talked about Idols being resurrected on day of judgement.

Qur'an states in 29:25: And [Abraham] said, "You have only taken, other than Allah, **idols** as [a bond of] affection among you in worldly life. **Then on the Day of Resurrection you will deny one another and curse one another,** and your refuge will be the Fire, and you will not have any helpers."

Plus 7:194 in context starts from 7:191 and ends at 7:198. The passage clearly proves that it also refers to idols who do not have comprehension skills whereas according to Islam especially the Prophet in his grave prays and hears as attested from proofs which shall be shown in next chapters. It is utter ignorance rather Kufr itself to compare Prophets and Awliya with idols or apply verses revealed for

disbelievers upon them, this is actually a trait of Khawarij as attested in Sahih narrations.

Ibn Kathir starts the interpretation of this passage (from 7:191-198) as: *Allah admonishes the **idolators who worshipped idols, rivals and images besides Him**, although these objects were created by Allah, and neither own anything nor can they bring harm or benefit. **These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see.** Those who worship these objects are better than they are, for they hear see and have strength of their own [Tafsir Ibn Kathir, Salafi Dar us Salam version. Read from 7:191-198]*

Salafis also use a weak hadith from Bukhari to assert that idols of Mushrikeen were of pious people. Some ears would stand that I have called a hadith of Bukhari as weak. Let us look at the hadith with chain of narration and commentaries written over it.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَقَالَ، عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - صَارَتِ الْأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدُ، أَمَا وَدُّ كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَا سُوَاغٌ كَانَتْ لِهَدَيْلٍ، وَأَمَا يَعُوثٌ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي عَطِيفٍ بِالْجُرُفِ عِنْدَ سَبَا، وَأَمَا يَعُوقُ فَكَانَتْ لِهَمْدَانَ، وَأَمَا نَسْرٌ فَكَانَتْ لِحَمِيرٍ، لَالِ ذِي الْكَلَاعِ. أَسْمَاءُ رَجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمُّوهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا هَلَكَ أَوْلَادُكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ.

Ibn `Abbas: All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on. As for the idol Wadd, it was worshiped by the tribe of Kalb at Daumat-al-Jandal; Suwa` was the idol of (the tribe of)

Hudhail; Yaghouth was worshiped by (the tribe of) Murad and then by Bani Ghutaif at Al-Jurf near Saba; Ya`uq was the idol of Hamdan, and Nasr was the idol of Himyar, the branch of Dhi-al-Kala`. **The names (of the idols) formerly belonged to some pious men of the people of Noah**, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshiping them. [Sahih Bukhari Vol. 6, Book 60, Hadith 442]

Please note at "Ata An Ibn Abbas"

Allamah Badar-ud-Din Ayni in the commentary of this hadith writes: "Within the sanad of this hadith, there is mention of Hisham. This is Hisham bin Yusuf Al-San'ani. And Ibn Juraij, this is Abdul Malik bin Abdul-Aziz bin Juraij. **And Ata, this is A'ta Al Khurasani. Note this is not A'ta bin Abi Rabah and neither A'ta bin Yasar. Therefore this is the reason this hadith is Munqati'** (A chain of narrators from which one or more than one narrator is removed or disconnected.) because A'ta Al Khurasani did not hear (receive) this hadith from Hazrat Ibn Abbas (Allah be pleased with him). Also Abu Masud Dimishqi has said that Imam Bukhari has possibly taken this A'ta to have been A'ta bin Abi Rabah which is not the case. And Ibn Juraij has not heard this tafsir from A'ta Al Khurasani which highlights another break in the chain. In fact Ibn Juraij took a book from the son of A'ta Al Khurasani and studied it."

Also Allamah Ayni writes "that Saleh bin Ahmad narrated from Ibn Al-Madini that Ibn Al-Madini had asked Yaya bin Saeed about this hadith of Ibn Juraij from A'ta Al Khurasani and he replied those are all Da'if (weak)." [Allamah Badr-ud-Din Ayni, Umdatul Qari, Volume 19, Pg 377, Dar-ul-Kutb Al-Ilmiyah Beirut]

Imam Ibn Rajab Hanbli writes: "A'ta Al Khurasani did not hear this hadith from Hazrat Ibn Abbas (Allah be pleased with him)." Again emphasising the breakage in the chain. [Fath-ul-Bari, Commentary Sahih Bukhari, Volume 3, Pg 197]

Allamah Shahabuddin Qastalani writes: "A'ta Al Khurasani never met Hazrat Ibn Abbas (RA) and Ibn Juraij also never met A'ta Al Khurasani." [Arshad-as-Sari, Commentary of Sahih Bukhari]

Imam al-Bayhaqi has stated exactly the same thing that: "A'ta Al Khurasani never met Hazrat Ibn Abbas (RA)." [As Sunan Al-Kubra, Vol 7, pg 307]

Imam Ibn Hibban (famous Hadith Master) says: "A'ta Al Khurasani never heard anything from Hazrat Ibn Abbas (RA)." [Kitabul Majruhin, Vol2, Page 250]

Shaykh Ibn Hazm al-Zahiri (considered an authority by the Salafis) writes: "A'ta Al Khurasani never heard from Abdullah bin Amar bin Al-Aas (RA) and also he never heard from any other Sahabi (Companion) other than Hazrat Anas (Allah be pleased with him)." [Al-Muhalla bil Ah'saar]

Taken from research of Suffah foundation. Hence the chain is broken and narration is weak.

Salafis also use hadiths which state: The Prophet (ﷺ) said: The Supplication (Ad-du'a') is (the essence) of worship. Your Lord has said: Call upon Me, I will respond to you (40:60) [Sunnan Abu Dawud, Vol. 2, Page # 196, Hadith # 1479. Salafi Dar us Salam Version]

They try to confuse people with such hadiths by saying that Muslims make dua of worship to Prophets and Awliya. However from Qur'an and Sunnah it is proven that word Dua is used in different meanings. For example Qur'an states:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذَاءٍ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ -

Make not the **calling of the Messenger** (Muhammad SAW) among you **as your calling of one another**.... [24:63. Muhsin Khan/Hilali Salafi translation]

In this verse the word Dua is used for calling. So would it mean Sahaba made dua (called) the Prophet in form of worship? Hence it stands established from Qur'an itself that word Dua is used in different meanings. When Muslims call the Prophets or Awliya then it is not in meaning of worship but just a mere Nida (call). The real doer and helper is believed to be Allah alone.

Qur'an also states:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

... say: (O Muhammad SAW) "**Come, let us call our sons and your sons,** our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." [3:61. Muhsin Khan/Hilali Salafi translation].

Again in this verse the word Dua is used. So did Allah ask the Prophet to worship his sons, women, and themselves? Absolutely not!

Chapter No. 7 (Sima al-Mawta and Hayat al Anbiya i.e. hearing of the dead, and life of Prophets)

As it has been mentioned earlier, Istighatha is nothing more than Waseela (intercession), even when Anbiya and Awliya are asked for help then it means that they should make dua to Allah. Hence the real doer, one who helps, and Qadir (having power) is Allah alone.

It is now necessary to explain the concept of Waseela in detail. In order to understand this, we need to know two concepts of Ahlus Sunnah i.e.

1. Sima al-Mawta (i.e. hearing of the dead)
2. Hayat al Anbiya (Life of Prophets in graves)

Qur'an states:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ ۖ وَلَكِنَّ لَّا تَشْعُرُونَ

Translation: And do not say about those who are killed in the way of Allah, **"They are dead."** Rather, they are alive, but you perceive [it] not. [Sahih International: 2:154. Also see 3:169]

The Salafis create doubt over last 2 words of this Ayah i.e. لَّا تَشْعُرُونَ so it is necessary to explain the Hayaat especially of Prophets. Logically speaking, we do not see Angels but does that mean they are not alive or present? Hence, if we do not have Sha'oor (perception) of something then it does not mean it is negated.

From many hadiths and explanations of the Prophet (Peace be upon him) we do get to know about the magnificent and definitive (qati'i) life especially that of the Prophets in their graves. So let us go in Tafseer (exegesis) and sound Aqida of Ahlus Sunnah wa'l Jamm'ah that Anbiya remain alive in their graves and hear us even better than we can hear one another. Moreover, they make dua for us when they are asked to make dua for us (and this is our belief on Istighatha "only" not that dua of "worship" is made to Prophets or Saliheen, or that Prophets or Saliheen are "independent" helpers like Salafis want us to believe through their straw-man argument).

Also remember that the word "Dua" in Qur'an itself has been used in different meanings, so asking the Prophet in a form of Nida (calling) cannot be shirk until or unless it is "Yad'u in the form of worship." We have already shown proofs from Qur'an in this regard.

In Sahih Hadith, Allah uses the same root word to address Jibreel (alayh salam), so would Salafis believe due to their erroneous understanding that Dua is used in meaning of worship there? (Naudhobillah)

The wording is:

إن الله تعالى إذا أحب عبدًا دعا جبريل

Translation: When Allah loves a servant, **He calls Gabriel and says...** [Sahih Muslim, Book 032, Number 6373]

Therefore Salafis should stop misguiding people by saying that Ahlus Sunnah make dua in form of worship to Prophets/Saints.

Coming to the topic of hearing of the dead, Qur'an states:

And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers. (Pickthall: 7:79)

Ibn Kathir says in explanation:

هذا تقرّيع من صالح عليه السلام لقومه، لما أهلكهم الله بمخالفتهم إياه وتمردهم على الله وإبائهم عن قبول الحق وإعراضهم عن الهدى إلى العمى، قال لهم صالح ذلك بعد هلاكهم، تقرّيعاً وتوبيخاً وهم يسمعون ذلك، كما ثبت في الصحيحين أن رسول الله صلى الله عليه وسلم لما ظهر على أهل بدر أقام هناك ثلاثاً، ثم أمر براحلته فشددت بعد ثلاث من آخر الليل فركبها ثم سار حتى وقف على القليب قليب بدر، فجعل يقول «يا أبا جهل بن هشام يا عتبة بن ربيعة يا شيبة بن ربيعة ويا فلان هل بن فلان هل وجدتم ما وعد ربكم حقاً، فإني وجدت ما وعدني ربي حقاً» فقال له عمر: يا رسول الله ما تكلم من أقوام قد جيفوا؟ فقال «والذي نفسي بيده ما أنتم بأسمع لما أقول منهم ولكن لا يجيبون

Translation: These were the words of admonishment which Salih exchanged with his nation after **“ALLAH HAD DESTROYED THEM”** for denying Him and also becoming renegades against Him, rejecting to accept the Haqq (truth) plus giving preference to misguidance over guidance. Salih said these words of admonishment and criticism to them after they perished, **“AND THEY HEARD HIM”** Similarly It is recorded in the Two Sahihs that after the Messenger of Allah defeated the disbelievers in the battle of Badr, he remained

in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr where the corpses of the disbelievers were thrown, and said: **O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of victory) to be true.** `Umar said to him, **"O Allah's Messenger! Why do you speak to a people who have rotted"** He said: **"By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply"** [Tafsir Ibn Kathir under 7:79]

Tafsir Ibn Kathir, under Qur'an 30:52, goes into detail and denies the interpretation of even Sayyidah Aisha (RA) and calls Ibn Umar (RA) along with other Sahaba like Sayyiduna Umar (RA), Abu Talha (RA), and others to be right.

Sayyidah Aisha (RA) not being infallible in spite of her greatness, mistakenly called Ibn Umar (RA) wrong in regards to hearing of the dead. We will now present the explanation of Ibn Kathir (rah) who after quoting rejection of Sayyidah Aisha (RA) said:

والصحيح عند العلماء رواية عبد الله بن عمر؛ لما لها من الشواهد على صحتها من وجوه كثيرة

Translation: "The correct view according to the scholars is the view of 'Abdullah ibn 'Umar (RA), due to corroborations to its authenticity from many paths (الشواهد على صحتها من وجوه كثيرة)

[Tafsir al Qur'an al Azeem by Hafidh Ibn Katheer under 30:52]

In manuscripts taken by Dar ul Ihya li Tirath al Arabi, Dar ut Tayba and others it further states:

من أشهر ذلك ما رواه ابن عبد البر مصححاً له عن ابن عباس مرفوعاً: " ما من أحد يمر بقبر أخيه المسلم كان يعرفه في الدنيا، فيسلم عليه، إلا رد الله عليه روحه حتى يرد عليه السلام ". وثبت عنه صلى الله عليه وسلم لأمته إذا سلموا على أهل القبور أن يسلموا عليهم سلام من يخاطبونه، فيقول المسلم: السلام عليكم دار قوم مؤمنين، وهذا خطاب لمن يسمع ويعقل، ولولا هذا الخطاب، لكانوا بمنزلة خطاب المعدوم والجماد، والسلف مجمعون على هذا، وقد تواترت الآثار عنهم بأن الميت يعرف بزيارة الحي له

Translation: From the most well-known of these is what Ibn Abdul Barr (rah) narrated, **authenticating it**, from ibn 'Abbas in *marfu'* form proven from Prophet (Peace be upon him) who said: **'None passes by the grave of his Muslim brother that he knew in the world and greets him except Allah restores his soul to him and he returns the greeting to him.'**

It is established from him that he instructed his *ummah*, when they greet the inhabitants of the graves to greet them with the greeting of one addressed [directly], thus the one greeting says 'peace be on to you, abode of the group of believers' **"AND SUCH AN ADDRESS IS [ONLY] FOR ONE WHO HEARS AND THINKS (، وهذا خطاب لمن يسمع ويعقل)**. **Were it not so, this address would be akin to addressing an absent person or an inanimate object "THE SALAF (PREDECESSORS) HAVE CONSENSUS ON THIS AS THE NARRATIONS FROM THEM THAT THE DEAD PERSON KNOWS OF THE VISIT OF THE LIVING TO HIM AND REJOICES. THESE ARE MASS TRANSMITTED (TAWATUR)**

[Tafsir al Qur'an al Azeem by Hafidh Ibn Katheer under 30:52]

Ibn Qayyim the leading authority of Salafis said in explanation of one hadith:

Translation: It is enough to use "WORD ZAI'R (VISITOR)" for the one giving Salaam because if they (i.e. The Dead) did not have comprehension, then why would the word Zai'r be right? And if he does not know about the one visiting him, then to call him Zai'r would not be correct. [Ibn Qayyim in Kitab ar-Ruh, Page # 14]

In addition, Sahih Marfu (elevated) hadiths of Bukhari and Muslim prove directly from Prophet (Peace be upon him) that dead do hear us rather better than us, Read the following:

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "When (Allah's) slave is put in his grave and his companions return **he even hears their footsteps**, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle...' [Sahih Bukhari: 2.23.456]

Narrated Ibn `Umar: The Prophet (ﷺ) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" **Somebody said to him, "You are addressing dead people." He replied, "You do not**

hear better than they but they cannot reply." [Sahih Bukhari: 2.23.452]

Anas b. Malik reported that Allah's Messenger (ﷺ) let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a, have you not found what your Lord had promised to you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of Allah's Apostle (ﷺ) and said: Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon, he (the Holy Prophet) said: By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than them, but they lack the power to reply. Then he commanded that they should be buried in the well of Badr. [Sahih Muslim: N# 6869]

Abu Huraira reported: The Messenger of Allah (ﷺ) **came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers..."** [Sahih Muslim: N # 482]

This hadith proves that Salam is said to those who hear us and the Prophet (Peace be upon him) also clearly talked to them too.

There is a long hadith in which a Sahabi mentions towards the end: When I die, let neither female mourner nor fire accompany me. When you bury me fill my grave well with

earth, "THEN SIT AROUND IT FOR THE TIME WITHIN WHICH A CAMEL IS SLAUGHTERED AND ITS MEAT IS DISTRIBUTED ""**SO THAT I MAY ENJOY YOUR INTIMACY**"" and (in your company) ascertain what answer I can give to the messengers (angels) of Allah. [Sahih Muslim N # 220]

This hadith clearly proves that inhabitant of grave not only hears us but also enjoys our company.

Narrated Abu Sa`id Al-Khudri: Allah's Messenger (ﷺ) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then **if the deceased is a righteous person, he says, 'Take me ahead,'** and if he is not a righteous one then, he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; if they hear it they would fall down unconscious [Sahih Bukhari: 2.23.462]

This hadith proves that deceased also speaks, but it is us who cannot hear his speech.

These hadiths prove without any shadow of doubt that the dead hear and also enjoy our company.

Let us now look at a clear report which proves that the Prophet does not only hear us, but can also respond from inside the grave.

أخبرنا مروانُ بنُ محمدٍ عن سعيدِ بنِ عبدِالعزيزِ ، قال: لما كانَ أيامَ الحرّةِ، لم يؤدَّنْ في مسجدِ النبيِّ صلى اللهُ عليه وسلَّم ثلاثاً ولم يُقَمَّ ولم يبرحْ سعيدُ بنُ المسيَّبِ من المسجدِ، وكان لا يعرفُ وقتَ الصلاةِ إلاَّ بهممةٍ يَسْمَعُها من قبرِ النبيِّ صلى اللهُ عليه وسلَّم فذكرَ معناهُ

Translation: Sa'eed bin Abdul Aziz (rah) narrates: During the days of Al-Harra, there was no Adhaan or Iqamah proclaimed from Masjid an Nabi (Peace be upon him) for 3 days. Saeed bin Musayb (rah) stayed in the Mosque, **"HE USED TO FIND OUT ABOUT TIME OF PRAYER BY THE WHISPERING VOICE WHICH HE HEARD FROM INSIDE THE GRAVE OF PROPHET (PEACE BE UPON HIM)** [Sunnan al Darimi, Volume No.1, Page No. 44, Hadith # 94, Published by Dar ul Kutb al-iLmiyyah, Beirut, Lebanon. Mishkaat al Masabih in the Chapter of "KARAMAAT", Hadith # 5951]

Imam Jalal ud-din Suyuti (rah) after narrating this report said:

فهذه الأخبار دالة على حياة النبي صلى الله عليه وسلم وسائر الأنبياء

Translation: This is among the reports which are "PROOF" upon Life of Prophet (Peace be upon him) and all other Prophets [Al Hawi lil Fatawi (2/266), Published by Maktaba al Asriyyah]

The first narrator of this hadith is Marwan bin Muhammad bin Hasaan. Regarding him hadith scholars said:

Ibn Hajr al Asqalani (rah) called him "THIQA" [Taqreeb ut Tahdheeb (2/172), Narrator # 7463]

Imam Ibn Hibban mentioned him in his Thiqaat (9/179), Narrator # 15949

Any many others did Ta'deel of him.

Second narrator is "Sa'eed bin Abdul Aziz" regarding him Hadith specialists said:

وقال إسحاق بن منصور عن يحيى بن معين، وأبو حاتم، وأحمد بن عبد الله العجلي: ثقة
وقال النسائي: ثقة ثبت

Translation: Yahya bin Ma'een and Abu Hatim and Ahmed bin Abdullah al-Ajli said: He is "THIQA"

Imam an-Nasa'i said: He is "THIQA THABAT (UTTERLY RELIABLE)" [Extract from Tahdhib ul Kamaal, Narrator # 2590]

Then the incident of leading successor Sa'eed bin Musayb (rah) is narrated. There is no need to show Ta'deel on Sa'eed bin Mus'ayb (rah).

Here is a hadith about the descent of Isa (alayh salam), he then coming to grave of Prophet where he shall address him and Prophet shall respond to him.

حدثنا أحمد بن عيسى حدثنا ابن وهب عن أبي صخر أن سعيدا المقبري أخبره أنه سمع أبا هريرة يقول: سمعت رسول الله - صلى الله عليه وسلم - يقول والذي نفس أبي القاسم بيده لينزلن عيسى بن مريم إماما مقسطا وحكما عدلا فليكسرن الصليب وليقتلن الخنزير وليصلحن ذات البين وليذهبن الشحاء وليعرضن عليه المال فلا يقبله ثم لئن قام على قبري فقال: يا محمد لأجيبنه

إسناده صحيح

Translation: The Prophet said: "By the one in whose hand is Abu al-Qasim's soul, **"ISA IBN MARYAM SHALL DESCEND" as a just and wise ruler.** He shall destroy the cross, slay the swine, eradicate discord and grudges, and money shall be offered to him but he will not accept it. **Then he shall stand at my grave side and say: Ya Muhammad! and I will answer him.** [Abu Ya`la relates it with a **sound (sahih) chain** in his Musnad Volume No. 11, Page No. 462, Hadith # 6584]

Salafi scholar Hussain Saleem Asad in his Tahqeeq to Musnad Abu Ya'la declared the chain to be "SAHIH" [ibid]

Imam Nur ud-din al-Haythami (rah) said of this hadith:

رواه أبو يعلى ورجاله رجال الصحيح

Translation: It is narrated by Abu Ya'la and **"ALL ITS MEN ARE THOSE OF SAHIH"** [Majma uz Zawaid Volume 8, Page No. 387, Hadith No. 13813]

Readers should always remember that in the presence of so many Marfu (elevated) hadiths, the Mawquf (stopped) hadiths from Sayyidah Aisha (RA) cannot work (see: Bukhari: 5.317, Bukhari: 2.453) and this is a simple principle of hadith which every youngster and elder should know.

Shaykh ul Islam Ibn Hajr al-Asqalani (rah) has proven in his Fath ul Bari:

رواية يونس بن بكير بإسناد جيد عن عائشة مثل حديث أبي طلحة وفيه: «ما أنتم بأسمع لما أقول منهم» وأخرجه أحمد بإسناد حسن، فإن كان محفوظاً فكأنها رجعت عن الإنكار لما ثبت عندها من رواية هؤلاء الصحابة لكونها لم تشهد القصة، قال الإسماعيلي: كان عند عائشة من الفهم والذكاء وكثرة الرواية والغوص على غوامض العلم ما لا مزيد عليه، لكن لا سبيل إلى رد رواية الثقة إلا بنص مثله يدل على نسخه أو تخصيصه أو استحالته

Translation: Yunus bin Bakeer (ra) narrated with **“STRONG CHAIN”** from Aisha (RA) a hadith similar to that of Abu Talha (RA) and it contains the wording: You do not hear what I say any more than they (the dead) do. This is narrated by Imam Ahmed (rah) with **“HASAN CHAIN”** and if this is preserved then it is as if Aisha (RA) **“RETRACTED (رجعت)”** from her previous position of denial (that dead cannot hear) as proven from (other) companions because she **“WAS NOT WITNESS OVER THE INCIDENT (OF BADR LIKE SAYYIDUNA UMAR WAS)”**

Ismaili (rah) said: There is no doubt that Aisha (ra) had the perspicacity, intelligence, a vast collection of narrations, and a deep insight in the sciences which is unmatched **“BUT EVEN SHE CANNOT”** refute the reliable narrations (of Ibn Umar, Umar, and Abu Talha) until she has a **“NASS”** of similar kind which can prove **“ABROGATION”** **“EXCLUSIVITY”** or impossibility (of the other reports from Sahaba who were present at the incident),

[Fath ul Bari, Sharh Sahih ul Bukhari (8/34). Published by Dar ul Fikr, Beirut, Lebanon]

Points to note:

a) Whenever there seems to be contradiction between Sahaba then we turn towards Marfu hadiths in order to understand the reality or we give an interpretation to saying of Sahabi which contradicts the saying of the Prophet (Peace be upon him)

Imam Abu Dawud (rah) said after narrating a hadith:

Translation: If there seems to be "contradiction" between 2 reports of Prophet (Peace be upon him) then we take the practice which is "CONFIRMED BY SAHABA"[Sunnan Abu Dawud under Hadith No. 1577]

Hence, we take the position of majority Sahaba who were present at the incident such as Ibn Umar, Umar, Abu Talha and others.

b) In this case Sayyidah Aisha (RA) "RETRACTED" from her former opinion as was proven from "Hasan" hadith of Musnad Ahmed bin Hanbal above.

Regarding saying of Qatada, who said: Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful. [Sahih Bukhari, 5.314]

The Salafis use this quote often, although it is nothing more than a saying of Qatada whom Salafis themselves consider as an overall Mudallis (cheater). Remember Salafis do not accept the Tabaqat (hierarchy) of Mudaliseen as mentioned by Ibn Hajr (rah). So Qatada's addition i.e. Idraaaj in this hadith cannot be accepted, not because he was Mudallis but because of Usool ul Hadith (principles of hadith) i.e. saying of a successor is not accepted in presence of Marfu (elevated) Hadiths.

When such proofs are shown, the Salafis start comparing Prophets to disbelievers and idols by misusing verses revealed for them and applying them even on Prophets (let alone Saliheen).

For example, they misuse verses such as 27:80 and 35:22. Although both these verses are clearly proving that they are talking about "DISBELIEVERS NOT BEING ABLE TO BE GUIDED ANYMORE"

27:80 itself clarifies: ... Nor will you make the "DEAF HEAR THE CALL" when they have "TURNED THEIR BACKS RETREATING"

Salafis do not quote the next verse which states:

And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah]. [Sahih International: 27:81]

Hence, in the context, Allah has given parables between believers and disbelievers. The disbelievers are called deaf and blind, although they are not actually deaf, nor blind in a literal sense. Verse 27:81 makes it clear that only those who believe in Qur'an can hear and be guided.

In addition, Salafis misquote 35:21-23 although it says in context: **Nor are (alike) the shade and the sun's heat.** And not equal are the living and the dead. **Indeed, Allah causes to hear whom He wills,** but you cannot make hear those in the graves. You, [O Muhammad], are not, but a warner.

Imam Jalal ud-din Suyuti and al-Muhalli explain 35:22 in the world renowned Tafsir al-Jalalyn as:

“Nor are the living equal to the dead, **the believers and the disbelievers [respectively]** (the addition of the particle *lā*, ‘nor’, in all three instances is for emphasis). Indeed God makes to hear whomever He will, **to be guided, so that such [a person] then by embracing faith.** But you cannot make those who are in the graves to hear, **namely, the disbelievers** — whom He has likened to the dead — [to hear] and so respond. [Tafsir al-Jalalyn under 35:2]”

This proves beyond doubt, that Qur'an is talking in the metaphorical sense and also talking about dead disbelievers "NOT BEING ABLE TO BE GUIDED ANYMORE".

If we deny Sima al-Mawta due to these verses by wrongly taking the literal meanings, then God forbid the Qur'an and Sunnah would contradict which is impossible.

We mentioned before that Ibn Umar (RA) considered Khawarij as the worst of creation because they **applied verses revealed for disbelievers upon believers**.

The Hadith of Sahih Bukhari is worth mentioning here, which the Salafis present to people in a distorted and partial way. The same hadith proves the life of the Prophet (Peace be upon him), addressing the dead directly which was belief of Sahaba like Abu Bakr (ra).

Narrated `Aisha: Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went directly to the Prophet, who was covered with a marked blanket. **Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."** Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, **whoever amongst you worshipped Muhammad, then Muhammad is dead**, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him .. (Up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew

that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.") [Sahih Bukhari 2.333]

End of Hadith

Points to note in this hadith are:

a) Abu Bakr (RA) did a wrong act according to Salafi logic, i.e. knelt down and kissed a dead person and that too by weeping.

b) Then he addressed Prophet directly with firm resolve that Prophet hears. Otherwise Salafis should say that Abu Bakr made a useless talk (Naudhobillah). Remember address of "YA" is only made to one who hears.

c) The hadith towards the end says "Whoever amongst you "WORSHIPPED" Muhammad... now if we take this wording literally, then we will have to believe that some Sahaba worshipped Prophet Muhammad which is why Abu Bakr had to clarify to them. The Prophet is therefore only dead for people who consider him as a son of god or worship him, otherwise he is Alive and given provision.

Note: The Sahaba who mention the death of Prophet, refers to Dhahiri (apparent) and mere "tasting" of death for a small period of time, It does not refer to complete "fana" which the Prophet has yet to experience according to Surah ar-Rahman 55:26-27, plus the Sahaba did not believe that idols also hear us like Prophet does in grave, or idols also respond like Prophet does, or idols also do Shaf'aat like Prophet does.

Salafis also misuse a verse from Qur'an which states:

Indeed, you are to die, and indeed, they are to die.[39:30]

But they ignore the previous verse which states:

Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. **Are the two alike in condition?** (All) praise is due to Allah. Nay! Most of them do not know. [39:29]

As mentioned in (Verse number 29) the condition of two persons is different, similarly the death of the Prophet is not same like other deaths. There is a great difference between the conditions and the levels of both. It is also a principle in Arabic grammar (Sarf and Nahv) that if two Nakirahs are mentioned together then second Nakirah is other than first Nakirah. In this verse Mayyit is Nakirah and has been applied to both Prophet and disbelievers hence according to sound principles of Arabic language the state of both deaths is different.

Now coming to the Sahih hadiths on Hayaat of Anbiya in their graves.

Proof # 1 (On Hayaat of Anbiya and they cannot be compared to idols as Salafis grossly compare and thus commit heresy)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ :
أَنْتَيْتُ، (وفي رواية هَدَّاب:) مَرَرْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ
وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ

Anas Ibn Malik reported: The Messenger of Allah said: “I came upon (or I passed by, according to the narration of Haddib) Moses during my Night journey near the red Sandhill, where he was offering prayer in his grave [Sahih Muslim, Volume No.4, Page No. 105, Hadith No. 2375, Published by Dar ul Kutb al iLmiyah, Beirut, Lebanon (English Version). In Online version see Book 30, Hadith: 5858]

Before giving valid Sharh (explanation) on this hadith, we ask the Salafis if the idols also “REMAIN ALIVE IN GRAVES AND PRAY??” If they say No then all Salafi interpretations of comparing intercession of Prophets with Mushrikeen worshipping their idols become false (Batil).

In Sharh of this hadith Imam al-Manawi (rah) quotes Imam al Qurtubi (rah) saying:

الحديث بظاهره يدل على أنه رآه رؤية حقيقية في اليقظة وأنه حي في قبره
يصلي الصلاة التي يصلها في الحياة وذلك وذلك ممكن ولا مانع من ذلك

Translation: This hadith apparently proves that sight of Prophet (Peace be upon him) was real and he (Musa a.s) is “ALIVE IN GRAVE AND PRAYING, LIKE THE ALIVE PRAY” this is possible and there is nothing abstaining from it [Faydh ul Qadeer (5/663)]

Proof # 2 (Marfu & Sahih hadith with direct testimony from Prophet)

حدثنا أبو الجهم الأزرق بن علي حدثنا يحيى بن أبي بكير حدثنا المستلم بن سعيد عن الحجاج عن ثابت البناني عن أنس بن مالك : قال رسول الله صلى الله عليه و سلم : (الأنبياء أحياء في قبورهم يصلون)

إسناده صحيح

Translation: On the authority of Anas (RA) the Prophet (Peace be upon him) said: **The Prophets are alive in their graves and praying** [Musnad Abu Ya'la with Sahih Chain, Volume No.6, Page No. 147, Hadith No. 3425]

Salafi scholar Hussain Saleem Asad in his Tahqiq to Musnad Abu Ya'la declared the chain as "SAHIH" [ibid]

Imam al-Haythami said after narrating it:

رواه أبو يعلى والبخاري ورجال أبي يعلى ثقات

Abu Ya'la and Bazzar narrated it and all the narrators of Abu Ya'la are "**RELIED UPON** (ثقات)" [Majma uz Zawaid Volume 8, Page No. 386, Hadith No. 13812]

قال الإمام المناوي في فيض القدير : «رواه أبو يعلى عن أنس بن مالك وهو حديث صحيح

Translation: Imam al-Manawi (rah) said in Faydh ul Qadeer: It is narrated by Abu Ya'la from Anas bin Malik (ra) and this hadith is "SAHIH" [Faydh ul Qadeer (3/184)]

Albani refutes al-Dhahabi (rah) who made mistake in regards to narrator Hajaaj bin al-Aswad (rah):

بخبر منكر عنه عن
أنس في أن الأنبياء أحياء في قبورهم يصلون . رواه البيهقي " . لكن تعقبه الحافظ
في " اللسان " , فقال عقبه : " و إنما هو حجاج بن أبي زياد الأسود يعرف بـ " زق
العسل " و هو بصري كان ينزل القسامل . روى عن ثابت و جابر بن زيد و أبي
و جماعة . و عنه جرير بن حازم و حماد بن سلمة و روح بن عبادة و نضرة
آخرون . قال
أحمد : ثقة , و رجل صالح , و قال ابن معين : ثقة , و قال أبو حاتم : صالح
الحديث , و قال ابن معين : ثقة , و قال أبو حاتم : صالح الحديث و ذكره ابن
حبان
في " الثقات

Translation: al-Dhahabi (rah) denied this in his al-Meezan and said: It is Munkar, but Imam Ibn Hajr al Asqalani (rah) did "TAQUB" of al-Dhahabi in his Lisaan ul Meezan by saying: He is Hajjaj bin Abi Ziyad al-Aswad...He is Basri...he narrated from Thabit, Jabir bin Zayd, Abi Nadhrah and group and from him narrated Jareer bin Haazim, Hamad bin Salamah, Ruh bin Ibadah.. Imam Ahmed said of Hajaaj: he is "THIQA AND RIGHTEOUS MAN" Yahya bin Ma'een said: He is "THIQA", Imam Abu Hatim said: He is Salih ul Hadith, Ibn Ma'een (again) said: He is Thiqa, Imam Abu Hatim said: Salih ul Hadith and Ibn Hibaan mentioned him in his "THIQAAT" [Slisilaat ul Ahadith as-Sahihah, (2/187), # 621]

Albani said again:

حجاجا هذا ثقة بلا خلاف و أن الذهبي توهم

Translation: Hajaaj (rah) is Thiqa without dispute whereas al-Dhahabi (rah) had a "WAHM" [Sisilaat ul Ahadith as Sahihah (2/187) # 621]

Albani also said:

فقد أخرج له الحاكم في

"المستدرک" (4 / 332) حديثا آخر , فقال الذهبي في " تلخيصه " :

" قلت : حجاج ثقة "

Translation: Imam al-Hakim (rah) narrated from him in his al-Mustadrak (4/332) and al-Dhahabi (rah) said in the Talkhees that "HAJAJ IS THIQA" (this proves that al-Dhahabi indeed had wahm whereas he himself authenticated him in Talkhees of Hakim) [Silsilaat ul Ahadith as-Sahihah (2/187) # 621]

Shaykh ul Islam Ibn Hajr al Asqalani (rah), not only authenticated this hadith but said elsewhere in Fath ul Bari:

واحسن من هذا الجواب ان يقال ان حياته صلى الله عليه وسلم في القبر لا يعقبها موت بل يستمر حيا والأنبياء احياء في قبورهم

Translation: **The better answer in this regard is that It is said the Prophet (Peace be upon him) is alive "IN HIS GRAVE AND DEATH WILL NEVER COME TO HIM" but he will remain alive, (due to the fact) that the Prophets remain alive in their graves [Fath ul Bari, Sharh Sahih ul Bukhari (7/36). Published by Qadeemi Kutb Khana, Karachi, Pakistan]**

Ibn Hajr al-Asqalani (rah) while authenticating this hadith from Anas (ra) said:

وقد جمع البيهقي كتابا لطيفا في حياة الأنبياء في قبورهم أورد فيه حديث أنس الأنبياء أحياء في قبورهم يصلون أخرجه من طريق يحيى بن أبي كثير وهو من رجال الصحيح عن المستلم بن سعيد وقد وثقه أحمد وابن حبان عن الحجاج الأسود وهو بن أبي زياد البصري وقد وثقه أحمد وابن معين عن ثابت عنه وأخرجه أيضا أبو يعلى في مسنده من هذا الوجه وأخرجه البزار لكن وقع عنده عن حجاج الصواف وهو وهم والصواب الحجاج الأسود كما وقع التصريح به في رواية البيهقي وصححه البيهقي

...

وإذا ثبت أنهم أحياء من حيث النقل فإنه يقويه من حيث النظر كون الشهداء أحياء بنص القرآن والأنبياء أفضل من الشهداء ومن شواهد الحديث ما أخرجه أبو داود من حديث أبي هريرة رفعه وقال فيه وصلوا علي فإن صلاتكم تبلغني حيث كنتم سنده صحيح وأخرجه أبو الشيخ في كتاب الثواب بسند جيد بلفظ من صلى علي عند قبوري سمعته ومن صلى علي نائيا بلغته وعند أبي داود والنسائي وصححه بن خزيمة وغيره عن أوس بن أوس رفعه في فضل يوم الجمعة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي قالوا يا رسول الله وكيف تعرض صلاتنا عليك وقد أرمت قال أن الله حرم على الأرض أن تأكل أجساد الأنبياء ومما يشكل علي ما تقدم ما أخرجه أبو داود من وجه آخر عن أبي هريرة رفعه ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام ورواته

Translation: **Imam al-Bayhaqi has compiled a fabulous book on Life of Prophets in their graves**, there he has narrated a hadith from Hadrat Anas (ra) that Prophets are alive in their graves and praying. He has narrated this hadith from the route of Yahya bin Abi Kathir and **he is narrator of Sahih**, he has narrated from Mustalim bin Saeed who is declared as **“THIQA (RELIED UPON)”** by Imam Ahmad and Imam Ibn Hibban, **from Hajaj al-Aswad and he is Ibn Abi Ziyad al-Basri whom Imam Ahmad and (Yahya) bin Ma’een declared “THIQA (RELIED UPON)”** from Thabit and Imam Abu Ya’la has also mentioned this hadith in his musnad via

the same way. It is narrated by al-Bazaar but he had Wahm (i.e. made mistake) by saying narrator is Hajjaj as-Sawaaf although he is actually Hajaaj al-Aswad as mentioned before. **It is also narrated and authenticated by al-Bayhaqi...** When life of Prophets is proven from Naql (hadiths and proofs) then it is strengthened also from Nazr (i.e. intellect and Qiyaas) as **living of the martyrs is proven from the Nass of the Qur'an, then the Prophets are superior to the martyrs.**

The witness over it from **“SAHIH CHAIN”** is the hadith of Abu Hurairra in Abu Dawud who raised it to Prophet that he said: “Invoke blessings on me, for your blessings reach me wherever you may be.” And it is narrated by Abu Shaykh in Kitaab ath-Thawab with **“STRONG CHAIN”** that **whosoever salutes me at the grave then I hear it myself** and whosoever sends it from far then it is made to reach. (Then Ibn Hajr shows other hadiths too like Allah has prohibited to consume the bodies of Prophet and that whosoever sends salutations on Prophet then Allah has returned the spirit to Prophet and he responds to it)...[Fath al-Bari, Volume No. 6, Page No. 602-603, Qadeemi Kutb Khana, Karachi, Pakistan. Please note that in the online version rendered into word file by Dar ul Fikr with Tahqeeq of Bin Baaz, these whole pages have been removed]

Imam al-Dhahabi whom Salafis misquote in regards to the life of the Prophet, the Salafis misquote this following passage and claim that Prophet’s life is only Barzakhi (dimension other than a world where souls reside after death) and has nothing to do with grave. But look here al-Dhahabi’s complete passage which refutes their feeble

stance.

al-Dhahabi said about hadiths which prove life of Prophets:

ولا تأكل الارض جسده، ولا يتغير ريحه، بل هو الآن، وما زال أطيب ريحا
من المسك، وهو حي في لحدده حياة مثله في البرزخ، التي هي أكمل من حياة
سائر النبيين، وحياتهم بلا ريب أتم وأشرف من حياة الشهداء

Translation: The earth does not consume bodies (of the Prophets) nor does the fragrance get distorted, but it is still present in beautiful fragrance. **“HE IS ALIVE IN HIS LAHAD (INNER PART OF GRAVE)”** the life is like that of Barzakh. **“RATHER, THIS LIFE IS FINER (AND SUPERIOR) THAN ALL OTHER PROPHETS AND THIS LIFE HAS NO DOUBT AND IT IS SUPERIOR THAN MARTYRS”** [Siyar A’lam an Nubala (9/161)]

Proof # 3

The Prophet (ﷺ) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and of it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? **He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of the Prophets.** [Sunnan Abu Dawud, Book 3, Hadith 1042. The hadith is declared “Sahih (authentic)” even by Albani]

It is also narrated in Sunnan Ibn Majah with authentic Mursal chain:

From Abu Darda' that the Messenger of Allah (ﷺ) said: "Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing will be presented to me, until he finishes them." A man said: "Even after death?" He said: "Even after death, **for Allah has forbidden the earth to consume the bodies of the Prophets, so the Prophet of Allah is alive and receives provision.**" [Sunnan Ibn Majah Hadith # 1637]

Note: Salafi Muhaqiq Zubayr Ali Zai has made blunder by declaring this hadith **and also previous hadith from Aws bin Aws (ra) as weak** although all their Rijaal are Thiqaat. The latter is Mursal due to Ibaada bin Nasee narrating from Abu Darda (ra). The Hanafis, Malikis, and majority of Muhaditheen accept Mursal as it shall be explained in next chapter. This hadith only has addition of "So the Prophet of Allah is alive and receives provision" whereas remaining wording of hadith is proven from Abu Dawud as shown before. This addition is also authentic due to other authentic hadiths which are shown in this chapter.

Proof # 4

The Prophet (ﷺ) said: If any one of you greets me, **Allah returns my soul to me and I respond to the greeting.** [Sunnan Abu Dawud, Book 10, Hadith 2036. The hadith is decalred "Hasan (good)" even by Albani]

Imam an-Nawawi (rah) says of this hadith :

رواه أبو داود بإسناد صحيح

Translation: It is narrated by Abu Dawud with a “**SAHIH CHAIN**” [Riyadh us Saliheen 1/255, Hadith # 1402]

He also said in Kitab ul Adhkaar:

وروينا فيه أيضاً بإسناد صحيح، عن أبي هريرة

Translation: It has been narrated with **Sahih Chain** from Abu Hurraira [Kitab ul Adhkar 1/115]

Ibn Taymiyyah the Shaykh ul Islam of Salafis says of this hadith:

وهو حديث جيد

Translation: This Hadith is “**STRONG**” [Majmua al Fatawa (27/116). Published by Dar ul Wafa, also King Fahad Complex Madina Munawarra]

Qadhi Shawkani leading authority for Salafis says before narrating it:

وأصح ما ورد في ذلك ما رواه أحمد وأبو داود عن أبي هريرة مرفوعاً

Translation: It has been narrated by Imam Ahmed and Abu Dawud with a **Sahih and Marfu** chain from Abu Hurraira [Nayl al Awtar 5/164]

Imam Ibn Hajr al Asqalani (rah) also declared it sahih in his "Talkhis al Habir (2/265)

Allama Zarqani (rah) said regarding this hadith:

فقد ثبتت حياة الأنبياء، لكن يشكل عليه حديث أبي هريرة رفعه: «ما من أحد يسلم عليّ إلا رد الله علي روحي حتى أرد عليه السلام» أخرجه أبو داود ورجاله ثقات

Translation: It is proven that Prophets remain alive through the hadith of Abu Hurraira that the Prophet (Peace be upon him) said: **If any one of you greets me, Allah returns my soul to me and I respond to the greeting.** This is narrated by Abu Dawud and all its narrators are **"THIQAT (RELIED UPON)"** [Sharh al Zarqani ala Muwatta Imam Malik 4/282]

Proof # 5

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ ، عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ ، عَنْ زَادَانَ ، عَنْ عَبْدِ اللَّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَتُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ،

فَمَا رَأَيْتُمْ مِنْ خَيْرٍ حَمَدْتُمْ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُمْ مِنْ شَرٍّ اسْتَعْفَرْتُمْ اللَّهَ لَكُمْ

Abdullah (Ibn Masud) narrates from the Prophet (صلى الله)
(عليه وآله وسلم) who said:

Allah has (appointed) angels wandering on earth, they bring me the Salam of my Ummah”, and the Prophet (Peace be upon him) said : “ **My life is good (Khayr) for you, you narrate me and I narrate to you, and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I will see from bad deeds, I will ask forgiveness from Allah for you**”

[Musnad al Bazaar, Hadith # 1925, Published by Maktaba al Uloom wal Hikam. For detailed authentication of this hadith refer to Pages: 317-326]

We can go on and on in quoting hadiths and explanations, but remember we do not deny that life of the Prophet (Peace be upon him) is both in the grave and also Barzakh at the same time, so let us conclusively refute Salafis from their own Ibn Qayyim al Jawziyyah the student of Ibn Taymiyyah, who said:

وإنما يغلط أكثر الناس في هذا الموضوع حيث يعتقد أن الروح من جنس ما يعهد من الأجسام التي إذا شغلت مكاناً لم يمكن أن تكون في غيره، وهذا غلط محض، بل الروح تكون فوق السماوات في أعلى عليين، وترد إلى القبر، فتزد السلام، وتعلم بالمسلم، وهي في مكانها هناك، وروح رسول الله صلى الله عليه وسلم في الرفيق الأعلى دائماً، ويردها الله سبحانه إلى القبر، فتزد السلام على من سلم عليه، وتسمع كلامه، وقد رأى رسول الله صلى الله عليه وسلم موسى قائماً يصلي في قبره، ورآه في السماء السادسة، والسابعة، فإما أن تكون سريرة الحركة والانتقال كلمح البصر، وإما أن يكون المتصل منها بالقبر وفنائها بمنزلة شعاع الشمس، وحرمتها في السماء،

Translation: **Many people are wrong about this matter, and they believe that soul is in the genre of bodies that “SPIRIT CANNOT BE PRESENT AT ONE PLACE AND THE OTHER (I.E.**

DIFFERENT PLACES)” But this (concept of theirs) is “SIMPLY WRONG” because the spirit in spite of being above the heaven in Aliyeen still comes “TO THE GRAVE AND RESPONDS TO THE GREETING AND ALSO RECOGNIZES THE MUSLIM (WHO HAS COME TO VISIT)” The Spirit of Prophet (Peace be upon him) is always with Rafiq al-Aala and **“ALLAH RETURNS IT TO THE GRAVE”** and he responds to the greeting of people **plus “HE HEARS THE SPEECH (OF PEOPLE)”** Similarly the Prophet (Peace be upon him) saw **“MUSA (A.S) STANDING AND PRAYING IN HIS GRAVE”** he then also saw him on the 6th or 7th heaven. **So the Spirit either “TRAVELS AT VERY HIGH SPEED TO THE EXTENT THAT IT CAN TRAVEL (DISTANCE OF 1000’S OF YEARS) IN BLINK OF AN EYE”** or it **“Remains connected to the QABR AND ITS ENVIORNMENT”** like the beam of sun in relation to the sun in the sky [Ibn Qayyim in Kitab ar-Ruh, Chapter # 15]

Here Ibn Qayyim had worn the Sunni cloak and gave an accurate and correct explanation on this deep concept.

Proof # 6 (Prophets still do Hajj like Alive)

عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ " أَيُّ وَادٍ هَذَا " . فَقَالُوا هَذَا وَادِي الْأَزْرَقِ . قَالَ " كَأَنِّي أَنْظُرُ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ - هَابِطًا مِنَ السَّمَاءِ وَلَهُ جُورَارٌ إِلَى اللَّهِ بِالتَّنْبِيَةِ " . ثُمَّ أَتَى عَلَى ثَنِيَّةٍ هَرَشَى . فَقَالَ " أَيُّ ثَنِيَّةٍ هَذِهِ " . قَالُوا ثَنِيَّةُ هَرَشَى قَالَ " كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى - عَلَيْهِ السَّلَامُ - عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ خِطَامُ نَاقَتِهِ خُلْبَةٌ وَهُوَ يُلَبِّي " . قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ قَالَ هُشَيْمٌ يَعْنِي لِيَفَا .

Sahih Muslim Volume # 2, Page # 184-185, Hadith # 274
(Kitaab ul Imaan, Dar ul Kutb a-Ilmiyyah)

The Prophet (Peace be upon him) passed through the valley of Azraq, and he asked: Which valley is this? They said: This is the valley of Azraq; he observed: **It is if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am at your service!).** Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed **It is if I am seeing Yunus (Jonah-peace be upon him) son of Matta in a well- built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibers of date-palm, and he is calling upon Allah (saying: Here I am ! At your service, my Lord!).** Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of khulba was fiber of date-palm.

In explaining this hadith Imam an-Nawawi (rah) quoted Qadhi Iyaadh (rah) as:

قال: فإن قيل كيف يحجون ويلبون وهم أموات وهم في الدار الآخرة وليست دار عمل؟ فاعلم أن للمشايخ وفيما ظهر لنا عن هذا أجوبة، أحدها: أنهم كالشهداء بل هم أفضل منهم، والشهداء أحياء عند ربهم فلا يبعد أن يحجوا ويصلوا كما ورد في الحديث الآخر

Translation: If this statement is made (word قيل has been used which proves that this statement is not coming from scholars) that **“HOW IS IT POSSIBLE THAT THEY DO HAJJ AND SAY TALBIIYAH IF THEY ARE DEAD”** because they are in an abode of Akhirah not abode for doing Amal? Then

know this (فاعلم) as it has come from Mashaykh (many scholars) who gave an answer in regards to its happening: Number 1: Prophets are like Shuhada "RATHER SUPERIOR TO THEM" and the Shuhada are Alive with their Lord "SO IT IS NOT FAR (TO BELIEVE) THAT PROPHETS DO HAJJ AND PRAY AS IT HAS COME IN OTHER HADITHS" [Sharh Sahih Muslim by Imam an-Nawawi (2/184), Published from Qahira, Egypt]

The Salafis might say that Qadhi Iyaadh (rah) also mentioned next answers, including the answer "THAT IT COULD BE DREAM" as above hadith is narrated in chapter of night ascension. However, remember the direct wording of the Prophet (peace be upon him) in this hadith proves that he asked other Sahaba about the valley, hence there is no way Sahaba were with the Prophet on his night ascension therefore this could not have been a dream. In addition, the Usool of Hadith specialists is that they quote the most sound and relied upon proof at first. Qadhi Iyaadh (rah) has proven that first answer is from other hadiths; hence, the first answer is proven most strong and authentic.

Imam Jalal ud-din Suyuti (rah) says in his great al-Hawi lil Fatawi:

ولا يمتنع رؤية ذاته الشريفة بجسده وروحه وذلك لأنه صلى الله عليه وسلم - وسائر الأنبياء - أحياء ردت إليهم أرواحهم بعد ما قبضوا وأذن لهم بالخروج من قبورهم والتصرف في الملكوت العلوي والسفلي، وقد ألف البيهقي جزءاً في حياة الأنبياء، وقال في دلائل النبوة: الأنبياء أحياء عند ربهم كالشهداء؛ وقال في كتاب الإعتقاد: الأنبياء بعد ما قبضوا ردت

Translation: It is not negated that seeing of the Blessed personality of the Prophet (ذاته الشريفة) is with his body and spirit **because the Prophet (Peace be upon him) is alive and also all other Prophets are alive “THEIR SPIRITS ARE RETURNED AFTER THEY ARE GRASPED”** The Prophets can do “KHUROOJ (EXIT) FROM GRAVES AND THEY HAVE BEEN GIVEN CAPABILITY TO DO TASSARUF (HELP/BRING CHANGE) IN HIGH KINGDOM ABOVE AND BELOW ALSO” Imam al Bayhaqi (rah) has written a small book on “LIFE OF PROPHETS” and also mentioned in Dalayl an Nubuawah that the Prophets are alive with the Lord like the martyrs are; and he said in his “Itiqaad” that “Anbiya after their souls are taken away, they are returned [Al-Hawi lil Fatawi of Mujaddad Jalal ud-din Suyuti – Rahimahullah (2/244-245)]

The hadiths of Isra wal Miraaj conclusively prove that Prophets are alive and they can be present at different places. The Salafis say that Imam al-Bayhaqi (rah) said they are alive like Shuhada and one cannot have comprehension of their life.

So allow us to explain this from Imam al-Bayhaqi (rah) himself. Imam al-Bayhaqi (rah) says in his short but magnificent Risalah called “Hayaat al Anbiya”

وكل ذلك صحيح لا يخالف بعضه، فقد يرى موسى عليه السلام قائما يصلي في قبره، ثم يسرى بموسى وغيره إلى بيت المقدس كما أسرى بنينا صلى الله عليه وسلم فيراهم فيه ثم يعرج بهم إلى السموات كما عرج بنينا صلى الله عليه وسلم فيراهم فيها كما أخبر وحلولهم في أوقات بمواضع مختلفات جائز في العقل كما ورد به خبر الصادق، وفي كل ذلك دلالة على حياتهم، ومما يدل على ذلك

Translation: All these hadiths are Sahih and there is no contradiction in them. The Prophet (Peace be upon him) saw Musa (Alayh Salam) standing and praying in his grave, then Musa (Alayh Salam) and other Prophets were taken to Bayt ul Maqdas just like our Prophet (Peace be upon him) was being taken. Then these Prophets were made to do Mi'raaj in the heavens just like our Prophet was taken, this is why our Prophet (also) saw them there “Just like it is mentioned in the hadiths **“ALSO ANBIYA TO BE PRESENT AT MANY PLACES IN DIFFERENT TIMES IS ALSO POSSIBLE AND CORRECT THROUGH AQL (LOGIC)”** and in this regard, the truthful Prophet (Peace be upon him) also has a saying and **in ALL this is clear “PROOF OF THEIR LIFE”** and these are amongst proofs over it. [Imam al-Bayhaqi in Hayaat al Anbiya, Under Hadith # 9]

There is a long hadith in Musnad Ahmed which proves that the spirit of a Muslim is returned back to his grave after death.

After mentioning long details of believer's spirit passing through different heavens the hadith states:

فيقول الله عز و جل اكتبوا كتاب عبدي في عليين وأعيدوه إلى الأرض فإني
منها خلقتهم وفيها أعيدهم

Allah says: “Write down deeds of this slave in Aliyeen and “RETURN HIM TOWARDS EARTH BECAUSE I HAVE CREATED HIM FROM EARTH AND I WILL RETURN HIM BACK TO EARTH” [Musnad Ahmed bin Hanbal, (4/287)]

Shakyh Shu'ayb al-Arna'oot says after narrating it:

إسناده صحيح رجاله رجال الصحيح

Translation: It has Sahih chain and Rijaal are those of Sahih [ibid]

Imam al-Haythami after narrating this hadith said: It has Sahih chain [Majma uz Zaw'aid (3/49-50)]

This hadith proves that Ruh (spirit) of believer returns back to earth. We have proven above, that a believer hears the people who visit him and also responds to them.

Imam Abu Abdullah Muhammad bin Abi Bakr al-Qurtubi (rah) states:

From the net result of all hadiths (about life of Prophets in their graves) it is comprehended that the death of the Prophets is just like **“THEY BECOMING INVISIBLE FROM OUR EYES” although they are alive and “PRESENT”**. This is like Angels who are also **“ALIVE AND PRESENT”** but from human beings, nobody sees them except for Awliya (Saints) whom Allah has granted Karamat [at-Tadhkira, (1/264-265)]

Remember the wives of the Prophet were forbidden to marry after him, and also there was no conventional funeral of the Prophet (Peace be upon him). This also proves that he is alive.

Imam al-Subki states: "It is from our beliefs that the Prophets are alive in their graves". (Tabqat al-Shafi'iyya al-Kubra, 6/266).

The great Hanafi jurist, Ibn Abidin says:

الأنبياء أحياء في قبورهم كما ورد في الحديث

"The Prophets are alive in their graves, as proven from the Hadith" (Rasa'il of Ibn Abidin, 2/203).

قَالَ الْإِمَامُ الْحَافِظُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّخَاوِيُّ الشَّافِعِيُّ:

وَنَحْنُ نُؤْمِنُ وَنُصَدِّقُ بِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ يُرْزَقُ فِي قَبْرِهِ وَأَنَّ جَسَدَهُ الشَّرِيفَ لَا تَأْكُلُهُ الْأَرْضُ، وَالْإِجْمَاعُ عَلَى هَذَا.

Translation: Imam al-Hafidh Muhammad bin Abdur Rahman as-Sakhawi ash-Shafi'i (Rahimaullah) said: We believe and testify that **Prophet (Peace be upon him) is "ALIVE IN HIS GRAVE AND RECEIVES PROVISION, YOUR BLESSED BODY IS NOT CONSUMED BY EARTH, AND THERE IS IJMA OVER IT"** [al-Qawl al Badi, Page # 335]

Imam as-Subki (rah) narrates from Ibn Furaak (rah) in his Tabaqat that Prophet (Peace be upon him) **is alive in his grave and "HE IS A PROPHET FOREVER"** and this is based on **"REALITY" not on "MAJAAZ"**.. Imam Zarqani (rah) explains: The (Haqiqi) "LIFE IN HIS GRAVE" means that he offers prayer with Adhaan and Iqamah. Ibn Aqeel al-Hanbli (rah) said: The Prophet (Peace be upon him) **spends time with his wives and he combines with them in such a way which is better than worldly relation. "IBN AQEEL SAID THIS BY TAKING AN OATH AND THIS IS SOMETHING OBVIOUS AND THERE IS NOTHING ABSTAINING FROM IT"** [Sharh al Zarqani ala

Mawahib al-Laduniya of Imam Qastallani (Volume No. 8, Page No. 358)]

Imam Badr ud-din Ayni (rah) said:

من أنكر الحياة في القبر وهم المعتزلة ومن نحا نحوهم وأجاب أهل السنة “
عن ذلك

عمدة القاري شرح البخاري ج : 8 ص : 601 (

Translation: The Mutazailiya (misguided sect) have rejected the “HAYAT IN GRAVES” whereas Ahlus Sunnah have accepted this matter [Umdat ul Qari, Sharh Sahih ul Bukhari (8/601)]

Imam al-Samhudi (rah) said:

لاشك في حياته - صلى الله عليه وسلم - بعد وفاته وكذا سائر الأنبياء - عليهم
الصلاة والسلام - احياء في قبورهم اكمل من حياة الشهداء التي
” اخبر الله تعالى بها في كتابه العزيز
(وفاء الوفاء ج : 4 ص : 1352 طبعة دار الكتب العلمية بيروت)

Translation: There is no doubt that Prophet (Peace be upon him) is “ALIVE AFTER HIS DEATH AND SO ARE OTHER PROPHETS” and they remain alive in the “GRAVES” and this life is superior to the life of “MARTYRS” [Wafa al Wafa (4/1352)]

Imam Abdul Wahab al-Sharani (rah) said:

قد صحت الأحاديث انه - صلى الله عليه وسلم - حي في قبره يصلي بأذان
واقامة

Translation: It is established from Sahih hadiths that Prophet (Peace be upon him) is alive in his grave and he “PRAYS WITH IQAMAH AND ADHAAN” [Al Minh, Page No. 92]

Imam Taj ud-din as-Subki (rah) said:

عن أنس قال قال رسول الله الأنبياء أحياء في قبورهم يصلون
فإذا ثبت أن نبينا حي فالحي لا بد من أن يكون إما عالما أو جاهلا ولا يجوز أن
يكون النبي جاهلا

Translation: It is narrated from Anas (ra) that the Prophet (Peace be upon him) said: The Prophets remain Alive in their graves and they pray. So it is proven that Prophet (Peace be upon him) is alive **“he is alive for good and knows about our deeds because ignorance cannot be attributed to Prophet”** [Tabaqat al Shafiyyah al-Kubra (3/411)]

He also said:

لان عندنا رسول الله - صلى الله عليه وسلم - حي يحس ويعلم وتعرض عليه
اعمال الأمة ويبلغ الصلاة والسلام على ما بينا
(ج : 3 ص : 412).

Translation: The Prophet is alive and he knows, **plus Amaal of Ummah are presented to him and our Salaat and Salam are presented to him** [Ibid (3/412)]

Sheikh Abdul Haq Muhadith Dhelvi (rah) said:

يقول حياة الأنبياء متفق عليه آست هيچ كس را دروى خلافي نيست

Translation: This matter of Hayat of Anbiya is **“UNANIMOUSLY AGREED UPON”** and none from the people

of knowledge have rejected it [Ash'at al Lamaat (1/613)]

Salafi authority Qadhi Shawkani says:

وَوَرَدَ النَّصُّ فِي كِتَابِ اللَّهِ فِي حَقِّ الشُّهَدَاءِ أَنَّهُمْ أَحْيَاءُ يُرْزَقُونَ وَأَنَّ الْحَيَاةَ فِيهِمْ مُتَعَلِّقَةٌ بِالْجَسَدِ فَكَيْفَ بِالْأَنْبِيَاءِ وَالْمُرْسَلِينَ . وَقَدْ ثَبَتَ فِي الْحَدِيثِ { أَنَّ الْأَنْبِيَاءَ أَحْيَاءٌ فِي قُبُورِهِمْ } رَوَاهُ الْمُنْذِرِيُّ وَصَحَّحَهُ الْبَيْهَقِيُّ . وَفِي صَحِيحِ مُسْلِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : { مَرَرْتُ لَيْلَةَ أُسْرِي بِي بِمُوسَى عِنْدَ الْكُتَيْبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ }

Translation: **It is mentioned as categorical proof in Book of Allah in regards to martyrs that “THEY ARE ALIVE AND PROVIDED FOR. THEIR LIFE IS WITH THEIR BODIES, THEN WHAT WOULD BE THE STATE OF PROPHETS AND MESSENGERS?”** It is proven from hadith {The Prophets are alive in their graves} which is narrated by al-Mundhiri and “AUTHENTICATED” by al-Bayhaqi. It is in Sahih Muslim from Prophet (Peace be upon him) who said: {I came upon Moses during my Night journey near the red Sandhill, where he was offering prayer in his grave} [Ash-Shawkani, Nayl al Awtar (3/302)]

We have explained Hayaat al-Anbiya and Sima al-Mawta (hearing of the dead) in detail.

Once the issue of Sama-al-Mawta is clear then “Tawassul and Istighatha” becomes 100% logical, although it is already in conformity with Qur’an and Sunnah.

Chapter No. 8 (Concept of Intercession i.e. Tawassul in Islam)

After having explained hearing of dead and life of the Prophets in their graves we would discuss concept of Tawassul (intercession) in detail. There are many verses and hadiths on proof of Tawassul.

The Qur'an states:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Translation: We sent not the Messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, **come to the Messenger and asked Allah's forgiveness, and the Messenger had (also) asked forgiveness for them,** they would have found Allah indeed Oft-returning, Most Merciful. (Al-Qur'an, Surah an-Nisa, 4:64. Yusuf Ali.)

This is a direct Divine order to seek intercession of Prophet Muhammad (Peace be upon him) and this verse is **Mutlaq** (not restricted to any time). None of the classical commentators of Qur'an said that it only applied to the Physical life of the Prophet (Peace be upon him) as falsely asserted by Salafis. To make something Khaas (specific) from Aam (general), the Salafis should show proof from Qur'an or hadith that Prophet (Peace be upon him) restricted this verse only during his presence.

Before citing many other proofs we would like to present a logical and rhetorical question and then provide an answer:

Question: When Allah is most Qarib (close) then why does He not say: Ask me in your homes and I will answer you? Why does He put the condition of going to the Prophet (Peace be upon him) in this verse?

Answer: If the deniers of intercession understand this point then, God willing, it shall be a source of guidance to them and their generations to come. This verse proves from the Nass (categorical proof) of the Qur'an that intercession in sight of Allah is an approach that He likes & prescribes. Please remember that we as Ahlus Sunnah consider both the ways to be right i.e.

a) Asking Allah without an intermediary.

b) And also asking Allah through an intermediary.

Imam an-Nawawi (rah) while emphatically proving Tawassul said:

ثم يرجع إلى موقفه الاول قبالة وجه رسول الله صلى الله عليه وسلم ويتوسل به في حق نفسه ويستشفع به إلى ربه سبحانه وتعالى ومن أحسن ما يقول ما حكاه الماوردي والقاضي أبو الطيب وسائر أصحابنا عن العتبي مستحسنين له قال (كنت جالسا عند قبر رسول الله صلى الله عليه وسلم فجاء أعرابي فقال السلام عليك يا رسول الله سمعت الله يقول (ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) وقد جئتك مستغفرا من ذنبي مستشفعا بك إلى ربي

Translation: (The Pilgrim) should turn towards the face of the Messenger of Allah (قبالة وجه رسول الله) **and make him a means (ويتوسل به) for the sake of himself and also seek his**

intercession towards reaching God (ويستشفع به إلى ربه). In this regard **“THE BEST OF SAYINGS”** is the Hikayat of Imam al-Marwadi (rah) and Qadhi Abu at-Tayb (rah) and **“ALL MY OTHER COMPANIONS also narrate it by considering it RECOMMENDED/ADMIRE (مستحسنين له)”** the narration **of Utbi”** i.e. A Bedouin who visited the Prophet's grave and sat beside it said: Peace unto you O Messenger of Allah, I have heard Allah say:

Had they, when they had wronged themselves, come to you and asked Allah's forgiveness and the Apostle had asked forgiveness for them, they would certainly have found Allah Most-Propitious, Most-Merciful. (Holy Qur'an 4: 64).

Therefore, I have come to you for forgiveness of my sins and seeking your intercession with Allah [*Imam an-Nawawi in Al-Majmu' Volume No. 8, Page No. 274*]

The incident of the Bedouin has also been recorded by the following:

1. Bayhaqi in Shu‘ab-ul-Imaan (Volume no: 3, Page no:495-496, Hadith No#4178)
2. Ibn Qudamah in al-Mughni- (Book : Kitab Al Hajj Chapter : Wa Yustahabbu Ziyarat Qabr An NABI Volume : 5 Page : 465)
3. Ibn ‘Asakir in Tahdhīb tarikh Dimashq al-kabir popularly known as Tarikh/Tahdhib Ibn ‘Asakir as quoted by Imam as-Subki in Shifa’-us-siqam fī ziyaat khayr-il-anam (pp. 46-7).

4. Tafsir al-Bahr al-Muheet by Imam Abu Hayyan al-Andalusi (3/282, Dar al Fikr edition) or Book : Tafseer bahr Al Muheet Volume : 3 Page : 269 Under :An Nisa verse number 64

5. Imam al-Mutaqi al-Hindi in Kanz ul Amaal (1/714 #10422)

6. Ibn Hajar Haythami in al-Jawhar-ul-munazzam (p. 51).

And many others, plus none of these Imams called it shirk or Bidah.

Important Note: This report is only shown to reveal the beautiful Aqida (belief) of so many scholars and none of them had declared it to be Shirk or Bidah. If Salafis reject this report in spite of Imam-Nawawi (rah) calling it **admired**, then we have overwhelming Sahih hadiths which establish Tawassul.

The Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O ye who believe! Do your duty to Allah, **seek the means of approach (Wasila) unto Him**, and strive with might and main in his cause: that ye may prosper. [Yusuf Ali: 5:35, Brackets mine]

This verse uses the word Waseela. Waseela is defined as Qurbah (i.e. to seek closeness to Allah) too, however in the Sahih Hadith of Bukhari the word Tawassul is proven to mean intercession. Read hadith of Umar (ra)'s intercession

through al-Abbas (ra) which shall be shown later in this chapter.

Ibn Muflih al-Hanbli said in regards to 5:35:

ويجوزُ التَّوسُّلُ بِصَالِحٍ، وَقِيلَ: يَسْتَحَبُّ، قَالَ أَحْمَدُ فِي مَنْسِكِهِ الَّذِي كَتَبَهُ لِلْمَرْوَذِيِّ: إِنَّهُ يُتَوَسَّلُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَعَائِهِ، وَجَزَمَ بِهِ فِي «الْمَسْتَوْعِبِ» وَغَيْرِهِ، وَجَعَلَهَا شَيْخُنَا كَمَسْأَلَةِ الْيَمِينِ بِهِ، قَالَ: وَالتَّوَسُّلُ بِالْإِيمَانِ بِهِ، وَطَاعَتِهِ، وَمَحَبَّتِهِ، وَالصَّلَاةِ، وَالسَّلَامِ عَلَيْهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِدَعَائِهِ وَشَفَاعَتِهِ، وَنَحْوِهِ مِمَّا هُوَ مِنْ فِعْلِهِ وَأَفْعَالِ الْعِبَادِ الْمَأْمُورِ بِهَا فِي حَقِّهِ مَشْرُوعٌ (ع)، وَهُوَ مِنَ الْوَسِيلَةِ الْمَأْمُورِ بِهَا فِي قَوْلِهِ تَعَالَى: ﴿ارْتَقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

Translation: And intercession through the righteous is **"PERMITTED"** and It is said: It is **"RECOMMENDED"** Imam Ahmed bin Hanbal (rah) said in his Mansak which is written by al-Marwadhi: **He sought intercession "THROUGH THE PROPHET PEACE BE UPON HIM" in his supplications**, which is also **"AFFIRMED"** in <<Al-Mastoo'b>> and others. Our Shaykh agreed with this matter and said: The intercession is with belief in him [i.e. The Messenger of Allah], his obedience, and his love and **"BY HIS SUPPLICATION AND INTERCESSION"** and (his nahw) from what he can do and the actions of the appointed servants by which its reality is legislated [Having evidences in the sacred law] and it is from the intercession which Allah has ordained in His saying {Do your duty to Allah, **"SEEK THE MEANS OF APPROACH UNTO HIM – 5:35**} [Al-Furuh by Ibn Muflih al-Hanbli (2/159)]

Hadith Section:

Hadith # 1

Book 024, Number 5149: (Sahih Muslim)

...Narrated by Sayyidah Asma bint Abi Bakr (RA). Whereupon she said: **Here is the cloak of Allah's Messenger (may peace be upon him)**. and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This was Allah's Messenger's cloak with 'A'isha until she died, and when she died. **I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and "WE WASHED IT FOR THE SICK AND SOUGHT CURE THEREBY"**

May our parents be taken a ransom for great Sahaba who even took the blessed cloak of the Prophet (Peace be upon him) as a means of cure, and we can only have pity upon those people who deny intercession through the blessed Dhaat (personality) of the Prophet (Peace be upon him).

Direct and explicit order of Prophet

Hadith #2

حدثنا أحمد بن منصور بن سيار حدثنا عثمان بن عمر حدثنا شعبة عن أبي جعفر المدني عن عمارة بن خزيمة بن ثابت عن عثمان بن حنيف

أن رجلاً ضريراً البصر أتى النبي صلى الله عليه وسلم فقال ادع الله لي أن يعافيني فقال إن شئت أخرت لك وهو خير وإن شئت دعوت فقال ادعه فأمره أن يتوضأ فيحسن وضوءه ويصلي ركعتين ويدعو بهذا الدعاء اللهم إني أسألك وأتوجه إليك بمحمد نبي الرحمة يا محمد إني قد توجهت بك إلى ربي في حاجتي هذه لتقضى اللهم شفعه في

The Hadith states: It was narrated from 'Uthman bin Hunaif that a blind man came to the Prophet (Peace be upon him)

and said: "Pray to Allah to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, to pray two Rak'ah, and to say this supplication: **O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met.** O Allah, accept his intercession concerning me.

References:

► Ibn Majah transmitted it in his Sunan, book of Iqamat al-salat wa al-sunnat (establishing prayer and its sunnahs) [Hadith No#1385. Declared **Sahih** by Salafi Dar us Salam publication]

In Sunnan Ibn Majah then it says:

قال أبو إسحق هذا حديث صحيح

Translation: Imam Abu Ishaq (rah) said: **This hadith is "SAHIH"** [ibid]

► Tirmidhi in al-Jami' Book of da'awat (supplication) Vol. 6, Book 46, Hadith 3578, where Imam at-Tirmidhi declared it "**HASAN SAHIH GHARIB**" and also declared **Sahih by Dar us Salam publication.**

And many others narrate it.

Look at the wording:

فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ. وَيُصَلِّيَ رَكَعَتَيْنِ. وَيَدْعُو بِهَذَا الدُّعَاءِ .

Translation: (The Prophet) ordered: Perform ablution and the ablution should be good, then pray 2 Rakaat and supplicate with “THIS DUA”

Explanation: This wording proves that Prophet (Peace be upon him) ordered to do ablution and pray 2 cycles of prayer. There is no condition of Prophet asking him to do this in his presence only.

Plus Albani a Salafi big authority tried to misuse the wording “وَيَدْعُو بِهَذَا الدُّعَاءِ” and he said that the Tawassul was actually “DUA OF PROPHET HIMSELF NOT HIS PERSONALITY WHICH COMPANION TOOK”

This is proven as wrong by the next wording of hadith which states:

اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ
بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى. اللَّهُمَّ فَشَقِّعْهُ فِيَّ

Translation: O Allah I ask of you and I turn my face towards you **“BY VIRTUE OF THE INTERCESSION OF MUHAMMAD** **“THE PROPHET OF MERCY”** O MUHAMMAD I HAVE TURNED TO MY LORD BY VIRTUE OF YOUR INTERCESSION CONCERNING THIS NEED OF MINE, so it may be met, O Allah accept his intercession concerning me [Translation of Salafi published Sunnan Ibn Majah by Dar us-Salam. Hard copy, Volume # 2, Page # 329-330]

Read the highlighted parts carefully, now this directly proves Albani to be wrong because the Prophet (Peace be upon

him) “DID NOT MAKE THE DUA HIMSELF” rather he told the Blind Sahabi to make it, the wording of the hadith and dua are clear, i.e. the Blind Sahabi is “ORDERED” to ask through intercession of the Prophet not that the Prophet asked through his own intercession by calling himself a “PROPHET OF MERCY” (which would be illogical)

The Salafis are asked to prove that the Prophet (Peace be upon him) is making dua himself by saying “YA MUHAMMAD I TURN TO LORD THROUGH YOUR INTERCESSION.” How on earth could this be possible? How could Prophet turn into a second person himself and ask the Lord by saying “YA MUHAMMAD I TURN TO LORD THROUGH YOU (يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي)”

The wording “نَبِيِّ الرَّحْمَةِ” i.e. Prophet of Mercy, proves intercession through the personality of the Prophet (Peace be upon him). The attribute of Prophet is that he is Rauf ur Raheem (kind and merciful) and Rehmat al Lil Aalameen (Mercy to the worlds) as mentioned in the Qur’an is being used. Had this not been through his personality, then hadith would have categorically said “BI DUA AN-NABI (WITH THE DUA OF PROPHET) RATHER THAN NABI AR-RAHMAH”

Now let us turn towards hadith scholars and their chapter titles in regards to this hadith. Imam Ibn Majah (rah) allocated the chapter as:

باب ما جاء في صلاة الحاجة

Translation: What was narrated concerning “PRAYER AT TIMES OF NEED” [Sunnan Ibn Majah, English translation by Dar us Salaam. Hard copy, Volume # 2, Page # 328]

This chapter title is Mutlaq (i.e. for all times), the Salafis are asked to prove from hadith masters that when they narrated the hadith of Uthman bin Hunayf (ra) in regards to prayer in need then they only restricted it during physical life of the Prophet.

If Salafis say yes, this chapter is right, then do they believe that hadith scholars asked us for Bidah in their chapter titles? Did they not know which hadiths to bring under chapter titles?

If Salafis say that hadith scholars can err in chapter titles, then remember many of them like al-Mundhiri (rah) in his Targheeb wa Tarheeb, Imam an-Nawawi (rah) in his Kitaab ul Adhkaar also narrated it with same chapter title. Imam an-Nawawi (rah)’s Adhkaar not only proves intercession by author's direct testimony, but is rather a book of Adhkaar (remembrance of Allah) which is written for Muslims in all times, hence later hadith scholars repeating same chapter title proves that they did not err in naming this chapter title.

Finally, let us come towards a “SAHIH HADITH” which proves directly from the Prophet (Peace be upon him) that he told the companions and through them all Muslims **to do it whenever in need.**

Here is the hadith first:

حدثنا مسلم بن إبراهيم، حدثنا حماد بن سلمة، نا أبو جعفر الخطمي، عن عمارة بن خزيمة، عن عثمان بن حنيف، أن رجلاً أعمى أتى النبي فقال: إني أصبت في بصري، فادع الله لي. قال: "اذهب فتوضأ، وصل ركعتين ثم قل: اللهم إني أسألك وأتوجه إليك بنبيي محمد نبي الرحمة، يا محمد إني أستشفع بك على ربي في رد بصري، اللهم فشفعني في نفسي، وشفع نبيي في رد بصري، وإن كانت . . "حاجة فافعل مثل ذلك

Translation: it is narrated from Muslim bin Ibrahim, who said it is narrated **from Hammad bin Salama** from Abi Jafar al-Khatami from Amara bin Khuzayma from Uthman bin Hunaif (ra): A blind man came to the Prophet (Allah bless him & give him peace) and said: I am afflicted in my eyesight, "Kindly pray to Allah for me". The Prophet (Allah bless him & give him peace) said: "Go perform ablution (Wudu), perform two rak'at Salat and then say: **"O Allah! I ask you and turn to you through the intercession of my Prophet Muhammad, the Prophet of Mercy. O Muhammad! I seek intercession (أستشفع) through you to my lord for the return of my eyesight, that it may be fulfilled. O Allah, accept my intercession for myself and accept the intercession of my Prophet for the restoration of my sight. (The Prophet said): "WHENEVER YOU HAVE ANY NEED DO THE SAME" [Tarikh Ibn Abi Khaythma, Volume No.3]**

All the men of this hadith are "THIQAAT" now again Albani and Ibn Taymiyyah wrongly said that Hammad bin Salama's addition is rejected. Such a statement is proof of Ibn Taymiyyah and Albani's ignorance in principles of hadith. The "ZIYADAH (ADDITION)" of "THIQA MA'MOON (UTTERLY RELIABLE)" narrator is accepted.

Imam Hammad bin Salamah (rah) is not only Thiqa but is rather “THIQA MA’MOON” also “IMAM UL HADITH (LEADER IN HADITH NARRATION)” and has many more praises to the extent that some hadith scholars considered him greater than Sufyan ath-Thawri in knowledge [Refer to Tahdhib ul Kamaal and Tahdhib ut Tahdheeb under the biography of Hammad bin Salamah bin Dinaar al Basri, also refer to Kitab ul Thiqaat of Ibn Hibban]

Imam Ibn Hibban (rah) said about Hammad bin Salamah “IN REGARDS TO HIS ADDITIONS IN HADITH”

تفرد بها حماد ابن سلمة وهو ثقة مأمون وزيادة الألفاظ عندنا مقبولة عن الثقات إذ جائز أن يحضر جماعة شيئا في سماع شيء ثم يخفى على أحدهم بعض الشيء ويحفظه من هو مثله أو دونه

Translation: Hammad bin Salamah is “ALONE” in narrating this and he is “**THIQA MA’MOON (HIGHEST GRADE OF AUTHENTICITY)**” and according to us (hadith scholars) “**ADDITION IN WORDS**” of (such narrators) is “**ACCEPTED**” because it is “JAIZ (PERMISSIBLE/POSSIBLE)” that one group is present with the teacher and then “SOMETHING REMAINS HIDDEN FROM HIM AND THEN ANOTHER NARRATOR OF THEIR STANDARD OR “**EVEN LOWER STANDARD**” HAS MEMORIZED IT” [Kitab ul Thiqaat, Volume # 8, Page # 1]

What a beautiful explanation by Imam Ibn Hibban (rah), now remember additions of even reliable narrator is accepted let alone “**UTTERLY RELIABLE ONE**”

If Salafis say that his hadith becomes Shadh (odd), then they have to prove from the sayings of “**MUTUALLY AGREED**”

UPON" scholars directly who called this addition as Shadh. Now the only way we could be refuted is by quoting "MUTUALLY AGREED UPON" scholars who passed ruling on "THIS" specific hadith to be "SHADH"

Things do not just stop here, Albani contradicted himself and that too regarding same Hammad bin Salamah (rah). Albani without realizing his contradictions said about same Hammad bin Salamah in his Silsilat al Ahadith as Sahiha:

و خالف الجماعة حماد بن سلمة فقال :
" عن هشام بن عروة عن أبي سلمة عنها مختصرا بلفظ :
" قالت : سأبقت النبي صلى الله عليه وسلم فسبقته " .

أخرجه أحمد (6 / 261) و حماد ثقة حافظ فيحتمل أن يكون قد حفظ ما لم يحفظ

Translation: Hammad bin Salamah (rah) "WENT AGAINST" a group and said: Hishaam bin Urwa narrated from Abi Salamah with abridged wording that (Aisha RA) said: I got ahead of the Prophet (Peace be upon him) in the race.

This is narrated by Ahmed (6/261) and "HAMMAD IS RELIED UPON MEMORIZER" and I reckon "THAT HE REMEMBERED WHAT THEY (GROUP) DID NOT REMEMBER" [Silsilat al Ahadith as-Sahihah (1/204)]

Allah is the best of planners and he made Albani prove the addition of Hammad bin Salamah to be authentic.

Imam al Bayhaqi said:

الزيادة من الثقة

مقبولة

Translation: The Ziyadah (addition) of relied upon narrator is accepted [Sunnan Bayhaqi al Kubra (10/297)]

Imam al-Hakim (rah) said:

الزيادة من الثقة مقبولة

Translation: The Ziyadah (addition) of relied upon narrator is “ACCEPTED” [Mustadrak al Hakim, Hadith # 2111]

Imam al-Hakim (rah) also beautifully said in his Muqadma of Mustadrak:

أن الزيادة في الأسانيد والامتون من الثقات مقبولة عند كافة فقهاء أهل الإسلام

Translation: "Near all the fuqaha (jurisprudents) of Islam the additions in chains and texts from relied upon narrators are accepted [Muqadma al Mustadrak, (1/42)]

Imam an-Nawawi (rah) said:

واحتج الجمهور بأن الزيادة من الثقة مقبولة

Translation: The Majority takes proof of Ziyada (addition) from Thiqa to be “ACCEPTED” [Sharh Sahih Muslim (4/68)]

Imam al-Bukhari (rah) says in his booklet of Raf ul Yaddain (dubious book due to Mujhool narrator in it, whereas it is Hujjah upon Salafis):

لأن هذه زيادة في الفعل والزيادة مقبولة إذا ثبت

Translation: This is the “ADDITION” in practice and addition of “THABAT IS ACCEPTED” [Juzz Raful Yaddain under Hadith # 80]

Imam Bukhari (rah) regarding the addition of doing Raful Yaddain in prostrations says:

أنه لاختلاف في ذلك إنما زاد بعضهم على بعض والزيادة مقبولة من أهل العلم

Translation: 'There is no difference in that some narration increase upon others and the Ziyadah (additional wording) are accepted from the people of knowledge'. [Juzz Raful Yaddain, under Hadith # 98]

Imam al-Zarqani (rah) said:

زيادة من ثقة حافظ غير منافية فيجب قبولها

Translation: The Ziyadah (addition) from relied upon memorizer which does not have an “OPPOSING (STATEMENT)” then it is “NECESSARY TO ACCEPT IT” [Sharh of Muwatta Imam Malik (1/160)]

This statement is very important to understand and we have used this for a strong reason, i.e. nobody has “OPPOSED” Hammad bin Salamah in this regard, remember opposition means that some other Muhadith should narrate contrary wording to the hadith like for example the Prophet (Peace be upon him) instead of saying: **“WHENEVER YOU HAVE ANY**

**NEED DO THE SAME” would have said: “DO NOT DO THIS IN
NEED BUT DO IT ONLY IN MY PRESENCE”**

Salafis are asked to show a single hadith from Uthman bin Hunayf which says opposite to Ziyadah of Hammad bin Salamah, hence the Ziyada of Hammad is accepted without doubt and cannot be called “SHADH” according to Usool ul Hadith.

Imam al-Hakim (rah) also said:

والتفرد من الثقات مقبول

Translation: The Tafarud (being alone in narrating) of a “RELIED UPON NARRATOR IS ACCEPTED” [Mustadrak ala Sahihayn (1/91)]

So even Hammad being lone in narration has to be accepted as he is “THIQA MA’MOON, HAFIDH, THIQA, THABAT, and many other praises he has.

Such a great memorizer of hadith could not have attributed a lie to the Prophet (Peace be upon him); had addition of such a big authority been his personal insertion, he would be counted as a Liar upon the Prophet and anyone who intentionally lies upon Prophet shall be in hell fire (this cannot be even assumed for Hammad)

Imam al Bukhari (rah) himself narrates about Hamad bin Salamah:

سمعت عبد الرحمن بن مهدي يقول: لم أر أحداً مثل حماد بن سلمة ومالك بن أنس

Translation: Abdur Rahman bin Mahdi was heard saying: “I HAVE NOT SEEN ANYONE” like Hammad bin Salamah (rah) and Malik bin Anas (rah) [Tarikh ul Kabeer (3/22)]

The Hadith specialists had put Hammad bin Salamah on par with Imam Malik (rah).

Assuming that the addition of Hammad is not accepted, still it will stand as a valid viewpoint of Hammad and he cannot be accused of treachery or attributing lies to Prophet (Peace be upon him). This proves that classical hadith scholars accepted Tawassul and considered the hadith to be “MUTLAQ” and not time bound.

As Salafis always claim that they follow the Fahm (understanding) of Salaf in regards to hadith, then let us understand that Dua of Waseela was practiced by Salaf as Saliheen (righteous predecessors) and even Ibn Taymiyyah proved it. He said:

ورُوي في ذلك أثر عن بعض السلف، مثل ما رواه ابن أبي الدنيا في كتاب مجابي الدعاء، قال: حدثنا أبو هاشم، سمعت كثير ابن محمد ابن كثير بن رفاعة يقول: جاء رجل إلى عبد الملك بن سعيد ابن أبجر، فجس بطنه فقال: بك داء لا يبرأ. قال: ماهو؟ قال: الدُّبَيْلَةُ. قال: فتحول الرجل فقال: الله الله، الله ربي، لا أشرك به شيئاً، اللهم إني أتوجه إليك بنبيك محمد نبي الرحمة تسليماً، يا محمد إني أتوجه بك إلى ربك وربي يرحمني مما بي. قال فجس بطنه فقال: قد برئت ما بك علة

قلت: فهذا الدعاء ونحوه قد روي أنه دعا به السلف، ونقل عن أحمد بن حنبل في منسك المروزي التوسل بالنبي في الدعاء، ونهى

Translation: This is narrated in Athar of some Salaf (early Muslims), Ibn Abi Duniya narrated it in his Kitaab Majabi'i ad-Dua from Abu Hashim who heard from Kathir bin Muhammad ibn Kathir bin Rifa' who said: A person came to Abdul Mulk bin Sa'eed, he (Abdul Mulk) pressed his tummy and said, **you have an incurable disease** called "Dabila" which occurs in the stomach and it kills many patients, that man turned around and exclaimed: Allah, Allah, Allah, My Lord you have no partners, **I ask you and turn to you through the Prophet Muhammad, the Prophet of Mercy. O Muhammad! I turn through you to my lord. O Lord cure me, after this (Abdul Mulk) pressed his tummy and said, you are cured.**

(Ibn Taymiyyah) said: This dua and similar to it have been narrated by Salaf. It is known from Imam Ahmed bin Hanbal (rah) as mentioned in Manasik of Al-Marwadi that one should ask Allah through the intermediary of the Prophet (Peace be upon him) [Qaida al-Jaleela, Fit Tawassul wal-Wasila, Page No. 91 #524]

Also another big authority of Salafis i.e. Qadhi Shawkani's Istadlal over ongoing Tawassul through Prophet shall be mentioned towards end of this chapter.

Hadith # 3

Salafis ask for proof whether Sahaba asked Allah through Waseela of Prophet after his Zahiri passing away. Ahlus Sunnah use this following authentic Mawquf hadith in this regard which Salafis try to call weak with hook and crook methods. It states:

حدثنا طاهر بن عيسى بن قيرس المصري التميمي حدثنا أصبغ بن الفرغ حدثنا عبد الله بن وهب عن شبيب بن سعيد المكي عن روح بن القاسم عن أبي جعفر الخطمي المدني عن أبي أمامة بن سهل بن حنيف عن عمه عثمان بن حنيف أن رجلاً كان يختلف إلى عثمان بن عفان رضى الله تعالى عنه في حاجة له فكان عثمان لا يلتفت إليه ولا ينظر في حاجته فلقي عثمان بن حنيف فشكا ذلك إليه فقال له عثمان بن حنيف آت الميضاة فتوضأ ثم آت المسجد فصلي فيه ركعتين ثم قل اللهم إني أسألك وأتوجه إليك بنبينا محمد صلى الله عليه وسلم نبي الرحمة يا محمد إني أتوجه بك إلى ربك ربي جل وعز فيقضي لي حاجتي وتذكر حاجتك ورح إلي حتى أروح معك فانطلق الرجل فصنع ما قال له عثمان ثم أتى باب عثمان فجاء البواب حتى أخذ بيده فأدخله عثمان بن عفان فأجلسه معه على الطنفسة وقال حاجتك فذكر حاجته فقضاها له ثم قال له ما ذكرت حاجتك حتى كانت هذه الساعة وقال ما كانت لك من حاجة فأتنا ثم ان الرجل خرج من عنده فلقي عثمان بن حنيف فقال له جزاك الله خيراً ما كان ينظر في حاجتي ولا يلتفت إلي حتى كلمته في فقال عثمان بن حنيف والله ما كلمته ولكن شهدت رسول الله صلى الله عليه وسلم وأتاه ضريحاً فشكا عليه ذهاب بصره فقال له النبي صلى الله عليه وآله وسلم أفتصبر فقال يا رسول الله إنه ليس لي قائد وقد شق علي فقال له النبي صلى الله عليه وسلم إيت الميضاة فتوضأ ثم صل ركعتين ثم ادع بهذه الدعوات قال عثمان فوالله ما تفرقنا وطال بنا الحديث حتى دخل علينا الرجل كأنه لم يكن به ضرر قط لم يروه عن روح بن القاسم إلا شبيب بن سعيد أبو سعيد المكي وهو ثقة

It is narrated by same Uthman bin Hunaif (ra) that a person repeatedly visited Uthman bin Affan (ra) concerning something he needed but Uthman paid no attention to him. The man went to Uthman bin Hunaif (ra) and complained to him about the matter- **[Note: this was after the death of the Prophet and after the caliphates of Abu Bakr and Umar]** so Uthman bin Hunaif said : “Go to the place of Wudu, then come to the Masjid, perform two Rak'ats and then say : **“O Allah!, I ask you and turn to you through our Prophet Muhammad, the Prophet of Mercy. O Muhammad! I turn through you to my lord, that He fulfil my need”** and

mention your need. Then come so that I can go with you [to the caliph Uthman] So the man left and did as he had been told, then went to the door of Uthman ibn Affan (Allah be pleased with him), and the doorman came, took him by the hand, brought him to Uthman ibn Affan, and seated him next to him on a cushion. 'Uthman asked, "What do you need?" and the man mentioned what he wanted, and Uthman accomplished it for him ...(till the end of hadith)

Imam at-Tabrani after narrating it said:

لم يروه عن روح بن القاسم إلا شبيب بن سعيد أبو سعيد المكي وهو ثقة

Translation: This is not narrated from Ruh bin Qasim except from Shabeeb bin Sa'eed Abu Sa'eed al-Makki and "HE IS THIQA" [Mu'jam as-Sagheer (1/306-307, Hadith # 508)]

Remember when a Muhadith calls a specific narrator out of all narrators as "THIQA" then he is authenticating the whole hadith. Salafis give pseudo Juroohat on this hadith such as: Only son of Shabeeb bin Sa'eed should narrate from him, narrations from Ibn Wahb are Munkar, or that it should only come via route of Yunus. All these Juroohat are Mubham, but still we will prove the chain authentic without Ibn Wahb and also his son Ahmad bin Shabeeb narrating from his father.

Imam al-Bayhaqi (rah) narrates it with another authentic chain without Ibn Wahb. The chain is:

أخبرنا أبو علي الحسن بن أحمد بن إبراهيم بن شاذان، أنبأنا عبد الله بن جعفر بن درستويه، حدثنا يعقوب بن سفيان، حدثنا أحمد بن شبيب بن سعيد، فذكره بطوله

[Dalayl un Nubuawah (6/168), Published by Dar ul Kutb al ILmiyyah]

This chain does not include Ibn Wahb and is absolutely authentic. Imam al-Faswi (rah) has narrated the complete chain with above mentioned Mawquf hadith in his Makhtuta Mashaykha Abi Yusif bin Sufyan al-Faswi, Hadith # 113. The chain is: Abdullah bin Jafar narrates from Ya'qub, **he narrates from Ahmad bin Shabeeb bin Sa'eed, he narrates from his Father (Shabeeb bin Sa'eed), he narrates from Ruh bin Qasim**, he narrates from Abi Jafar al Madni, he narrates from Abi Amama bin Sahl bin Hunaif, and he narrates from Uthman bin Hunaif ... till the end of Hadith.

This chain is absolutely authentic and all Rijaal are "THIQAAT." Hence Salafis cannot find the defects that hadith has to be from son of Shabeeb from his father without Ibn Wahb.

Let us look at detailed authentication of Shabeeb bin Sa'eed whom Salafis accuse.

شَبِيبُ بْنُ سَعِيدِ التَّمِيمِيِّ الْحَبَطِيِّ ، أَبُو سَعِيدِ الْبَصْرِيِّ ، وَالِدُ أَحْمَدَ بْنِ شَبِيبِ بْنِ سَعِيدِ .

روى عنأبان بن تغلب، وأبان بن أبي عيَّاش، ورؤح بن القاسم، وشعبة بن الحجاج، ومحمد بن عمرو بن علقمة بن وقاص، ويحيى بن أبي أنيسة، ويونس بن يزيد الأيليّ

روى عنه ابنه أحمد بن شبيب بن سعيد (خ خد س)، وزيد بن بهشر الحَضْرَمِيِّ، وعبد الله بن وهب، ويحيى بن أيوب المِصْرِيِّ .

قال عَلِيّ بن المديني : ثقة ، كَانَ من أصحاب يونس بن يزيد، كان يختلفُ في تجارة إلى مصر، وكتابه كتابٌ صحيحٌ وقد كَتَبْتُهَا عن ابنه أحمد . وقال أبو زُرْعَةَ : لا بأسَ به .

وقال أبو حاتم : كان عنده كُتُبُ يونس بن يزيد، وهو صالح الحديث لا بأسَ به .

. وقال النسائي : ليسَ به بأس .

وقال أبو أحمد بن عَدِي : ولشبيب نسخة الزَّهْرِيّ عنده عن يونس، عن الزَّهْرِيّ أحاديث مُستقيمة، و حَدَّثَ عنه ابنُ وَهْبٍ بأحاديثٍ مناكير .

«وذكره ابنُ حَبَّانٍ في كتاب «الثَّقَاتِ» .

. روى له البخاريّ، وأبو داود في «الناسخ والمنسوخ»، و النَّسَائِيّ .

Translation: Shabeeb bin Sa'eed at-Tameemi al-Habati Abu Sa'eed al-Basri the father of Ahmed bin Shabeeb:

He narrated from: Abaan bin Taghlab, Abaan bin Abi Ayaash, **“RUH BIN QASIM”** Shu'ba bin Hajjaj, Muhammad bin Umar bin Alqama bin Waqas, Yahya bin Abi Anbasa and Yunus bin Yazid. From him narrated: His son Ahmed bin Shabeeb bin Sa'eed, Zayd bin Bashr al-Hadhrami, **“ABDULLAH BIN WAHB”** Yahya bin Ayoob al-Misri

Ali bin Mudayni said: **“HE IS THIQA”** and he is from the companions of Yunus bin Yazid, he went on trip for trade to Egypt and his book is sahih, and from him wrote his son Ahmed. [Unconditional Ta'deel]

[Note: Albani misused rather forged this quote by deleting the word **“THIQA”** plus Albani made an assumption that

Shabeeb's hadith should only be from the book of Yunus, although there is no such stipulation here]

Abu Zura' said: There is **"NO HARM IN HIM"** [Unconditional Ta'deel]

Abu Hatim said: He had book of Yunus bin Yazid and he (Shabeeb) is **"UPRIGHT IN HADITH AND THERE IS NO HARM IN HIM"** [Note: This is again an unconditional Ta'deel and there is no Stipulation even here that it is a must for him to narrate from the book of Yunus. Albani and Salafis make mistake]

Imam Nasai'i said: There is **"NO HARM IN HIM"** [Unconditional-Ta'deel]

Imam Abu Ahmed bin Adi said: Shabeeb had the Nuskha of Zuhri which had (narrations) from Yunus, the ahadith from him through Zuhri are fine **and Ibn Wahb narrated (some) Manakeer reports from him.**

[Note: This is the best Jarh which Salafis quote, we have already proven different turaq of the hadith without Ibn Wahb, plus Ibn Adi is not talking about all the hadiths from Ibn Wahb but only few out of which he himself presents 2, although after research even those 2 hadiths are proven Sahih, so Ibn Adi's Jarh is Jarh Mubham (vague)]

Ibn Hibban mentioned him in **"THIQAAT"** [Unconditional Ta'deel]

Bukhari, Abu Dawud in "Nasikh wal Mansookh" and Nasai

narrated from him [Tahdheeb ul Kamaal (8/270-271)]

In front of these detailed authentications the Mubham Jarh will not count. This is why a great Muhadith Imam Ibn Yusuf al-Salhi (rah) said:

بعد موته -الباب الخامس في ذكر من توسل به - صلى الله عليه وسلم
عن عثمان بن -روى الطبراني والبيهقي - باسناد متصل ورجاله ثقات
حنيف أن رجلا كان يختلف إلى عثمان بن عفان في حاجة

Translation: Chapter 5: Regarding Tawassul through the Prophet (Peace be upon him) "**AFTER HIS DEATH**". It is narrated by At-Tabrani **and al-Bayhaqi "WITH CONTINEOUS CHAIN (باسناد متصل) HAVING THIQA NARRATORS"** the hadith of Uthman bin Hunaif (ra) that a man came to Uthman bin Affan (ra) regarding his Hajah .. until the end of same hadith [Muhammad bin Yusuf al-Salihi in Subl ul Huda War Rashaad, Volume No.12, Page No. 407]

Plus this hadith is Sahih even according to criteria of Imam al-Bayhaqi as he mentioned in the Muqadma of Dalail al-Nubuwah:

ويعلم أن كل حديث أوردته فيه قد أردفته بما يشير إلى صحته أو تركته مبهماً وهو مقبول في مثل ما أخرجته وما عسى أوردته باسناد فيه ضعف أشرت إلى ضعفه وجعلت الاعتماد على غيره

Translation: You should know that "**EVERY HADITH**" which I have narrated in (Dalail an Nabuwah) then before It I have mentioned a hadith **which points towards it's "AUTHENTICITY"**, and when I have left any hadith

as **“MUBHAM (VAGUE) THEN IT IS MAQBOOL (ACCEPTED) TOO JUST LIKE THE ONE WHICH I HAVE NARRATED”** and I have not narrated a report with chain which has waekness (but) I have also pointed its weakness and trusted some report other than that. [Dalail an Nabuwah (1/46)]

Then Imam al-Bayhaqi (rah) said:

وعادتي في كتبي المصنفة في الأصول والفروع الاقتصار من الأخبار على ما
يصح منها دون ما لا يصح أو التمييز بين ما يصح منها وما لا يصح
...

Translation: My procedure is that I rely only on **“SAHIH REPORTS”** from all the books on Usool and Furoh, and I have **“REJECTED THOSE WHICH ARE NOT SAHIH”** and my way is to **“Distinguish sahih from non-Sahih”** [Dalail al Nabuwah (1/47)]

Even Imam al-Dhahabi (rah) said about Dalayl un Nubuawah:

قال فيه الحافظ الذهبي: عليك به فإنه كله هدى ونور

Translation: In this regard (i.e. Regarding Dalail an Nabuwah of Imam al-Bayhaqi) **Hafidh al-Dhahabi (rah) said: Whatever is in it is "TOTAL GUIDANCE AND NUR"** [Sharh ala Muwahib (1/120)]

Please note that Imam al-Bayhaqi (rah) has shown no Jarh on the hadith of Man in need, hence he considered it authentic.

Imam al-Hakim (rah) also gave hukm on both Marfu and Mawquf hadiths in his Mustadrak when he said:

شبيب بن سعيد الحبطي عن روح بن القاسم زيادات في المتن والإسناد
والقول فيه قول شبيب فإنه ثقة مأمون

Translation: Shabib ibn Sa'id al-Habati narrated **by way of Ruh ibn al-Qasim with some additions to the text (matn) and the chain (isnad)**. The decision in this matter is that of Shabib, he is **utterly reliable (thiqah Ma'mun)**. [Mustadrak: Hadith #1929]

We have shown authentication from Muhaditheen that hadith is Sahih and also shown authentic chains from son of Shabeeb narrating from him and also without Ibn Wahb Hence there is no way this Mawquf hadith could be weak. Salafis on the other hand have to show from three mutually agreed upon classical scholars who declared this hadith as weak. People like Albani will not be considered as proof.

Hadith # 4

Fourth hadith is a Sahih report of Malik al-Dar (RA) which states:

حدثنا أبو معوية عن الأعمش عن أبي صالح عن ملك الدار ، قال: وكان خازن عمر على الطعام، قال: أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله استسق لأمتك فإنهم قد هلكوا، فأتي الرجل في المنام فقيل له: ائت عمر فأقرئه السلام، وأخبره أنكم مستقيمون وقل له: عليك الكيس عليك الكيس فأتى عمر فأخبره فبكى عمر ثم قال: يا رب لا آلو إلا ما عجزت عنه

قال حافظ ابن كثير : وهذا اسناد صحيح

Malik ad-Dar i.e. treasurer of Umar (RA) relates: The people were gripped by famine during the tenure of Umar (Ibn-ul-Khattab RA). **Then a man walked up to the grave of the Prophet and said: O Messenger of Allah! Ask for rain from Allah for your Ummah who is in dire straits. Then he saw the Prophet (SAW) in a dream. The Prophet (SAW) said to him, Go over to Umar, give him my regards and tell him that the rain will come to you.** And tell Umar that he should be on his toes, he should be on his toes (he should remain alert). He went over to see Umar and passed on to him the tidings. On hearing this, **Umar broke into a spurt of crying.** He said, O Allah, I exert myself to the fullest until I am completely exhausted.

References:

Al-Musannaf Ibn Abi Shaybah Volume 011, Page No. 118, Hadith Number 32538

Its chain is declared Sahih by:

Imam Ibn Kathir in Al Bidayah Wan Nihayah Volume No. 5, Page No. 167

Imam Ibn Hajr al-Asqalani (rah) in Fath ul Bari : Volume No.2, Page No. 495

Imam Qastallani in al-Mawahib-ul-laduniyyah (4:276)

And others.

Nasir ud din Albani the leading scholar according to Salafis has in haste declared Malik al-Dar (RA) to be unknown. We will come to other points later whether this hadith is weak due to Tadlees issue or not.

Nasir al-Albani said:

الأول: عدم التسليم بصحة هذه القصة، لأن مالك الدار غير معروف العدالة والضبط، وهذان شرطان أساسيان في كل سند صحيح كما تقرر في علم المصطلح، وقد أورده ابن أبي حاتم في "الجرح والتعديل" (213/4) ولم يذكر راوياً عنه غير أبي صالح هذا، ففيه إشعار بأنه مجهول

Translation: "Firstly: We do not accept that this story is authentic **since the reliability and precision of Malik ad-Dar is not known**, and these are two principle conditions necessary for the authenticity of any narration, as is affirmed in the science of hadith. Ibn Abi Hatim mentions him in al-Jarh wa-Ta'deel (4/1/213) and does not mention anyone who narrates from him except Abu Salih. **So this indicates that he is unknown** [At-Tawassul, Arabic Page # 69. Published by Maktab al Islami]

Our Answer: This is ignorance shown by Albani, and the quote of Ibn Abi Hatim (rah) is misused by him too.

Before citing overwhelming hadith scholars such as Ibn Hajr al Asqalani (rah) and many others in regards to Malik al-Dar (RA), we would like to refute Albani from his own wording where he accepted that Malik al Dar was known. He, while quoting the hadith from Musannaf Ibn Abi Shaybah, tacitly accepts:

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان عن مالك الدار
– وكان خازن عمر

Translation: It is narrated by Ibn Abi Shaybah “WITH SAHIH CHAIN” from the narrations of Abi Salih as-Samaan from Malik al-Dar “**WHO IS TREASURER OF UMAR**” [ibid]

Khazin means treasurer; now such a great person who was deputed as treasurer by Sayyiduna Umar (RA) is being called as Mujhool (unknown) by Albani. Plus Ibn Abi Shaybah (rah) himself proved Malik al Dar (rah) to be well known by calling him “خازن عمر” so this is proof # 1 and Albani stands refuted from the saying he himself quoted.

Here is the second proof that Albani himself declared a hadith as Hasan, having Malik al Dar (ra) in it.

As Allah is indeed the best of Planners, in “SAHIH TARGHEEB WA TARHEEB” by Albani, he says, about narration from Malik al-Dar (Ra)

926(13) (حسن موقوف) وعن مالك الدار
أن عمر بن الخطاب رضي الله عنه...

Albani himself declared a hadith via the route of “MALIK AL DAR AS HASAN MAWQOOF (GOOD BUT STOPPED AT COMPANION)” [Sahih Targheeb wa Tarheeb by Albani # 926, Published by Maktaba al Ma’rif, Riyaadh, Saudi Arabia]

Zubayr Ali Zai al-Bakistani said:

When Tawtheeq (reliability) is proven, then sayings regarding someone being Mujhool (unknown), Mastoor etc... become “MURDOOD (NULL AND VOID)” How many narrators are there who are called Mujhool by **Abi Hatim** and others, whereas other Hadith specialists have proven them Thiqa. Therefore we will follow the Tawtheeq of those scholars, look at Quwaid fi Uloom al-Hadith, Page # 267 [Nur al Aynain by Zubair Ali Zai, Page No.197]

Albani quoted Imam al-Mundhri (rah) saying:

رواه الطبراني في الكبير، ورواته إلى مالك الدار ثقات مشهورون، ومالك الدار لا أعرفه

Translation: (This hadith) is narrated by at-Tabrani in his al-Kabeer and the narrators up to Malik al-Dar are all “RELIABLE AND FAMOUS” **whereas I do not know (لا أعرفه) of Malik al-Dar** [at-Tawassul of Albani, Page # 69]

Again, this is ignorance on the part of Albani. Please note that the wording used by Imam al-Mundhiri (rah) is “لا أعرفه” i.e. I do not know him. This wording does not mean he is unknown to others. If some hadith scholar does not know

any narrator then the narrator does not become unknown automatically, even a beginner studying science of hadith knows that hadith scholars did not have “COMPLETE KNOWLEDGE OF ALL NARRATORS” so either Albani and Salafis want to call Imam al-Mundhiri (rah) as one who has complete and comprehensive knowledge or they have to accept that Albani was absolutely wrong.

Now here are proofs from great hadith specialists and scholars that Malik al-Dar (RA) was indeed well known.

Proof # 1

مالك بن عياض
مولى عمر هو الذي يقال له مالك الدار له إدراك وسمع من أبي بكر الصديق
وروى عن الشيخين ومعاذ وأبي عبيدة روى عنه أبو صالح السمان وابناه عون
وعبدالله ابنا مالك وأخرج البخاري في التاريخ من طريق أبي صالح ذكوان عن
مالك الدار

Imam Ibn Hajr al Asqalani (rah) said: "**Malik bin Iyaadh the freedman of Umar, he is the one called Malik al Dar, He has found the era of Nubuwah (له إدراك) and heard narrations from Abu Bakr, he narrated from both the Shaykhain (i.e. Abu Bakr and Umar) also from Muadh, Abu Ubaida, and from him have narrated Abu Salih as Saman, and his own 2 sons who were Awn and Abdullah. His (narrations) are mentioned in Tarikh of Bukhari with the route of Abi Salih al Dakwan from Malik al Dar. [Al-Asqalani in Al-Isabah fi Tamyiz as-Sahaba Volume No. 6, Page No. 273, #8362]**

Now, whether he is “SAHABI OR GREAT SUCCESSOR” is disputed and we shall shed more light upon this. According

to author's viewpoint he found the era of Nubuwah but accepted Islam later and thus became such a great Tabi'i that Sayyiduna Umar (RA) appointed him as his treasurer. This is by itself great Ta'deel on the narrator.

Even if he was not Sahabi, although Masbat (something being established) supersedes Nafi (something being negated) then at least his meeting with Abu Bakr (RA), Umar (RA) and other Sahaba is proven.

Proof # 2

Imam Ibn Sa'd (of the Salaf as Saliheen) said:

مالك الدار مولى عمر بن الخطاب وقد انتموا إلى جبلان من حمير، وروى مالك الدار عن أبي بكر الصديق وعمر، رحمهما الله روى عنه أبو صالح السمان، وكان معروفا

Translation: Malik al Dar (ra) was the freed slave of Umar bin Khattab (ra)...he reported traditions from Abu Bakr as-Siddiq and 'Umar, and from him narrated Abu Salih as-Samaan. He was "WELL KNOWN (معروفا) [Tabaqat Ibn Sa'd, Volume No. 5, Page No. 12 # 1423]

Proof # 3

al-Dhahabi mentions him in names of Sahaba:

مالك بن عياض مولى عمر روى عن أبي بكر الصديق و عنه أبو صالح السمان

Translation: Malik bin Iyaadh, the Freedman of Umar, he narrated from Abu Bakr (ra) and from him, narrated Abu Salih as Samaan (rah) [al-Dhahabi in Tajrid Asma al Sahaba, Volume No. 2, Page No. 51]

Proof # 4

Imam Taqi-ud-din Ibn Fahd al Makki [Student of Imam Ibn Hajr] also mentions him among Sahaba and said:

مالك بن عياض مولى عمر روى عن أبي بكر الصديق و عنه أبو صالح السمان

Translation: Malik bin Iyaadh, the Freedman of Umar, he narrated from Abu Bakr (ra) and from him narrated Abu Salih as Samaan (rah) [Mukhtasar Asma al Sahaba, Page No. 85, Al Azhar University Manuscript]

Proof # 5

Imam Ibn Hibban also mentioned him in his Kitab ul Thiqaat without making any criticism on him which means he considered him reliable.

He said: Malik bin 'Iyad ad-Dar He has taken traditions from Umar al-Farooq, and Abu Salih al-Saman, and He was a freed slave of Umar bin al-Khattab. [Kitab uth-Thiqaat Volume 5, Page No. 384]

Proof # 6

Hafidh al-Khalili (rah) said:

مالك الدار مولى عمر بن الخطاب الرعاء عنه : تابعي , قديم , متفق عليه ,
أثنى عليه التابعون , وليس بكثير الرواية , روى عن أبي بكر الصديق , وعمر

Translation: Malik al-Dar the Freedman of Umar Bin Khattab (RA): He is a Qadeem Tab'i muttafaq `alayh athna `alayhi al-tabi`un (**meaning, He is agreed upon as trustworthy and the Successors have approved highly of him**). He did not narrate many hadiths, he narrated from Abu Bakr (RA) and Umar (RA)...(Then al-Khalili (rah) narrates the hadith of Malik Dar's tawassul too) [From al-Irshad fi Ma'rifa Ulama al-Hadith of Hafiz al-Khalili (1/313-314)]

Now when Malik al-Dar (RA) is proven to be "Ma'roof (well known), Agreed upon, Praised by successors, is a treasure of Umar (RA) then let us come towards scholars who authenticated this chain and thus also Matn (as no hukm from classical scholars can be shown by Salafis where Hadith specialists called the Athar itself as weak)

Authentication # 1 (On Complete chain, including Malik al Dar)

Hafidh Ibn Kathir (rah) after narrating the report of Malik al Dar's Tawassul said:

وهذا إسناد صحيح

Translation: This is a "SAHIH CHAIN" [Al Bidayah wan Nihayah (7/106)]

Note: This is an authentication of the whole chain so the claim of Salafis that chain is not Mutaassil (connected) or some narrator was unknown is proven Batil (false).

Let us prove Salafis wrong from yet another authentication given by Ibn Kathir (rah):

Ibn Kathir in his Jami al-Masanid (1/223) - Musnad al-Farooq - declared the: "Chain as Jayyid Qawi: ITS CHAIN OF TRANSMISSION IS GOOD AND STRONG"

Now please note here that he is calling chain as good and strong, hence there was no doubt in mind of Ibn Kathir that the hadith was absolutely Sahih nor was there any defect in the chain as Salafis wrongly claim today.

The Salafis use a trick that calling chain as correct is not proof of Matn (content) to be correct. Remember, O Salafis, this Usool is not "MUTLAQQAN (COMPLETELY)" correct, if you claim it be absolutely correct, then reject all hadiths which just have a grading of "Isnaduhu Sahih" upon them, indeed you would not do that, remember you have to show direct criticism from hadith specialists that the content of this hadith is not Sahih.

We ask the Salafis to prove which classical and unanimously accepted Muhadith has called the content of this hadith to be weak.

Authentication # 2

Hafidh Ibn Hajr al Asqalani (rah) said:

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان عن مالك الداري - وكان خازن عم

Translation: Ibn Abi Shaybah (rah) narrated it with “SAHIH CHAIN” from Abi Salih as-Samaan from Malik al-Dar the treasurer of Umar [Fath ul Bari, Sharh Sahih ul Bukhari (2/495)]

Ibn Hajr (rah) has shown this hadith also in his Isaba fi Tamiyz as Sahaba a book which he wrote on “SAHABA” he mentioned it under same narrator Malik bin Iyaadh who is Malik al-Dar. Nowhere has he criticized this hadith, had this been an innovation or polytheism, then such big hadith scholars would not have abstained to mention it along.

Let’s come towards Albani’s claim about authentication of Ibn Hajr (rah), he said:

إنه ليس نصاً في تصحيح جميع السند بل إلى أبي صالح فقط

Translation: Since we say: It is not declared that all of the chain of narration is authentic (Saheeh), rather only that it is so up to Abu Saalih. [At-Tawassul, Page # 69]

Here Albani made a huge assumption that Ibn Hajr did not declare the whole chain as Sahih. Ibn Hajr (rah) himself knew about Malik al Dar to be known and being treasurer of Umar (ra) to the extent that he proved “IDRAAK” for Malik al Dar (RA), hence he authenticated the whole chain.

Now let us come to the biggest accusation on this report by Salafis

The Salafis claim: Amash is Mudallis (cheater). Ibn Hajar mentioned him in 2nd category [Tabqaat al Mudalliseen (2/55)] but he also mentioned him in 3rd category of Mudalliseen in Al Nukt ala Ibn al Salah (2/640).

Answer: This is the so-called biggest criticism from Salafis.

Salafis first accept that Ibn Hajar (rah) mentioned him in 2nd category of Mudaliseen. Now Ibn Hajar (rah) has divided Mudaliseen into 5 categories, the Mudaliseen of first 2 categories are accepted if they narrate from reliable narrators like for example Imam Malik (rah), Imam Hasan al Basri (rah), Imam Sufyan ath-Thawri (rah), Imam Sufyan bin Uyayna (rah), A'mash (rah) and others.

Ibn Hajar (rah) has mentioned A'mash at Number 55 in the 2nd category, so the blame of Salafis is absurd.

However, the problem starts only from third category, so why Ibn Hajar mentioned him in the 3rd category in Nukt? Assuming this is a contradiction (although it is not because in Nukt Ibn Hajar is just mentioning the third category of those who did more Tadlees whereas in Tabaqat he has allocated an overall classification of 2nd category to A'mash), still let's analyze further.

Here is a revealing answer from al-Dhahabi in regards to A'mash and this answer from al-Dhahabi proves this specific

chain to be absolutely authentic because A'mash is narrating from his "KNOWN TEACHER CALLED ABI SALIH AS-SAMAAN"

Hafidh al-Dhahabi said:

قال " عن " تطرق إلى احتمال التدليس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأبي صالح السمان ، فإن روايته عن هذا الصنف محمولة على الاتصال

Translation: When A'mash begins a tradition with the word 'an (from), then there is a possibility (احتمال) of Tadlees (cheating). **EXCEPT when** he relates it from his elders from whom he narrates in great deal, like Ibrahim, Ibn Abu Wa'il, **Abu Salih as-Samaan then it is attributed to possess sound linkage** (محمولة على الاتصال) [Meezan ul A'itidal, Volume # 2, Narrator # 3517]

This report is from same Abu Salih as-Samaan who is confirmed teacher of A'mash and is also relied upon (whereas blame on A'mash could only be given credit if he narrates from his unknown teachers or weak narrators) hence to accuse him of cheating while narrating from his teachers like al-Dhahabi said, then it is a wrong blame.

Al Dhahabi mentions A'mash as:

سليمان بن مهران، الامام شيخ الاسلام، شيخ المقرئين والمحدثين،

Translation: Suliman bin Mehraan "The Imam, SHAYKH UL ISLAM" the teacher of Reciters and Hadith specialists. [Siyar A'lam an Nubala (6/419)]

We checked the books of hadith and there are roughly 2000+ hadiths via the route of A'mash -an- Abu Salih, this is why a great hadith specialist called Imam al-Busayri (rah) said while authenticating a hadith from "A'mash"

- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَكَّارٍ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ بْنِ بَسْرِ بْنِ أَبِي أَرْطَاةَ . ثنا الوليد . حدثني شيبان ، عن الأعمش ، عن أبي صالح ، عن ابن عباس ، عن النبي قال: «إذا استنفرتم فانفروا». (289) هذا إسناد صحيح رجاله ثقات وشيبان هو ابن عبد الرحمن والوليد هو ابن مسلم صرح بالتحديث فزالته تهمة تدليسه.

Translation: This hadith is Sahih and the men are relied upon. Shibaan is Ibn Abdur Rahman and Walid is Ibn Muslim "HE HAS NARRATED WITH SAREEH TAHDEETH AND IT REMOVES THE BLAME OF TADLEES UPON HIM" [Imam al Busayri in Masabah al Zajajah # 986]

Note: al-Busayri (rah) only says this about Walid, but not about A'mash "AN" Abi Salih although A'mash is Mudalis too, this proves that hearing of A'mash from Abu Salih is definitely proven according to Muhaditheen.

The Salafis without knowing principles are trying to drag the great Abu Mua'wiya Muhammad bin Khazim (rah) into the category of unaccepted Mudaliseen too.

Little do they know that "WORDING OF HADASNA IS NARRATED FROM ABU MU'AWIYA" here is the proof:

al Khaleeli (rah) narrates the hadith in this fashion:

حدثنا أبو خيثمة , حدثنا محمد بن خازم الضرير , حدثنا الأعمش , عن أبي صالح , عن مالك الدار , قال : أصاب الناس قحط في زمان عمر بن الخطاب , ف جاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا نبي الله , استسق الله لأمتك فرأى النبي صلى الله عليه وسلم في المنام فقال : " انت عمر , فأقرئه السلام , وقل له : إنكم مسقون , فعليك بالكيس الكيس " . قال : فبكى عمر , وقال : يا رب , ما آلو إلا ما عجزت عنه يقال : إن أبا صالح سمع مالك الدار هذا الحديث

Translation: Hadasna Abu Khaytama, **Hadasna Muhammad bin Khazim al-Dhareer>> Hadasna al-A'mash...**

In the end. Imam al-Khaleeli (rah) says: Aba Salih "HEARD FROM MALIK AL DAR (RAH) IN THIS HADITH" [Hafidh al-Khaleeli inal-Irshad fi Ma'rifa Ulama al-Hadith (1/313-314)]

It proves:

- 1) Proof that Abu Muawiya (rah) narrated with direct Seegha of hearing i.e. Hadasna
- 2) Even Abu Salih as Samaan's hearing is directly proven from Malik al Dar (ra)

Secondly Imam Ibn Hajr al-Asqalani (rah) mentioned Abu Mu'awiya (ra) in "2ND CATEGORY OF MUDALISEEN" [Refer to Tabaqat al Mudaliseen Narrator # 61] and such Mudaliseen are accepted if they narrate from Thiqa narrators.

Hadith # 5

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادَ ، عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ ، عَنْ زَادَانَ ، عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ قَالَ: وَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ
لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ،

فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمَدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرَوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

Translation: Abdullah (Ibn Masud) narrates from the Prophet (صلى الله عليه وآله وسلم) who said:

Allah has (appointed) angels wandering on earth, they bring me the Salam of my Ummah”, and the Prophet (Peace be upon him) said : “ My life is good (Khayr) for you, you narrate me and I narrate to you, **and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I will see from bad deeds, I will ask forgiveness from Allah for you”**

And al Bazzarr said: “We do not know anyone who narrated the last part from Abdallah (Ibn Mas’ood) expect from this way (this sanad)” [Musnad al Bazaar, Hadith # 1925, Published by Maktaba al Uloom wal Hikam]

This hadith is absolutely Sahih and it proves that the Prophet witnesses our deeds and still makes dua for us (hence Istighatha/Waseela with belief that Prophet will make dua for us is proven from this hadith). We will tackle the wrong accusations on the narrator “Abdul Majid bin Abdul Aziz” but let us first look at authentications on this hadith.

Authentication # 1

Imam Nur-ud-din al-Haythami (rah) said after narrating this:

رواه البزار ورجاله رجال الصحيح.

Translation: It is narrated by al-Bazaar and all the men are “MEN OF SAHIH” [Majma uz Zawaid (9/24)]

Authentication # 2

وقال الحافظ السيوطي في الخصائص الكبرى (2 / 281) سنده صحيح

Translation: Imam al-Hafidh as-Suyuti (rah) said in his Khasais ul Kubra: It’s Sanad is “SAHIH” [Khasais ul Kubra (2/281)]

Imam Suyuti (rah) also authenticated its chain in *Manahil al-Safa* (Page No. 31 #8)

Authentication # 3

The great Muhadith and big authority Imam al-Hafidh al-Iraqi (rah) said:

وروى أبو بكر البزار في مسنده بإسناد جيد

Translation: Abu Bakr al Bazzar (rah) narrated it in his Musnad with “STRONG CHAIN” [al-Iraqi in *Tarh al-Tathrib* (3/275), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Authentication # 4

Imam Ibn al-Jawzi (rah) also narrated it in his magnificent Al-Wafa bi Ahwal lil Mustafa, Page No. 826, Hadith No. 1564, Published by Dar ul Kutab al iLmiyyah, Beirut, Lebanon

Note: In the beginning of this book Imam Ibn Jawzi the strictest scholar on Jarh wa't Ta'dil said: I have not mixed Sahih hadiths with false in this book.

Salafis reject this hadith by saying:

1. Sufiyan at-Thawri is Mudallis and this narration is from An
2. Abdul Majeed ibn Abi Ruwad is Mudallis and this narration is with An
3. Abdel Majeed is "WEAK" according to "MAJORITY"

Our reply: All these accusations have no effect on the authenticity of this hadith as it has been authenticated by many Muhaditheen as we showed above. We have already written in detail over Tadlees of Sufyan ath-Thawri (rah) in the fiqh section of this book, in the chapter of Raf ul Yaddain.

We ask the Salafis to quote classical scholars who called this hadith as weak, remember al-Iraqi (rah) in his later work Tarh at Tathreeb has authenticated this hadith and even in Takhreej of Ihya Uloom ud din of al-Ghazzali he has not gone towards declaring it weak whereas Salafis misquote him, here is his complete quote with translation.

أخرجه البزار من حديث عبد الله بن مسعود ورجاله رجال الصحيح، إلا أن عبد المجيد بن عبد العزيز بن أبي داود وإن أخرج له مسلم ووثقه ابن معين والنسائي فقد ضعفه كثيرون، ورواه الحارث ابن أبي أسامة في مسنده من حديث أنس بنحوه بإسناد ضعيف.

Translation: It is narrated by al-Bazzar (rah) from a hadith of Abdullah Ibn Mas'ud (RA) "THE MEN OF IT ARE MEN OF SAHIH" except Abdul Majeed bin Abdul Azeez bin Abi Dawud. "IMAM MUSLIM NARRATED FROM HIM" whereas Ibn Ma'een and Imam al Nasa'i declared him "RELIABLE" on the other hand many called him weak. It is also narrated by Harith bin Abi Usama in his Musnad as hadith **from Anas (RA) and this is "WEAK"** [Note: The one from Anas RA is called Da'eef directly by Hafidh Iraqi not the one from Abdullah Ibn Mas'ud RA] (4/128)

If we read carefully, then al-Iraqi is declaring another hadith from Anas (RA) to be weak but not the one from Ibn Mas'ud (RA)

We have already shown the great authentication on this hadith from many other hadith specialists. Assuming 1 hadith scholar did not know about Tadlees of Sufyan (which is not possible because they did know about it, but they knew his tadlees from relied upon narrators had no harm on the narration) than other specialists backing up the authentication leave behind no doubt that hadith has no defect whether in the chain or content.

Before going further, we would like to show a valid "WITNESS" over this hadith which shall leave behind no doubt that it is authentic.

حدثنا سليمان بن حرب قال: ثنا حماد بن زيد قال: ثنا غالب القطان ، عن بكر بن عبد الله المزني ، قال رسول الله صلى الله عليه وسلم: «حياتي خير لكم تحدثون ويحدث لكم، فإذا أنا مت كانت وفاتي خيرا لكم، تعرض علي أعمالكم فإن رأيت «خيرا حمدت الله، وإن رأيت غير ذلك استغفرت الله لكم

Translation: Bakr bin Abdullah al-Mazni (rah) narrates that the Prophet (Peace be upon him) said: My life is good (Khayr) for you, you narrate me and I narrate to you, and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I will see from other than that (i.e. Bad deeds), I will ask forgiveness of Allah for you” [Imam Ismail bin Ishaq, book Fadhl as-Salaat Alan Nabi, Hadith # 25 in the Albani version]

Albani himself said about this Mursal hadith:

إسناده مرسل صحيح

Translation: Its Chain is “MURSAL SAHIH” [ibid]

Hence, the hadith of Ibn Mas’ud (RA) becomes absolutely authentic and different turaq (routes) testify to this fact. Zubayr Ali Zai a leading authority according to Salafis has himself accepted the principle that if some weak hadith is supported even by Mursal one then it becomes good and authentic. Here is the proof.

Zubayr Ali Zai says in his book Noor al Aynain Page # 139

Benefit # 3: If the narration of Mudallis is proven from a “MUTBAR MUTABIYAT (CREDIBALE CORROBORATION)” then his narration becomes “STRONG” [Noor al Aynain, Page # 139]

Now we have shown credible Mutabiyat to the hadith of Ibn Mas’ud (ra) and it is “MURSAL SAHIH AS EVEN ACCEPTED BY ALBANI”

Now the point arises whether Mursal from a Thiqa Tabi’i is accepted or not? The vast majority of Hadith specialists and Fuqaha accept Maraseel of Thiqa Tabiyeen because they cannot be blamed of lying. Here we would like to present a complete chapter on acceptance of “MURSAL HADITH” .

Mursal is hujah (Proof)

Regarding authenticity of Maraseel “FROM TABIYEEN” here are overwhelming proofs.

محل قبوله عند الحنفية ما إذا كان مرسله من أهل القرون الثلاثة الفاضلة ، فإن كان غيرها فلا ، لحديث : « ثم يفتشوا الكذب » صححه النسائي . وقال ابن جرير : أجمع التابعون بأسرهم على قبول المرسل ولم يأت عنهم إنكاره ، ولا عن أحد من الأئمة بعدهم إلى رأس المائتين ، قال ابن عبد البر : كأنه يعني أن الشافعي أول من رده ، وبالغ بعضهم فقواه على المسند ، وقال من أسند فقد أحالك ومن أرسل فقد تكفل لك

Imam Jalal ud-din Suyuti (rah) said: **Some scholars have said that any Mursal hadith which comes from “QAROON ATH THALATHA (first 3 generations)” then it is accepted** according to (hadith scholars and jurists) of Hanafi school otherwise not because it has come in the hadith that (after 3 generations) lying would become common. ...**Imam Ibn Jarir (rah) said: “ALL SUCCESSORS HAVE CONSENSUS THAT MURSAL HADITH IS ACCEPTED AND NONE OF THEM HAVE REJECTED THIS SAYING,”** even after 200 years the (majority) of Imams did not reject this. Ibn Abdul Barr said that Imam ash-Shafi’i was the first to reject Mursal hadith whereas many Imams have considered “MURSAL EVEN BETTER THAN MUSNAD (COMPLETELY LINKED NARRATION)” they said this because when a (Thiqa) narrator narrates a complete chain, then he leaves the research upon us, but if he leaves someone from in-between then “HE HIMSELF BECOMES GUARANTEE OF CHAIN” [As-Suyuti in Tadrib al Ravi, Volume No.1, Page No. 198]

So when consensus had happened during the first three generations which is the praised time according to the Prophet (Peace be upon him), then later sayings whether of Ibn Salah or Imam Muslim cease to be strong. Here we would like to use a Sahih hadith of Bukhari regarding first three pious generations.

قال: سمعتُ عمرانَ بنَ حُصَيْنٍ رضي اللهُ عنهما قال: قال النبي صلى اللهُ عليه وسلم: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قال عمرانُ: لا أدري أذَكَرَ النبي صلى اللهُ عليه وسلم بعد قرنيه قَرْنَيْنِ أو ثلاثة - قال النبي صلى اللهُ عليه وسلم: إنَّ بعدكم قَوْمًا يَخُونُونَ ولا يُؤْتَمِنُونَ، وَيَشْهَدُونَ ولا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ ولا يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمْنُ.»

Volume 3, Book 48, Number 819 : (Sahih Bukhari)

Narrated by Zahdam bin Mudrab I heard Imran bin Husain saying, "The Prophet said, 'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation)....

Mullah Ali Qari (rah) said: These are the three generations on whose greatness has Prophet (Peace be upon him) told us to stick [Sharh Najbatul Fikr, Page No. 112]

Hence, Imam Abu Hanifa (rah) and Imam Malik (rah) accepting Mursal narrations is conclusive proof that Mursal is to be accepted. Even Imam ash-Shafi's saying will become odd as compared to these 2 giant jurists. Remember Imam ash-Shafi (rah) himself said that we are like children of Abu Hanifa in Fiqh (Fiqh includes all sciences including Qur'an and Hadith methodology).

Imam Ibn us Salah (rah) himself accepted Mursal to be acceptable according to two great schools of jurisprudence i.e. Hanafi and Maliki.

والاحتجاج به من مذهب مالك وأبي حنيفة وأصحابهما

Translation: They (Maraseel) are taken as proof in the Madhab of Malik and Imam Abu Hanifa and his companions [Muqadma Ibn us-Salah, Chapter on Mursal narrations]

Allama Sindhi (rah) said: It is proven from the saying of Imam Ibn Hajr al Asqalani that Imam Malik, jurists of Hanafi School and one saying of Imam Ahmed (rah) say the “MURSAL HADITH IS ACCEPTED” [Aalam ul Quran, Al-Hawi al-Ashr, Page No. 102]

We have only gone in detail about Mursal to strengthen the hadith of Ibn Mas’ud (ra) which is itself Marfu (elevated) and Mutassil (linked), so there should be no doubt left about its authenticity now.

Hadith # 6

Here is the complete hadith with chapter title set by Imam al-Daarimi (rah)

باب ما أكرم الله تعالى نبيه صلى الله عليه وسلم بعد موته

حدَّثنا أبو النُّعْمان حدَّثنا سَعِيدُ بْنُ زَيْدٍ ، حدَّثنا عَمْرُو بْنُ مالِكِ النُّكْرِيُّ ، حدَّثنا أبو الجوزاء أوسُ بْنُ عَبْدِ اللَّهِ قال: قحطَ أهلُ المدينة قحطاً شديداً، فشكَّوا إلى عائشة فقالت: انظروا قبرَ النبيِّ صلى الله عليه وسلم فاجعلوا منه كواً إلى السماء، حتى لا يكون بينه وبين السماء سقْفٌ، قال: ففعلوا فمطرنا مطراً حتى نبتَ العشبُ، وسمَّنتِ الإبلُ حتى تفتَّتْ من الشحمِ، فسَمِّيَ عامُ الفَتْقِ

Chapter: "Allah's generosity to His Prophet (salallahu alaihi wasalam) after his death"

Hadith # 93: The people of Medina were in the grip of a severe famine. They complained to Aisha (about their terrible condition). **She told them to go towards the Prophet’s grave and open a window in the direction of the**

sky so that there is no curtain between the sky and the grave. The narrator says they did so. Then it started raining heavily even the lush green grass sprang up (everywhere) and the camels had grown so fat (it seemed) they would burst out due to the over piling of blubber. So the year was named as the year of greenery and plenty

[Sunnan Darimi (1/90 #93); Ibn-ul-Jawzi in al-Wafa' bi-ahwal-il-mustafa (Pg. 817-818); Subki in Shifa-us-siqam fī ziyarat khayr-il-anam (p.128); Qastallani in al-Mawahib-ul-laduniyyah and Zurqani in his Commentary (11:150)]

May Allah Bless Imam al-Daarimi (rah) for setting such a beautiful chapter title. Salih Munajjid of Salafi website islamqa while wrongly calling this hadith weak, tacitly accepted that Tawassul is through the personality of the Prophet (Peace be upon him). He said:

"THIS IS THE BLESSING OF HIS PURE BODY AND HIS HONOUR BEFORE ALLAH" [islamqa.info/en/103585]

The Salafi scholar tacitly accepts Tawassul through the personality of the Prophet (Peace be upon him) in this statement.

Coming back to the hadith. If honest people read this reply with patience and dedication then they will understand for sure that this Athar is absolutely Sahih without any Ghubaar (doubt) over it.

Let us see, "**DETAILED TADEEL**" on the great narrator of this hadith i.e. Sa'eed bin Zayd (Rahimuhullah)

al-Albani tried to declare Sa'id bin Zaid as weak but he forgot that Sa'id is praised by both Imam al-Bukhari (rah) and Imam Muslim (rah) and the latter even narrated from him, Imam al-Bukhari (rah) said:

قال مسلم حدثنا سعيد بن زيد أبو الحسن صدوق حافظ

Translation: Muslim bin Ibrahim reported to us that Sa'id bin Zayd Abul Hasan is a “Truthful memorizer” [Bukhari in Tarikh ul Kabeer (Volume No. 3, Page No. 472 Dar ul Kutb al iLmiyyah)]

Other Hadith Specialists said the following about this narrator:

قال عبد الله بن أحمد بن حنبل ، عن أبيه: ليس به بأس

وقال عباس الدوري ، عن يحيى بن معين: ثقة

وقال ابن سعد: روي عنه، وكان ثقة،

وقال العجلي : بصري ثقة

وقال أبو زرعة: سمعت سليمان بن حرب، يقول: ثنا سعيد بن زيد وكان ثقة.
وقال أبو جعفر الدارمي: ثنا حبان بن هلال، ثنا سعيد بن زيد وكان حافظاً
صدوقاً

Translation: Abdullah bin Ahmed bin Hanbal narrated from his father (Imam Ahmed) who said: **"THERE IS NO HARM IN HIM"**

- Abbas al-Duri narrates from Yahya bin Ma'een who said: He is **"THIQA"**

- Ibn Sa'd said: **"THIQA"**

- al-`Ajli said: "He is from Basra, and he is **"THIQA"**

- Abu Zur`a said: "I heard Sulayman ibn Harb say: Sa`id ibn Zayd narrated to us, and he is **"THIQA"**

- Abu Ja`far al-Darimi said: "Hibban ibn Hilal narrated to us: Sa`id ibn Zayd narrated to us, and he was a **memorizer of hadith and he was reliable.**" [Ibn Hajr in Tahdhib ut-Tahdhib (2/366)]

Hafidh Ibn Hajr al-Asqalani (rah) himself said of him:

الحافظ أخو حمّاد

Translation: He is a **"Memorizer"** and brother of Hammad [Lisaan ul Mizaan (7/235)]

We know that there have been "SMALLER HADITH SPECIALISTS THAN ABOVE" who criticized Sa'eed, however due to authentication by Imam al-Bukhari (rah) and Imam Muslim (rah) and many others, the blame on this narrator is lifted. He is reliable, even if he quotes in "MUNFARAD

(LONE)" form.

There are many more hadiths which prove intercession but have not been shown due to brevity issue. They have been authenticated by scholars of Ahlus Sunnah, like for example:

1. The hadith of Adam (alayh salam)'s Tawassul through Prophet Muhammad (Peace be upon him), which has come from two different chains, one from Umar (ra) and other from Maysra al-Fajr (ra). These hadiths have been deemed authentic by Imam al-Qastalani (rah) [Refer to: Sharh ala Muwahib (12/220-222)] Muhammad bin Yusuf al-Salihi (rah) [He declared the chain of hadith from Maysra as strong and having nothing wrong in it. Subul al-Huda war Rashhad, Volume No.1, Page No. 86]. Qadhi Iyadh (rah) [He mentioned it under **Chapter about "SAHIH AND FAMOUS" narrations** (الباب الثالث فيما ورد من صحيح الأخبار و مشهورها)], and Ibn Jawzi (rah) deemed the hadith of Maysra (ra) as authentic [al-Wafa bi Ahwal al Mustafa in first chapter. In the introduction of the book he says: "(In this book) I do not mix the sound hadith with the false. Later on in same book Ibn Jawzi says **in the chapter concerning the Prophet's superiority over the other Prophets:** "Part of explaining the superiority of Prophet Muhammad (Peace be upon him) to other Prophets is that **"ADAM ASKED HIS LORD FOR FORGIVENESS THROUGH THE HURMAT OF MUHAMMAD (PEACE BE UPON HIM) AS I HAVE ALREADY MENTIONED"** al-Wafa Page # 365]. Even Ibn Taymiyyah said: "These two are like the elucidation

(tafsir) of the authentic hadiths (concerning the same topic)" (Fatawa 2:150).

Please note: Salafis say that Adam and Eve's dua is mentioned in Qur'an i.e. They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." [7:23], and that is the only dua they made. However the incident of Adam's (singular) Tawassul is mentioned separately in Qur'an 2:37 regarding which Qadhi Iyaadh (rah) said: **"It is said that this hadith explains the verse: 'And Adam received words from his Lord and He relented towards him' (2:37).**

2. The Hadith of Fatima bint Asad (RA) in which Prophet said: **(O Allah,) forgive my mother—Fatimah bint Asad— and help her answer properly at the time of questioning and through the mediation of Your Prophet (Muhammad) and the former prophets, make her grave capacious.** [Tabarani Mu'jam Al-Awsat Volume 001, Page Number 67-68, Hadith Number 189] and many others. Salafis do Jarh on one narrator of this hadith i.e. Rawh bin Salah. He is called Thiqa by Ibn Hibban and "THIQA MA'MOON" by al-Hakim. This supersedes the Jarh Mubham (vague criticism) on the narrator.

However we often come across Salafis citing this following hadith and saying that intercession was allowed during the Prophet's time but afterwards Sahaba abandoned it.

حدثنا الحسن بن محمد قال: حدثنا محمد بن عبد الله الأنصاري قال: حدثني أبي، عبد الله بن المثني، عن ثمامة بن عبد الله بن أنس، عن أنس: أن عمر بن الخطاب رضي الله عنه: كان إذا قحطوا استسقى بالعباس بن عبد المطلب. فقال: اللهم إنا كنا نتوسل إليك بنبينا فتسقيننا، وإنا نتوسل إليك بعم نبينا فاسقنا، قال فيسقون.

Translation: It is related from Anas, "If there was a drought, 'Umar ibn al-Khattab would ask al-'Abbas ibn 'Abdu'l-Muttalib to do the rain prayer. He would say, 'O Allah, **we would seek intercession with You by Your Prophet** and we would ask you for rain, now we seek intercession with You **by the uncle of our Prophet**, so give us rain!" He added, "And they were given rain." [Sahih Bukhari Book: Al istasqa (Rain prayer) Hadith number :1010]

We have not used translation of Salafi Muhsin Khan because he has severely mistranslated this hadith and removed the wording "intercession" although it is clearly mentioned in hadith.

The Salafis state that this hadith proves that Sahaba had left intercession through the Prophet after his death and turned towards alive people only.

According to Ahlus Sunnah, this hadith proves taking intercession not only of Prophet but of other pious people too. It does not have negation of taking intercession of the Prophet. In this regard, we would like to present a hadith from Sahih Muslim as proof.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادٌ،
- وَهُوَ ابْنُ سَلَمَةَ - عَنْ سَعِيدِ الْجُرَيْرِيِّ، بِهَذَا الْإِسْنَادِ عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ
أَبِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ
لَهُ أُوَيْسٌ وَلَهُ وَالِدَةٌ وَكَانَ بِهِ بَيَاضٌ فَمَرُّهُ فَلْيَسْتَغْفِرْ لَكُمْ "

Book 031, Number 6171: (Sahih Muslim)

'Umar b. Khattab reported: I heard Allah's Messenger (may peace be upon him) saying: Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. **Ask him to beg pardon for you (from Allah).**

With regards to this Hadith, the critics should use same logic and say that even the Prophet (Peace be upon him) taught Sahaba to leave his intercession and intercession of Sahaba who were higher in rank than Uwais al-Qarni (rah), who was not a Sahabi but a successor.

Why was Uwais (rah) asked to pray when great Sahaba like Abu Bakr, Umar, Uthman, and Ali (Ridhwan Allahu Ajmain) were present? Would have Allah heard anyone more than these noble personalities? The point to understand from the hadith of al-Abbas (RA) and also this hadith is that intercession through people lesser in rank is also allowed in the Sacred Law i.e. intercession is accepted both through the Prophets and other Saliheen (righteous).

In the end, we would like to quote a scholar who is an authority in the Salafi school of thought i.e. Qadhi Shawkani. We will explain how he understood the hadith of al-Abbas (ra) and other hadiths on Waseela.

قوله ويتوسل إلى الله سبحانه بأنبيائه والصالحين أقول ومن التوسل بالأنبياء ما أخرجه الترمذي وقال حسن صحيح غريب والنسائي وابن ماجه وابن خزيمة في صحيحه والحاكم وقال صحيح على شرط البخاري ومسلم من حديث عثمان بن حنيف رضي الله عنه أن أعمى أتى النبي صلى الله عليه وسلم فقال يا رسول الله ادع الله أن يكشف لي عن بصري قال أو أدعك فقال يا رسول الله أني قد شق علي ذهاب بصري قال فانطلق فتوضأ فصل ركعتين ثم قل اللهم أني أسألك وأتوجه إليك بمحمد نبي الرحمة الحديث وسيأتي هذا الحديث في هذا الكتاب عند ذكر صلاة الحاجة وأما التوسل بالصالحين فمنه ما ثبت في الصحيح أن الصحابة استسقوا بالعباس رضي الله عنه عم رسول الله صلى الله عليه وسلم وقال عمر رضي الله عنه اللهم إنا نتوسل إليك بعم نبينا

Translation: Qadhi Shawkani explains the saying of Imam Ibn al-Jarzi i.e. **One should ask Allah through the intermediary of Prophets and Pious servants of Allah: I (Qadhi Shawkani) say that to seek Intercession with Allah through Prophets and Righteous (is proven) as is narrated by Tirmidhi who called it Hassan Sahih Gharib, also narrated by Nasa'i, Ibn Majah, Ibn Khuzayma in his "Sahih" Hakim who said: It is Sahih on the criteria of Bukhari and Muslim, the Hadith of Uthman bin HUNAIF (ra) that a blind man came to the Prophet (Allah bless him & give him peace) and said: "I've been afflicted in my eyesight, so pray to Allah for me". The Prophet (Allah bless him & give him peace) said: "Go perform ablution (Wudu), perform two rak'at Salat and then say: "O Allah! I ask you and turn to you through my Prophet Muhammad. This hadith is mentioned in the book (with chapter) of Salaat al Hajah. **And regarding Tawassul through****

righteous people, It is proven from Sahih (Bukhari) that Sahaba used to seek rain through Abbas (ra) the uncle of Prophet (Peace be upon him). Umar (ra) said: O Allah we turn to you through the means of Prophet's uncle [Tuhfa tul Dhakireen, Page No. 48]

He also said:

وفي الحديث دليل على جواز التوسل برسول الله صلى الله عليه وسلم إلى الله عز وجل مع اعتقاد أن الفاعل هو الله سبحانه وتعالى وأنه المعطي المانع ما شاء كان وما يشأ لم يكن

Translation: And in this hadith is the Proof on permissibility of seeking intercession to Allah through Prophet (Peace be upon him) but with the belief that Allah Subhanahu wa Ta'la is the one who grants or takes , whatever he wills happens and whatever he does not will cannot happen. [Tuhfa tul Dhakireen, Page No. 138]

Nawab Saddiq Hasan Khan Bhopali, another big authority of Salafis said In explaining Imam Ibn al Jazri – rah's qawl that One should seek intercession of Prophets to Allah:

The Tawassul towards Allah Subhanahu wa Ta'ala through Prophets, the "PROOF" on this is as narrated in Tirmidhi the hadith of Uthman bin Hunayf that a blind man came to the Prophet (Peace be upon him) and said (Then Bhopali quotes the hadith which has already been shown above in this chapter)

(Bhopali said): And in regards to Tawassul through Saliheen (righteous) then proof on this is as proven from Sahih that Sahaba did Istisqa through al-Abbas (RA) the uncle of Prophet (Peace be upon him). Umar (RA) said: O Allah we (now) seek intercession with you by the uncle **of our Prophet.**

(Bhopali then refutes Salafis of his time and said): This matter of Tawassul through Prophets and Saliheen was disputed by people of knowledge in such a strict (shadid) manner that it reached to an extent where **“SOME STARTED TO DO TAKFIR ON SOME OTHER OR CALLED EACH OTHER AS BIDA’EE OR MISGUIDED”** although this matter was not that complicated nor was there any such need of such (disputation). The author of Book called “Ad-deen al Khalis” and Allama Shawkani in his “Dur an-Nadheed fi Ikhlaas at-Tawhid” have completed the research in this regard, the “SUMMARY” of which is that Tawassul is allowed through them (Prophets and Saliheen) and according to some narrations Qasr (restriction to Prophet) should be done and nobody else should be done Qiyaas on this, nor anything be added. **We have “NO DOUBT” that anyone who does not consider Tawaassul to be “KHAAS WITH ALLAH” has “NO BLAME ON HIM”** and whosoever considers opposite to this is also not to be blamed because he did something permitted. Similarly Tawassul could be taken through good deeds as we pointed towards it before. In summary this matter is **“NOT SUCH THAT IT IS MATTER OF TAZALZUL (TO BASH EACH OTHER)”** but there is (no cure) for ignorance, Ta’sub (hatred) and Taqleed (of wrong viewpoints) and they are too many to mention. [Nuzul Abrar, Page # 37-38 in Dar ul Ma’rifah edition and Page # 75-76 in Dar Ibn Hazm edition]

This is how even big Salafi authorities understood the hadith of Umar (RA) and al-Abbas (RA), not that they believed it abrogated intercession of Prophet (Peace be upon him). We can cite many other scholars who accepted the concept of intercession.

Reconciliation: Sunnis and Shia accept intercession as it is proven from Qur'an and the Sunnah. Even big authorities of Salafis like Qadhi Shawkani, Al-Mubarakfuri, Nawab Sadiq Hasan Khan Bhopali and others have accepted Tawassul.

The Sahaba even took the blessed cloak of Prophet (Peace be upon him) as a source of cure let alone his blessed personality which they indeed took as a means to Allah as has been proven from verses and hadiths. The Jah (honour) of Prophets and righteous remains constant in sight of Allah and it does not change due to life or death.

Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

Translation: O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, **and he was well esteemed in Allah's sight** (عِنْدَ اللَّهِ وَجِيهًا). (Pickthall: 33:69)

If Salafis say that Waseela through the Jah of Prophets cannot be taken now then they are rejecting this verse and

claiming Moses and Prophets were only “esteemed in sight of Allah while they were alive.” According to us Ahlus Sunnah the Jah (honour/esteem) of Prophets and righteous remains constant forever in sight of Allah.

Qur'an states:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

(Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), **held in honour in this world and in the Hereafter**, and will be one of those who are near to Allah." (Muhsin/Hilali: 3:45)

So Salafis use Jewish approach who also deny Tawassul and disrespect Isa (alayh salam) whereas Honour/esteem of all Prophets and righteous remains same in sight of Allah forever. Had intercession/Waseela been Bidah or Shirk then it would have been Bidah or Shirk in all forms whether during life, or on day of judgement. The Salafis have absurd understanding of Tawhid and Shirk which leads them to have wrong beliefs due to which they pass fatwas on other Muslims.

All four schools of jurisprudence i.e. Hanafi, Shafi'i, Hanbali, and Maliki accepted Waseela.

Imam Ibn Abideen ash Shami al-Hanafi (rah) writes in his magnificent Hashiya Rad ul Muhtar ala Dur al Mukhtar

قال السبكي يحسن التوسل بالنبي إلى ربه ولم ينكره أحد من السلف ولا الخلف إلا ابن تيمية فابتدع ما لم يقله عالم قبله

Translation: Imam as-Subki (Rahimuhullah) said: It is recommended to seek intercession through the Prophet (Peace be upon him), **no one from the Salaf or Khalaf have rejected this except for Ibn Taymiyyah, he did such a Bidah which none before him did** [Hashiya Rad ul Muhtar, Volume No. 5, Page No. 254, Published by Dar ul Ihya, Beirut, Lebanon, and Volume No. 6, Page No. 397, by Dar al Fikr Beirut]

Imam an-Nawawi (Rahimahullah) the leading Shafi'i jurist agreed upon by all Ahlus Sunnah due to his amazing works like Riyaadh us Saliheen, Sharh Sahih Muslim, Arba'in an Nawawi, Sharh Mudhahib and many others.

He states:

ثم يرجع إلى موقفه الاول قبالة وجه رسول الله صلى الله عليه وسلم ويتوسل به في حق نفسه ويستشفع به إلى ربه سبحانه وتعالى

Translation: **The (pilgrim) should first turn towards the face (موقفه الاول قبالة وجه) of the Messenger of Allah (Peace be upon him) and seek intercession "THROUGH HIM (ويتوسل به) " in respect to his self (في حق نفسه), and make him an intercessor towards Lord the Sublime and Exalted (ويستشفع) (به إلى ربه سبحانه وتعالى).** [Shaykh ul Islam, Yahya bin Sharaf an-Nawawi in Al-Majmu' Volume # 8, Page # 274]

Chapter No. 9 (Building Shrines on graves of Prophets and Saints)

Although Chapters 6, 7, and 8 have to do with Fiqh but they are included in Aqida section because Salafi school of thought does massive Takfir on Muslims on these matters. The terrorist groups like ISIS destroy shrines of Prophets (they destroyed shrine of Prophet Jonah in Iraq) and Awliya.

They inherit this ideology from Muhammad bin Abdul Wahab al-Najdi at-Tameemi al-Khariji and also misinterpretation of certain hadiths.

Groups like ISIS not only destroy shrines but also destroy heritage and charts/placards by calling them shirk because according to them to write name of Allah adjacent to name of Muhammad (Salallaho alaihi wasalam) constitutes shirk. They base their absurd viewpoint on this following fatwa of Salafi authority:

This ruling comes from their leading Salafi authority Ibn Uthaymeen. It states in his Fatawa Akraan-e-Islam:

Translation: Could the words "ALLAH" and "MESSENGER" be written in front of each other?

Question: We often see that word of Allah is written on one side and on other side word Muhammad (Peace be upon him) is written on walls, or they are written on "CHARTS",

books or some manuscripts of Qur'an. So is it right to inscribe these words in this way?

(Ibn Uthaymeen)'s Answer: To write these names in this way "IS NOT CORRECT" because this way "**INDEED THE MESSENGER (PEACE BE UPON HIM) IS MADE PARTNER AND EQUAL TO ALLAH TA'ALA**" If someone sees these words written in this way and he does not know who has written them "THEN HE WILL CONSIDER THEM BOTH EQUAL AND COMPARABLE" hence it is "**WAJIB**" to "**WIPE OUT (NAUDHOBILLAH)**" the name of Messenger of Allah (Peace be upon him). Now remains the Pure name of Allah, then Sufis use this name for Dhikr while saying "Allah, Allah, Allah" hence "**ALLAH'S NAME SHOULD BE WIPED OUT TOO (NAUDHOBILLAH)**". Therefore do not write on walls, Charts and etc... the words of Allah or Muhammad (Peace be upon him). End of Fatwa -

[Reference: Salih al Uthaymeen's Fatawa Akraan-e-Islam, Page # 179. Published by Dar us Salaam. Urdu Version]

This pseudo scholar had forgotten the first Kalima of Faith while giving this pathetic Fatwa. The first Kalma of Faith states:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُُولُ اللَّهِ

La ilaha ill **Allah Muhammadur-Rasul Ullah**

In the first testimony of faith through which a non-Muslim enters Islam, it contains name "MUHAMMAD" written "RIGHT NEXT TO NAME ALLAH" and there is no "Wa (and)" between the names too.

Due to such fatwas the Salafis whenever they gain power they create only havoc like ISIS and such groups do. The Islam haters would be happy putting one leg on the other and saying: Ahh! We created a sect inside Muslims with the help of British to do the job which we had failed to do since ages (i.e. creating chaos/anarchy in Muslim world and destroying the holy Islamic heritage)

If not stopped then final goal of Satan (Iblees) is to destroy Ka'ba (which also contains Maqam of Ibrahim i.e. shrine built over his foot print which is proven holy through Nass of Qur'an. We should all recall the incident which took place in year 1979 when Juhayman al Otaibi a renowned extremist Salafi backed by Salafi scholars attacked holy Ka'ba. Pakistan had to send SSG commandos to flush those barbarians out of our Holy place) and also destroy other Sha'ir Allah (signs to be venerated) including tomb of Sayyiduna Muhammad (Peace be upon him) as is propagated in many Salafi literature which calls it the biggest idol (Naudhobillah)

Building Structure over Graves & Recitation of Qur'an there



Some people in this present era erroneously believe that if somebody visits the graves of pious people (including Sayyiduna Muhammad (صلى الله عليه وسلم) and take them as a means to Allah or seeks blessing through their relics, then this act is either Shirk or Bidah. Some even claim that this act was not done by Sahaba or in past centuries, nor is building structures over graves prescribed in Shariah including the grave of Prophet Muhammad (صلى الله عليه وسلم) being built over and the green dome constructed over it are all Bidah (propagated by the Chief scholar of Salafi sect, Mr. Nasir ud-din Albani).

Let us now understand the ruling on this issue once and for all in the light of Qur'an and Hadith. Qur'an states:

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

Translation: Thus did We make their (i.e. Ashaab al-Kahf) case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt

about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: **"THOSE WHO PREVAILED OVER THEIR AFFAIR SAID: LET US SURELY BUILD A MOSQUE OVER THEM"** (Surah al-Kahf 18:21)

Tafsir by Imam Fakhr-ud-din ar-Razi (rah) in Tafsir al-Kabeer:

أن بعضهم قال: الأولى أن يسد باب الكهف لئلا يدخل عليهم أحد ولا يقف على أحوالهم إنسان. وقال آخرون: بل الأولى أن يبني على باب الكهف مسجد وهذا القول يدل على أن أولئك الأقسام كانوا عارفين بالله معترفين بالعبادة والصلاة

Translation: Some people said that the door of the cave should be closed so that nobody can enter it and the Ahwaal (of People of the cave) are kept hidden. Some people said that It is better to build a mosque at the door, this saying proves that these people were **"AARIFEEN (DEEP KNOWERS) OF ALLAH WHO BELIEVED IN WORSHIPING (ONE GOD ALONE) AND PERFORMING PRAYER"**[Tafsir al Kabeer, Volume No. 5, Page No. 475]

Imam Fakhr ud-din ar-Razi (rah) also said:

ثم قال تعالى: {قَالَ الَّذِينَ غَلَبُوا ۙ عَلَىٰ أَمْرِهِمْ} قيل المراد به الملك المسلم، وقيل: لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا} نعبد الله فيه { :أولياء أصحاب الكهف، وقيل: رؤساء البلد ونستبقي آثار أصحاب الكهف بسبب ذلك المسجد

Translation: And when Allah said {Those who prevailed over their affair} this refers to the **“MUSLIM RULER”** or the friends of Ashaab al Kahf (i.e. believers) or the leaders of town. {We will surely build a Mosque over them} so that we can **“WORSHIP ALLAH”** in it and **“PRESERVE THE RELICS OF COMPANIONS OF THE CAVE DUE TO THIS MOSQUE”** [Tafsir al-Kabeer, 5/475]

Hence those who destroy shrines and show hatred towards friends of Allah are directly opposing the categorical verse of Qur'an whereas Qur'an explicitly prescribes to build over graves of Awliya and also to preserve their relics. This is a Nass of Qur'an which cannot ever be overruled not even by hadith, so all the hadiths which the extremists misuse are to be interpreted i.e. graves of "ORDINARY PEOPLE" should not be built over (even they cannot be destroyed if once built) but graves of Prophets and Awliya could indeed be built over as we can see in Madina al-Munawwara the graves of Sayyiduna Muhammad (Peace be upon him), Abu Bakr (RA) and Umar (RA) are definitely built over with clear proof from Sahaba to build shrines over graves.

Imam Jalal ud-din Suyuti (rah) and al-Muhalli (rah) explain in the world renowned short and easy to understand commentary of Qur'an called "Tafsir al Jalalyn"

يَتَنَزَّعُونَ { أَي الْمُؤْمِنُونَ وَالْكَفَّارَ } بَيْنَهُمْ أَمْرَهُمْ { أَمْرَ الْفِتْيَةِ فِي الْبِنَاءِ حَوْلَهُمْ } فَقَالُوا { أَي الْكَفَّارَ } أَنْبُوا عَلَيْهِمْ { أَي حَوْلَهُمْ } بُنْيَانًا { يَسْتُرُهُمْ } رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ { أَمْرَ الْفِتْيَةِ وَهُمْ الْمُؤْمِنُونَ } لَنَتَّخِذَنَّهُمْ حَوْلَهُمْ { مَسْجِدًا } يَصَلُّونَ فِيهِ، وَفَعَلَ ذَلِكَ عَلَىٰ بَابِ الْكَهْفِ

Translation: {They were disputing} That is, the believers and the disbelievers, {among themselves their affair} i.e. the affair of the youths, with regard to building something around them [as a monument]; {so they}, the disbelievers, said, {Build over them} that is, around them, {a building} to cover them up; {their Lord knows them best.' **Those who prevailed regarding their affair} i.e. the affair of the youths, "NAMELY THE BELIEVERS" {We will verily set up over them} around them {A place of worship/Masjid}, for prayers to be performed therein. **And this indeed took place at the entrance of the cave.** [Tafsir al Jalalyn, Volume No.1, Page No. 389]**

Imam an-Nasafi (rah) writes in his Tafsir al Nasafi:

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ {من المسلمين وملكهم
وكانوا أولى بهم وبالبناء عليهم} {الْتَّخِذْنَ عَلَيْهِمْ} على باب الكهف {مَسْجِدًا}
يُصَلِّي فِيهِ الْمُسْلِمُونَ وَيَتَبَرَكُونَ

Translation: {Those who prevailed over their affair} these are the **"MUSLIMS AND THE RULERS"** who said to build over them i.e. on the door of cave a Masjid so that **"MUSLIMS CAN PRAY IN IT AND SEEK BLESSINGS THROUGH IT (يتبركون)"** [Tafsir al Nasafi, Volume No.3, Page No. 18]

Imam Shahab ud-din Khafaji (rah) wrote:

مسجد ايدل على جوازا لبناء على قبور الصلحاء ونحوهم كما اشار الي في
الكشاف وجواز الصلوة في ذلك البناء

Translation: (Making mosque on cave) **”PROVIDES PERMISSIBILITY OF BUILDING OVER THE GRAVES OF SALIHEEN (RIGHTEOUS)”** just like It is mentioned in Tafsir al Kashaaf and It is **”PERMITTED”** to pray inside this construction [Imam Khafaji in Inayatul Qadhi, Volume No. 6, Page No. 87, Published by Dar us Sadir, Beirut, Lebanon]

Imam Abu Hayyan al Andalusi (rah) said:

وروي أن التي دعت إلى البنيان كانت كافرة أرادت بناء بيعة أو مصنع لكفرهم
فمانعهم المؤمنون وبنوا عليهم مسجداً

Translation: The person who told to make a building over them was a Kafir woman, she told to make a Church over them where deeds of Kufr can take place, **however the Momineen (believers) stopped her and made a Masjid over them instead** [Tafsir Bahr al Muheet, Volume No. 7, Page No. 158]

Allama Ibn Jawzi (rah) who is considered the most strict scholar and revered highly by Salafi Muslims, he states in his Tafsir under 18:21

قال ابن قتيبة: يعني المُطاعين والرؤساء، قال المفسرون: وهم الملك وأصحابه
المؤمنون اتخذوا عليهم مسجداً

Translation: Ibn Qutayba (rah) said that the Mufasireen said: **People who made Masjid over them were the (Muslim) King and his believing companions** [Tafsir Zaad ul Maseer, Volume No. 5, Page No.124]

Imam Muhammad bin Hasan ash-Shaybani (rah) states:

محمد قال :اخبرنا ابو حنيفة قال حدثنا سالم الافطس قال: ما من نبي الا ويحرب
من قومه الي الكعبة يعبد رحبا وان حولها لقبر ثلاث مائة نبي

Imam Muhammad (rah) said: Abu Hanifa (rah) informed us saying that Salim al-aftas narrated to us saying "**There is no Prophet who has not fled from its people towards the Ka'ba to worship Allah, and around it there are graves of 300 Prophets.** [Kitab al-Athar of Imam ash-Shaybani as published by Turath Publishing in London, Page # 150]

He also says:

محمد قال :اخبرنا ابو حنيفة قال حدثنا عطاء بن السائب قال :قبر حود وصالح
وثعيب عليهم السلام في المسجد الحرام

Muhammad said: Abu Hanifa informed us saying that Ata' bin as-Saib narrated to us saying **the graves of Prophet Hud, Salih, and Shuaib [alayhum salam] are in Masjid Al Haram [ibid]**

Explicit Prophetic hadith

وعن ابن عمر أن النبي صلى الله عليه وسلم قال:
"في مسجد الخيف قبر سبعون نبياً".
رواه البزار ورجاله ثقات.

Translation: Narrated by Ibn Umar (RA) from Prophet (Peace be upon him) who said: **In (fi) the Mosque of al-Khayf there is Qabr of 70 Prophets (together)** — Imam al Haythami said that it is narrated by Al-Bazzar and “all its narrators are reliable (Thiqaat)” (i.e. Hadith is absolutely sahih) [Imam al-Haythami in Majma uz Zawaid, Volume No. 3 Bab fi Masjid al Khayf, Hadith #5769]

في مسجد الخيف قبر سبعون نبيا -

الراوي: عبدالله بن عمر - خلاصة الدرجة: إسناده صحيح - المحدث: ابن حجر العسقلاني - المصدر: مختصر البزار - الصفحة أو الرقم: 476/1

Translation: **In (fi) the Mosque of al-Khayf there is Qabr of 70 Prophets**

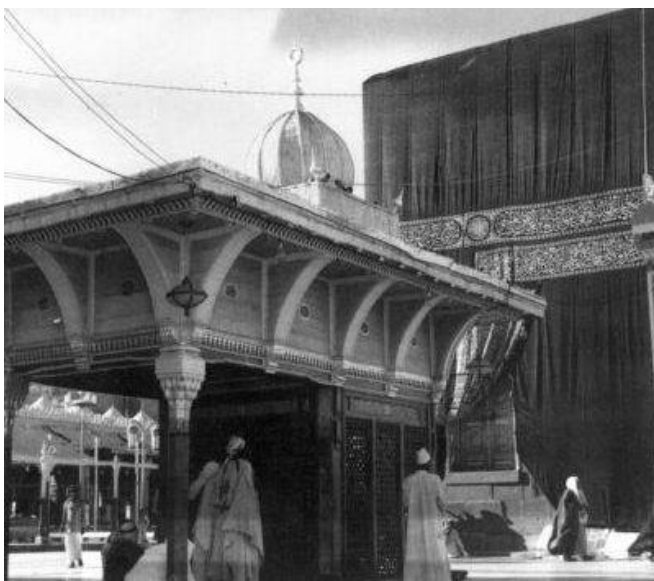
Hukm: Shaykh ul Islam, Imam Ibn Hajr al Asqalani (rah) said: "IT'S SANAD IS SAHIH" [Mukhtasar al Bazaar (1/476)]

These proofs establish from the Nass of Qur'an and Hadith that to build tombs over graves of Prophets and Saliheen is a righteous act. The extremists declare vast majority of Muslims as Mushrikeen by saying that tombs are idol houses and that graves of righteous even the Prophet should be destroyed or flattened, they did this heinous act to the graves of many Sahaba who are buried in Jannat ul Baqi and Muala but due to Muslim pressure they were not able to do this to the blessed grave of Prophet (Peace be upon him), Abu Bakr (ra) and Umar (ra).

Second Qur'anic Nass

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Translation: And (remember) when We made the House (the Ka'bah at Makkah) a **place of resort** for mankind and a place of safety. And take you (people) **the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah]** as a **place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah)**, and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer). [Translation of Muhsin Khan/Hilali who were Salafis, Surah al-Baqarah 2:125]



Qur'an states at another place:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Translation: **In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham);** whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).[Muhsin/Hilali 3:97]

Allah loves the places of His dear friends so much that praying "AT SUCH DESIGNATED PLACES" is made part of Hajj rituals. Had there been a hint of Shirk in this i.e. people would start taking graves or foot marks of Prophets as "**DEITIES OTHER THAN ALLAH**" then ALLAH would not have shown His unrestricted Majestic honor for them in the Qur'an.

The Glorious Qur'an actually calls such places as "SHA'IR ALLAH (SYMBOLS OF ALLAH TO BE VENERATED, SEE QUR'AN 2:158)" and indeed the graves of Anbiya and Awliya also come under Sha'ir Allah. Whosoever harms the graves is actually incurring upon himself a war from Allah as attested in Sahih Bukhari Hadith al-Qudsi i.e. **Whosoever nurses a**

grudge against a friend of mine (WALI) then "I (ALLAH) DECLARE WAR ON SUCH A PERSON" [Sahih Bukhari - Hadith ul Qudsi: Volume 8, Page No. 131. In Online version see 8.509]

The opponents might be thinking that they are somehow winning this war against Allah by destroying Shrines, but the fact of matter is that Allah is spreading the true teachings of Ahlus Sunnah in the world by exposing the cruel/barbaric nature of terrorists and their ideology. Ahlus Sunnah are soundly refuting the extremists all around the world after their heinous acts and Alhamdulillah this is Al-Fath ul-Bari (The Victory of Lord Almighty) which extremists are not realizing. Allah is the best of planners so He allows and gives respite to haters of Saliheen i.e. in their destruction/anarchy over land, but in reality there is Lanah (curse) of Allah upon them as Qur'an states:

“But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined **and spread corruption on earth - for them is the curse, and they will have the worst home.” [Al-Qur'an 13:25]**

So such people are cursed for creating Fasaad on earth and destroying holy places, they think/assume as if they are on truth but in reality just like Hadith of Bukhari proves in regards to Khawarij i.e. they are in reality on misguidance.

Imam Ahmed al Sawi (Rahimuhullah) in his magnificent commentary over Tafsir al Jalalyn by Imam Jalal ud din Suyuti

(rah) explains the verse : Truly, the Devil is an enemy to you, so take him as an enemy: he only calls his party to become of the inhabitants of the blaze" (Qur'an 35:6) as:

وقيل هذه الآية نزلت في الخوارج الذين يحرفون تأويل الكتاب والسنة ويستحلون بذلك دماء المسلمين وأموالهم كما هو مشاهد الآن في نظائرهم، وهم فرقة بأرض الحجاز يقال لهم الوهابية يحسبون أنهم على شيء ألا أنهم هم الكاذبون، استحوذ عليهم الشيطان فأنسأهم ذكر الله أولئك حزب الشيطان ألا إن حزب الشيطان هم الخاسرون، نسأل الله الكريم أن يقطع دابرهم

Translation: It is said this verse was revealed about the Kharijites [foretelling their appearance], who altered the interpretation of the Qur'an and Sunnah, on the strength of which they declared it lawful to kill and take the property of Muslims as may now be seen in their modern counterparts; namely, a sect in the Hijaz called "Wahabiya, (فرقة بأرض) (الحجاز يقال لهم الوهابية)" who "think they are on something, truly they are the liars (Kadhibeen). Satan has gained mastery over them and made them forget Allah's remembrance. Those are Satan's party, truly Satan's party, they are the losers" (Qur'an 58:18–19). We ask Allah Most Generous to extirpate them completely (*Hashiya al-Sawi 'ala al-Jalalayn*, 3/255).

Note: Salafis tried to forge this text by removing the word Wahabi from in-between but they were caught by Ahlus Sunnah.

Proof No:1 (On Shape of Grave)

Let's settle the score on the issue of "SHAPE OF GRAVE"

Narrated Abu Bakr bin 'Aiyash : Sufyan At-Tammar told me that he had seen the grave of the Prophet ***elevated*** and ***convex***.

[Sahih Bukhari: Volume 2, Book 23, Number 473]

Hence to completely flatten or destroy graves is a gross misinterpretation of the texts by Salafis.

The great Hanafi Muhadith, Imam Muhammad Ibn al-Hassan Ash-Shaybani (rah) allocates a whole chapter to this with title:

“BUILDING A MOUND OVER THE GRAVE AND PLASTERING IT WITH GYPSUM”

Under it he brings the hadith

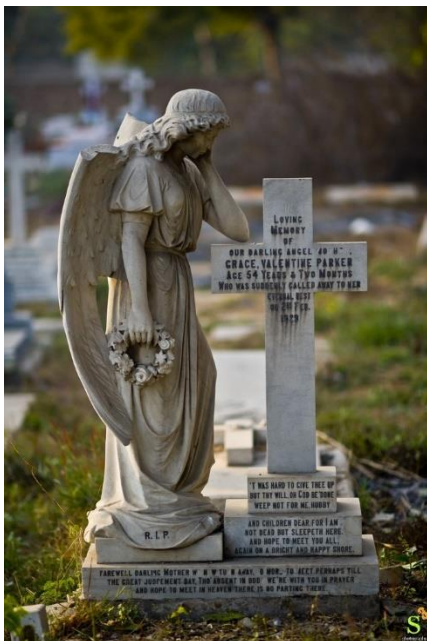
Abu Hanifa informed us from Hammad that Ibrahim said: Someone informed me that they had seen the grave of Prophet (Peace be upon him), the grave of Abu Bakr (ra), and the grave of Umar (ra) with **“mounds on top of them protruding prominently from the ground”** and on them pieces of white clay.

Imam Muhammad said: We (Ahnaaf) **adhere to this, the grave is marked with a prominent mound**, but it is not to be made in the form of a square and that is the “verdict of Abu Hanifa” [Kitab ul Athaar, Page No. 145, Published by Turath Publishing]

The extremists claim that all graves should be flattened or destroyed (they misuse hadiths such as Sahih Muslim # 2115, although nowhere such hadiths order to destroy graves but just leveling them from top and also obliterating images i.e. idols or images made by Mushrikeen), this is directly in opposition to Sunnah as I proved from many hadiths above. **The Hadith which they misuse refers to flattening the graves of Mushrikeen not believers, also flattening means to make them rectangular or flat from top not that destroying or leveling them to ground.** The graves of Prophet, Abu Bakr, and Umar are proven to be built in "MOUNDED SHAPE AND NOT FLATTENED"

Imam Muhammad (rah) has talked about not plastering graves in next page, but remember that refers to ordinary graves not graves of Anbiya and Awliya as has been explained before. We would like to show some pictures that graves of Mushrikeen/Christians are kept "FLAT" even by them (so Islamic practice is contrary to theirs i.e. our graves should not be flat but risen high from ground with prominent mound over it) however they make idols and statues of Mary, Jesus etc... over them which is forbidden

Important pictures to understand the difference between graves of Christians and Muslims.



Look at the pictures above

a) In the first picture the graves of Christians are totally flattened as Salafis want us to believe about graves of Muslims (Now the hadiths about doing opposite to Jews and

Christians prove that our graves should be elevated and constructed without making idols on "TOP" of them)

b) In the second picture it is clear that Christians "BUILD IDOLS RIGHT ON TOP OF THE GRAVE" whereas Muslim Shrines are never built right on top (upper part of the grave), rather the grave is separate from construction which is in conformity of the hadiths which even Salafis misuse.

Now, on the other hand this following picture below is of the most holy place in Islam, this construction includes grave of Prophet (Peace be upon him), Sayyiduna Abu Bakr (RA) and Sayyiduna Umar (RA) which were built over since beginning.



So let us once and for all refute the Salafi viewpoint even on the issue of plastering graves, placing Maktab over them or sitting on them. Salafis are known for their deliberate fabrications to the hadith literature and also concealing the next parts which clarify the previous, you will never see them quoting Imam al-Hakim (rah)'s verdict after they quote the hadiths about not plastering the graves. On the other hand

our Sunni Islam asks us to show the complete picture to general public so that they understand why Muhaditheen of highest caliber like Imam al-Hakim (rah) did not take such hadiths literally.

Salafis also misuse hadiths like:

Jabir narrated: "The Messenger of Allah prohibited plastering graves, writing on them, building over them, and treading on them." [Jami' at-Tirmidhi: Vol. 2, Book 5, Hadith 1052]

Imam al-Hakim (rah) states after narrating hadith of not plastering, writing, and sitting upon graves:

هذه الأسانيد صحيحة وليس العمل عليها فإن أئمة المسلمين من الشرق إلى الغرب مكتوب على قبورهم وهو عمل أخذ به الخلف عن السلف

Translation: These Asaneed are Sahih **"BUT THIS IS NOT ACTED UPON BY SCHOLARS OF MUSLIMS FROM EAST TO THE WEST. WRITING (EPITAPH) OVER GRAVES IS A PRACTICE WHICH THE LATER PEOPLE TOOK FROM THE SALAF"** [Mustadrak al Hakim (1/370, Hadith # 1370)]

So the practice of so many great scholars proves that these hadiths are not as Salafis understand them, now remember these great scholars knew hadiths better than Salafis. The prohibition of plastering graves refers to plastering from inside, and the prohibition of building over graves is to build

idols or constructions right on top of grave (i.e. upper part of grave). If we do not accept these hadiths in this way then Qur'an and Sunnah will contradict and that is impossible.

Plastering graves of Anbiya is proven from the great hadith of Abu Ayyub al-Ansari (RA) who said: I have come to the Prophet (Peace be upon him) **"NOT TO A STONE"** (جئت رسول (الله ولم آت الحجر [Musnad Ahmed bin Hanbal, Hadith # 23476]

Imam al-Hakim narrated this hadith too and declared it's chain as Sahih **"AL-DHAHABI AGREED WITH HIS TASHIH"** [Mustadrak al Hakim with Talkhees of al-Dhahabi (4/560), Hadith # 8571]

This hadith proves that Prophet's grave was plastered from outside otherwise the Sahabi would not have used the word stone in order to refute the tyrant ruler Marwan. This hadith of Abu Ayyub al Ansari (rah) also proves the difference between Aqida of Sahabi and false aqida of tyrant rulers like Marwan (Similarly our holy places being ruled over by Salafi monarchs does not prove them to be upright people contrary to propaganda spread by Salafis that had they been wrong then Haramayn Shareefayn would not have been under their British established Kingdom). Remember Makkah and Madina have come under control of many tyrants like Yazid, Marwan, and others.

Now regarding another issue which Salafis misuse i.e. sitting on graves. In this regard there is a great hadith in Muwatta of Imam Malik, plus it also has a great verdict from Imam

Malik (rah) himself which proves that Prophet (Peace be upon him) did not generally forbid people from sitting on graves rather it was forbidden not to relieve upon them or because it "LITERALLY HARMS THE INHABITANT OF GRAVE" the word "on (على)" as mentioned in these hadiths is deliberately misunderstood by Salafis in order to spread deceit.

Imam Malik (rah) allocates a whole chapter with title:

باب الوقوف للجنائز والجلوس على المقابر

Translation: Stopping for Funerals and **Sitting** in Graveyards

The second report in this chapter states:

وحدثني عن مالك أنه بلغه أن علي بن أبي طالب كان يتوسد القبور ويضطجع عليها قال مالك وإنما نهى عن القعود على القبور فيما نرى للمذاهب

Translation: Yahya related to me from Malik that he had heard that **'Ali ibn Abi Talib used to rest his head on graves and lie on them.** Malik said, "As far as we can see, it is only forbidden to sit on graves to relieve oneself." [Muwatta Imam Malik, 16th Book, Chapter # 11, Hadith # 34]

Remember Muwatta of Imam Malik according to many scholars holds a higher authority than even Sahih Bukhari.

Just like the Qur'an states in Surah al-Baqarah:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ

Translation: ...**He misleads many thereby** and guides many thereby. (Sahih International: 2:26)

So when people can be misguided even after reading Qur'an (like Khawarij and their counterparts are) then similarly hadith misguides many people too who do not seek it through proper channel of studying under qualified Hadith experts.

This is why Imam Sufyan bin Uyaynah (rah) and Ibn Wahb (rah) the great Salaf beautifully said:

وقال ابن عيينة " الحديث مضلة إلا للفقهاء "
قال عبد الله بن وهب: "الحديث مضلة إلا للعلماء

Translation: Ibn Uyaynah (rah) said: The Hadith is misguidance except (through) Al-Fuqaha

Ibn Wahb (rah) said: The Hadith is misguidance except (through) the Ulama. [The second one quoted in Tarteeb al Madarik by Qadhi Iyaadh, Page # 28]

Also It was once said to Imam Abu Hanifa, "In such and such a mosque there is a circle that discusses *fiqh* (Meaning:the "understanding of fine points of the religion)". He asked, **"Do they have a master over them?" and they said**

no. He said, "They will never understand" (Ibn Muflih, *al-Adab al-shariyya wa al-minah al-mariyya*. 3 vols. Cairo n.d. Reprint. Cairo: Maktaba Ibn Taymiya, 1398/1978, 3.374)

Now imagine the state of Salafis when their leading hadith authority i.e. Albani did not have Ijaza in hadith narration and classification let alone ordinary Salafis who go around passing verdicts.

Two hadiths from Bukhari which Salafis misuse and 2 hadiths of Muwatta Imam Malik "IN SHARH" of it have to be shown. It will refute their feeble stance completely.

Salafis misuse hadiths from Bukhari such as:

Hadith: It was narrated that Messenger of Allah (peace and blessings of Allaah be upon him) said: "May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship." 'Aa'ishah (may Allaah be pleased with her) said, "He was warning against **what they had done.**" Narrated by al-Bukhaari, 1330, Muslim, 529.

And

Narrated `Aisha: Um Habiba and Um Salama **mentioned a church** they had seen in Ethiopia and in the church **there were pictures.** When they told the Prophet (ﷺ) of this, he said, "Those people are such that if a pious man amongst them died, **they build a place of worship over his grave and**

paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection . "[Sahih Bukhari 5.213]

The extremists in their ignorance are claiming to know more than Allah and his Apostle (Peace be upon him) by misusing these hadiths. First of all we have shown Nass from Qur'an which allows building over graves, therefore any hadith which contradicts Qur'an is to be rejected or interpreted. Secondly such hadiths refer to Jews and Christians not Muslims. Thirdly It will be made clear like bright sun that these hadiths do not prove that grave of Prophet Muhammad (Peace be upon him) will be worshiped. Fourthly, the Jews and Christians made images on graves and we have seen pictures above how Christians make statues right on top of graves and that is indeed forbidden according to us Ahlus Sunnah. Fifthly, they talk about making place of worship right on top of graves to worship them. The mosques made adjacent to tombs of Prophets and Awliya are not made right on top of them, the prayer area is always separate.

Imam Ibn Hajr al Asqalani (rah) narrates in his magnificent **Fath ul Bari from al-Baydhawi (rah):**

In view of the fact that the Jews and Christians **prostrated (qibla was made)** to the graves of their Prophets for the purpose of respect, and were paying attention towards them at the time of their prayers, their graves took the position of idols. For this reason the Muslims have been forbidden from this action. **However, if someone constructs a mosque near the grave of a pious person for the purpose of seeking**

tabarruk and not for prostration or paying attention towards them, he will never be included in this prohibition. (Ibn Hajr al-'Asqalani, Fath al-bari, vol. 3, p. 208)

Here let's see two important Hadiths from Muwatta Imam Malik

Hadith # 1 From Muwatta Imam Malik (rah)

Muwatta Malik, Book#16, Hadith#16.10.27

Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, died on Monday and was buried on Tuesday **and people prayed over him individually with no one leading them. Some people said that he would be buried near the mimbar**, and others said that he would be buried in al-Baqi. Abu Bakr as-Siddiq came and said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, '**No prophet was ever buried except in the place where he died.**' "So a grave was dug for him there. When he was about to be washed they wished to take off his shirt **but they heard a voice saying** "Don't take off his shirt," so they did not take off his shirt and he was washed with it on, may Allah bless him and grant him peace.

Note: Sahaba mentioning mimbar and then finally Sayyiduna Abu Bakr (RA) saying in light of hadith that Prophet has to be buried where he died proves that Sahaba found nothing wrong in burying Prophet and pious people in a constructed house (shrine)

This hadith proves variety of wonderful points including direct proof from top ranking Sahaba and Prophet (Peace be upon him) himself that building shrines is prescribed in Shariah. It also proves that customary Salaat ul Janazah was not prayed over Prophet (Peace be upon him) where Imam leads the prayer. This is because Prophet is alive in a superior way than martyrs which is why customary Janazah was not prayed. Let us now see the second categorical hadith which completely proves that grave of Prophet (Peace be upon him) shall not be worshiped.

Hadith # 2

Book 9, Hadith 88 (Muwatta Imam Malik)

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that the Messenger of Allah, may Allah bless him and grant him peace, said, "**O Allah! Do not make my grave an idol that is worshiped.** The anger on those who took the graves of their Prophets as places of prostration was terrible."

This hadith refutes Salafi viewpoint completely because Prophet (Peace be upon him) is "MUSTAJAB AD-DUA (ONE WHOSE PRAYER IS UTTERLY ACCEPTED)" The extremists in their hatred for Prophet (Peace be upon him) say to the extent that Prophet (Peace be upon him)'s prayer was not accepted in this regard (Naudhobillah). They are challenged to show a Marfu Sahih hadith where Prophet said that his dua in regards to his grave was not accepted by Allah.

The extremists are vehement defenders of Ameer Muawiya (ra) and they use this following hadith in his praise:

اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ

Translation: O Allah make Muawiya a guide, one who guides and guide (people) through him [Jami' at-Tirmidhi, Book 46, Hadith 3842]

Although I have written in detail over Ameer Muawiya (ra) later in this book but according to Salafi logic this hadith proves great merit of Ameer Muawiya (ra) as the Prophet is Mustajab ad dua, then they should also accept that Prophet's dua about his Qabr was accepted and it can never become an idol.

Imam Ibn Hajr al-Haythami (Rahimahullah) after narrating it said:

ولا شك أن دعاءه صلى الله عليه وسلم مستجاب

Translation: **"THERE IS NO DOUBT THAT DUA OF PROPHET (PEACE BE UPON HIM) IS UTTERLY ACCEPTED"** [As-Sawaiq al Muhriqa, Page # 268, Published by Maktaba al Asriyyah, Beirut, Lebanon]

So after dua of Prophet (Peace be upon him) no matter what fancy interpretations extremists give, we will stick to sayings of Prophet (Peace be upon him).

The great Hanafi scholar i.e. Mullah Ali Qari (Rahimahullah) writes in his magnificent Mirqaat Sharh al Mishqaat:

وقد أباح السلف البناء على قبر المشايخ والعلماء المشهورين ليزورهم الناس ويستريحوا بالجلوس فيه

Translation: **The early Muslims (Salaf) have considered it Mubah (i.e. allowed) to build over the graves of famous teachers and scholars** so that people can visit them and sit there (easily) [Mirqaat Sharh al Misshqaat, Volume No. 4, Page No. 69]

The great scholar and Sufi, Imam Abdul Wahab ash-Sh'arani (rah) writes:

My teacher Ali (rah) and brother Afzal ud din (rah) used to forbid that domes should be built over graves of ordinary people, also to put the deceased in “COFFINS,” and also to put sheets over their graves. **They used to say that only Prophets and great awliya are deserving for domes and sheets,** whereas we should be buried in the feet of people and also in their ways [Al-Anwar al Qudsiya, Page No. 593]

Before Salafis shout looking at name of Sufi Imam Sha’rani (Rahimahullah) then here is what great authorities said of him:

شيخنا العارف عبد الوهاب الشعراني

Translation: My Shaykh, the A'arif (knower of Allah) Abdul Wahab al-Sha'rani [al-Manawi in Faydh ul Qadeer (2/78)]

If Salafis also deny Imam al-Manawi (rah) in arrogance, then here is what another great authority said:

ولي الله الرباني سيدي عبد الوهاب الشعراني

Translation: **The Wali of Allah al-Rabbani**, Sayyidi Abdul Wahab al-Sh'arani [Ibn Imad al Hanbli in Shadhrat al Dhahab under biography of people in 637 AH]

This following hadith is very important to understand and shall present to us the Aqida of Sahaba in regards to etiquettes of visiting the graves.

Sayyidah Aisha (RA) narrates:

أخبرنا أحمد بن جعفر القطيعي ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا حماد بن أسامة أنبأ هشام بن عروة عن أبيه عن عائشة رضي الله عنها قالت : **كنت أدخل بيتي الذي فيه رسول الله صلى الله عليه و سلم و أني واضع ثوبي و أقول إنما هو زوجي و أبي فلما دفن عمر معهم فو الله ما دخلت إلا و أنا مشدودة على ثيابي حياء من عمر رضي الله عنه**

Translation: Whenever **I entered the house** in which Prophet (Peace be upon him) and my father (i.e. Abu Bakr ra) are buried, I used to take off my sheet (from head) thinking that it's only my father and husband (whom I am visiting), however By Allah! When Umar (ra) got buried with them, I never went inside without being fully covered, **this is**

because of being ashamed of Umar (ra) [Musnad Ahmed bin Hanbal, Volume No. 6, Page No. 202, Hadith # 25701]

Note: First of all this hadith proves constructing over graves not only of Prophets but also of other Saliheen. See clearly that the hadith uses the word "BAYT" which means house i.e. Graves of Prophet (Peace be upon him), Sayyiduna Abu Bakr (ra) and Sayyiduna Umar (ra) were "INSIDE A CONSTRUCTED HOUSE"

Secondly: Even after the burial of Sayyiduna Umar (ra) Sayyidah Aisha (ra) used to cover from him when visiting his grave. This is an explicit proof on Aqida of Sahaba that people of graves get to know about those who visit them. Look at the clear wording of hadith i.e. Sayyidah Aisha (ra) used to cover herself due to "HAYA FROM UMAR (حياء من عمر)"

We know that Salafis have typical habit of rejecting every Sahih hadith which goes against their ideology, they often quote Albani to justify their points, but on this hadith they cannot even quote their leading authority i.e. Albani because this hadith is so authentic that even Albani could not find ways to declare it weak (otherwise he was known to have used hook and crook methods just to reject Sahih hadiths which went against his ideology). Having said that we want to clarify that not only Salafis but Albani himself was ill in hadith methodology, we shall quote him to establish truth from the house of opponent.

Imam Nur-ud-din Haythami (rah) said after this hadith:

رواه أحمد ورجاله رجال الصحيح

Translation: This is narrated by Imam Ahmed (rah) and the "MEN OF THIS NARRATION ARE MEN OF SAHIH" [Majma uz Zawaid (9/40), Hadith # 12704]

Imam al-Hakim (rah) after narrating it said:

هذا حديث صحيح على شرط الشيخين

Translation: This hadith is "SAHIH ON THE CRITERIA OF BUKHARI AND MUSLIM" [Mustadrak al Hakim (Hadith # 4458)]

Nasir ud-din-Albani authenticated it in his Takhrij over Mishkaat al Masabih (#1712)

Now let us come towards the issue of visiting graves and reciting Qur'an or making Dhikr there. Regarding traveling to visit graves of Anbiya and Awliya there is also a direct Nass rather order of Prophet (Peace be upon him) for this in Sahih Bukhari.

Volume 2, Book 23, Number 423: (Sahih Bukhari)

....Allah's Apostle (Peace be upon him) said, "**Were I there I would show you the grave of Moses by the way near the red sand hill.**"

This hadith is again a Nass (absolute proof) that Prophet (Peace be upon him) liked to visit graves of Anbiya which were separate from graveyards, rather the Prophet mentions this in positive light to his Sahaba

Imam Ibn al-Haaj (rah) states: **It is recommended to visit graves of Saliheen in order to obtain Barakah from them, because the benefit which is obtained by them during their lives is also obtained after their deaths.** It has been a norm of scholars and researchers to make dua near the graves of righteous people and also to ask **through their intercession**...Anyone who has some need, he should go to the (graves of righteous) **and make them Waseela.** This reasoning should not be given that Prophet (saw) told not to travel except for three mosques i.e. Masjid ul Haram, his mosque and Masjid ul Aqsa. The great Imam Abu Hamid al-Ghazzali (rah) has mentioned in the chapter of “Adaab As-Safr” of his Ihya that traveling should be done for Ibadah like for Hajj or Jihad, after this he said: **It includes traveling to visit graves of Prophets, Sahaba, Tabiyeen including all Ulama and Awliya. Every person whose ziyarah to obtain blessing is permissible in his life is also permissible after his death.** [Al-Madkhal, Volume No.1, Page No. 216]

Imam Ibn Quduma (rah) said:

ويستحب زيارة قبر النبي لما روى الدارقطني بإسناده عن ابن عمر قال: قال رسول الله: «من حج فزار قبوري بعد وفاتي فكأنما زارني في حياتي» وفي رواية، «من زار قبوري وجبت له شفاعتي

It is recommended to do Ziyarah of Prophet's grave as it is narrated by Daraqutni with his Isnaad from Ibn Umar (ra) that the Prophet (Peace be upon him) said: Whosoever performs the Hajj after my death then he should visit my grave because It is as If he has visited me during my life. And he also narrated (another hadith) that Whosoever visits my grave then my intercession becomes Wajib for him [Imam Ibn Quduma in al-Mughni, Volume No. 5, Page No. 381]

Imam al Bahuti al-Hanbli (rah) has also said this in his Al-Kashaf al-Qanna [Volume No. 2, Page No. 290]

Qadhi Iyaad (rah) said in his magnificent Ash-Shifa

في حكم زيارة قبره صلى الله عليه وسلم، وفضيلة من زاره وسلم عليه
وزيارة قبره صلى الله عليه وسلم سنة من سنن المسلمين مجمع عليها، وفضيلة
مرغب فيها: روى عن ابن عمر

Chapter: The order of visiting the grave of Prophet (Peace be upon him) and the Virtue of the one visiting it and sending Salam.

It should be known that visiting the grave of Prophet (Peace be upon him) is "Masnoon" [Well known] for all Muslims and they have "IJMA" over it, It has such a virtue that It has been prescribed to us as it comes in the hadith of Ibn Umar (ra) [i.e. whosoever visits my grave then my intercession becomes Wajib for him] [Qadhi Iyaad in Ash-Shifa, Volume No.2, Page No. 53]

Note: Shaykh ul Islam Taqi ud din as-Subki (rah) has written a whole book called “Shifa us siqaam fi ziyratil khayril anaam” on the hadith of visitation, the hadith has been authenticated by many such as:

وقد صحح هذا الحديث ابن السكن وعبد الحق وتقي الدين السبكي

Translation: This hadith is declared “**Sahih**” by Ibn al-Sakin (rah), Abdul Haq (rah) and Taqi ud din as-Subki (rah) [Nayl al Awtar 5:164]

Sheikh ul-Islam al-Hafidh Imam an-Nawawi (rah)

In his Kitab ul Adhkaar:

اعلم أنه ينبغي لكل من حجّ أن يتوجه إلى زيارة رسول الله صلى الله عليه وسلم، سواء كان ذلك طريقه أو لم يكن، فإن زيارته صلى الله عليه وسلم من أهمّ القربات وأرباح المساعي وأفضل الطلبات، فإذا توجه للزيارة أكثر من الصلاة عليه صلى الله عليه وسلم في طريقه، فإذا وقع بصره على أشجار المدينة وحرّمها وما يعرف بها زاد من الصلاة والتسليم عليه صلى الله عليه وسلم، وسأل الله تعالى أن ينفعه بزيارته صلى الله عليه وسلم، وأن يسعده بها في الدارين، وليقل: اللَّهُمَّ افْتَحْ عَلَيَّ أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي فِي زِيَارَةِ قَبْرِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَهُ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ وَاغْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ

Section: Chapter regarding Visit to the Tomb of the Messenger of Allah (Salallahu alaihi wasalam), and the Dhikr made there"

It should be known that **“EVERYONE”** who performs the hajj should set out to visit the Messenger of Allah (Salallahu alaihi wasalam), **“WHETHER IT IS ON ONE’S WAY OR NOT”** because visiting him (Salallahu alaihi

wasalam) is one of the most important acts of worship, the most rewarded of efforts, and best of goals. When one sets out to perform the visit, one should do much of the blessings and peace upon him (salallahu alaihi wasalam) on the way. And when one's eye falls on the trees of Medina, and its sanctum and landmarks, one should increase sending the blessings and peace upon the Prophet (Allah bless him and give him peace), asking Allah Most High to benefit one by one's "VISIT TO HIM" (Allah bless him and give him peace)...and grant one felicity in this world and the next through it. One should say, "**O Allah, open for me the doors of Your mercy, and bestow upon me, through the visit to the Grave of Your prophet (Allah bless him and give him peace), that which You have bestowed upon Your friends, those who obey You. Forgive me and show me mercy, O Best of Those Asked**" (Imam Nawawi in Kitab ul Adhkaar, Page No. 178)

Ibn Qayyim al Jawziyyah

(Ibn Qayyim al Jawziyyah is the top ranking scholar of Salafis, He passionately supported, defended and advocated the ideas of his teacher Ibn Taymiyyah due to which he came to be known as his best disciple). He said right in the beginning of Kitab ar Ruh:

المسألة الأولى وهي هل تعرف الأموات زيارة الأحياء وسلامهم أم لا قال ابن عبد البر ثبت عن النبي أنه قال : ما من مسلم يمر على قبر أخيه كان يعرفه في الدنيا فيسلم عليه إلا رد الله عليه روحه حتى يرد عليه السلام فهذا نص في أنه بعينه ويرد عليه السلام وفي الصحيحين عنه من وجوه متعددة أنه أمر بقتلى بدر فألقوا في قليب ثم جاء حتى وقف عليهم وناداهم بأسمائهم يا فلان ابن فلان

ويا فلان ابن فلان هل وجدتم ما وعدكم ربكم حقا فإني وجدت ما وعدني ربي حقا فقال له عمر يا رسول الله ما تخاطب من أقوام قد جيفوا فقال والذي بعثني بالحق ما أنتم بأسمع لما أقول منهم ولكنهم لا يستطيعون جوابا وثبت عنه صلى الله وآله وسلم أن الميت يسمع قرع نعال المشيعين له إذا انصرفوا عنه وقد شرع النبي لأمة إذا سلموا على أهل القبور أن يسلموا عليهم سلام من يخاطبونه فيقول السلام عليكم دار قوم مؤمنين وهذا خطاب لمن يسمع ويعقل ولولا ذلك لكان هذا الخطاب بمنزلة خطاب المعدوم والجماد والسلف مجتمعون على هذا وقد تواترت الآثار عنهم بأن الميت يعرف زيارة الحي له ويستبشر به

Translation: “The First Matter”: Do the dead recognize those who visit them and also hear their greetings or not?

Ibn Abdul Barr said that It is proven from Prophet (Peace be upon him) that he said: Any Muslim who passes by the grave of his brother whom he knew in the worldly life and says Salam to him **then Allah grants Ruh to him and he even returns the greeting. Hence It is proven that the deceased recognizes the visitor and also replies to the greeting.** It is narrated with multiple chains in Sahihayn (i.e. Bukhari and Muslim) that on order of Prophet (Peace be upon him) a well was dug for the dead of Badr, after which Prophet (saw) stood nearby and called them out as: “Ya Fulan ibn Fulan (i.e. O Son of so-and-so”) wa-Ya Fulan ibn Fulan, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct...Umar listened to the words of Allah's Apostle (may peace be upon him) and said: Allah's Messenger, how do they listen and respond to you when they are dead and their bodies have decayed. Thereupon he (the Holy Prophet) said: By Him who has sent me with truth,

what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. [Agreed upon]

... (Next Page No. 54): It is also proven from Prophet (Salallaho alaihi wasalam) that when people return after burying the dead then he even hears their footsteps. Other than this Prophet (saw) has taught his Ummah to say Salaam to the dead by addressing them (directly) i.e. O Momineen may peace be upon you. **This type of addressing is only done to a person who can hear and understand you otherwise this address would have been as if its addressed to someone who is not present and cannot hear (which ofcourse is false).It has come as "Tawatur (i.e. definitely known)" from Salaf that dead recognize those who visit them and also get happy on their visit.** - End Quote [Kitab ar Ruh Page No. 53-54 (After this Ibn Qayyim quotes sayings of many Salaf as proofs of deceased hearing us in their graves)]

Ibn Qayyim wrote:

أيضا ما جرى عليه عمل الناس قديما وإلى الآن
من تلقين الميت في قبره ولو لا أنه يسمع ذلك وينتفع به لم يكن فيه فائدة وكان
عبثا وقد سئل عنه الإمام أحمد رحمه الله فاستحسنه واحتج عليه بالعمل ويروى
فيه حديث ضعيف ذكره الطبراني في معجمه من حديث أبي أمامة قال قال
رسول الله إذا مات أحدكم فسويتم عليه التراب فليقم أحدكم على رأس قبره ثم
يقول يا فلان ابن فلانة فإنه يسمع ولا يجيب ثم ليقل يا فلان ابن فلانة الثانية فإنه
يستوي قاعدا ثم ليقل يا فلان ابن فلانة يقول أرشدنا رحمك الله ولكنكم
لاتسمعون فيقول أذكر ما خرجت عليه من الدنيا شهادة أن لا إله إلا الله وأن
محمد رسول الله وأنت رضىت بالله ربا وبالإسلام ديننا وبمحمد نبيا وبالقرآن
إماما فان منكرا ونكيرا يتأخر كل واحد منهما ويقول انطلق بنا ما يقعدنا عند هذا
وقد لقن حجته ويكون الله ورسوله حججه دونهما

Translation: Since old times till today the tradition of people addressing the deceased has been going on at their graves, **this proves that the deceased hears us and also takes heed, if not then the (Talqeen) would have been worthless.**

Imam Ahmed (rah) was asked about it and he (considered Talqeen) to be recommended by taking the practice of (vast majority of Muslims) as Hujjah (i.e. Proof). In Muj'am al Kabir at Tabrani there is a weak Hadith regarding this from Abu Amama in which it states that Prophet (saw) told to call out the deceased with his and his mother's name while adding dust in his grave by standing on his head's side because he hears us whereas we cannot hear him, then upon calling him the second time, he sits straight, and upon third time he will respond which you would not hear. You should then say: May Allah have mercy upon you, take benefit from our address, then remind him of the Tawhid and Risalah upon which he passed away i.e. to keep La Ilaha Il Allah Muhammad ur Rasul Ullah in his mind and also that he was satisfied with the Deen of Allah, Islam, Nabuwah of Muhammad (salallaho alaihi wasalam) and guidance of Quran..Hearing this (Talqeen) the Munkir and Nakeer move aside and say to themselves that they should return as there is no need to stand near this person because he has been reminded of (all necessary) things and Allah and his Apostle (Peace be upon him) are enough as proof over him.

Ibn al-Qayyim

وقد ذكر عن جماعة من السلف أنهم أوصوا أن يقرأ عند قبورهم وقت الدفن قال عبد الحق يروى أن عبد الله بن عمر أمر أن يقرأ عند قبره سورة البقرة وممن رأى ذلك المعلى بن عبد الرحمن وكان الامام أحمد ينكر ذلك أولاً حيث لم يبلغه فيه أثر ثم رجع عن ذلك وقال الخلال في الجامع كتاب القراءة عند القبور اخبرنا العباس بن محمد الدوري حدثنا يحيى بن معين حدثنا مبشر الحلبي حدثني عبد الرحمن بن العلاء بن اللجلاج عن أبيه قال قال أبي إذا أنامت فضعني في اللحد وقل بسم الله وعلى سنة رسول الله وسن على التراب سنا واقراً عند رأسى بفاتحة البقرة فإنى سمعت عبد الله بن عمر يقول ذلك

قال عباس الدوري سألت أحمد بن حنبل قلت تحفظ في القراءة على القبر شيئاً فقال لا وسألت يحيى ابن معين فحدثني بهذا الحديث قال الخلال وأخبرني الحسن بن أحمد الوراق حدثني علي بن موسى الحداد وكان صدوقاً قال كنت مع أحمد بن حنبل ومحمد بن قدامة الجوهري في جنازة فلما دفن الميت جلس رجل ضرير يقرأ عند القبر فقال له أحمد يا هذا إن القراءة عند القبر بدعة فلما خرجنا من المقابر قال محمد بن قدامة لأحمد بن حنبل يا أبا عبد الله ما تقول في مبشر الحلبي قال ثقة قال كتبت عنه شيئاً قال نعم فأخبرني مبشر عن عبد الرحمن بن العلاء اللجلاج عن أبيه أنه أوصى إذا دفن أن يقرأ عند رأسه بفاتحة البقرة وخاتمها وقال سمعت ابن عمر يوصي بذلك فقال له أحمد فارجع وقل للرجل يقرأ

وقال الحسن بن الصباح الزعفراني سألت الشافعي عن القراءة عند القبر فقال لا بأس بها

Translation: It is narrated from a group of Salaf that they advised to recite (Quran) on their graves at the time of burying them. Abdul Haq has narrated that "**Ibn Umar (RA) ordered (others) to recite Surah Baqarah on his grave**" A'la bin Abdur Rahman also holds the same opinion. Imam Ahmed (rah) did not agree to this in the beginning because proof had not reached him then, "however later he agreed"

Ala' bin Lajlaaj (Radhi Allahu anho) has narrated that his father advised that when he is to be buried you should recite **بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ** and then add dust, **after this stand on the side and recite the beginning of Surah al Baqarah, because he heard Ibn Umar (RA) saying this. (Note: The Hadith is traced as Marfu i.e. from Prophet salallahu alaihi wasalam in Al-Kabir of Imam Tabrani, Imam Haythami called all its narrators to be Thiqa in Majma az Zawaid 3:44)...**

Abbas Ad-Dori (rah) narrates that he asked Imam Ahmed bin Hanbal if there is any tradition about reciting (Quran) on the graves? (Imam Ahmed) said No! However when Yahya bin Moin (rah) was asked he narrated that he along with Imam Ahmed (rah) and Ibn Quduma (rah) took part in a funeral procession. After burial a blind person started to recite (Quran) on the Qabr, Imam Ahmed said: It is Bidah to recite (Quran) near the grave, however when we left the graveyard ibn Qudama (rah) asked Imam Ahmed (rah) what his stance was on Mubashar al Halbi (rah)? Imam Ahmed said that "HE IS THIQA" (Ibn Qudama) said: Have you taken his narrations? Imam Ahmed said "Yes" at this Ibn Qudama said: Mubashar narrated from Abdur Rahman bin Ala' bin Lajlaj (RA) ... (and he mentioned the same narration as mentioned above), hearing this "IMAM AHMED ASKED TO CALL THE BLIND MAN BACK FOR RECITING (ON THE GRAVE)

References

► Ibn Qayyim in Kitab ar Ruh, Page Nos. 64-65, Published by Dar Ibn Kathir, Damascus, Syria.

وذكر الخلال عن الشعبي قال كانت الأنصار إذا مات لهم الميت اختلفوا إلى
قبره يقرءون عنده القرآن

Al Shu`bi said: "The Ansar, if someone died among them, would go to his grave and recite the Quran there.

(Kitab Al Ruh, Ibn Qayyim (Madani ed. p. 18))

وقال الحسن بن الصباح الزعفراني سألت الشافعي عن القراءة عند القبر فقال لا
بأس بها

Za`farani said: "I asked Shafii about reciting Qur'an at the graveside and he said: la ba'sa bihi -- There is no harm in it.

(Kitab Ar Ruh, Ibn Qayyim)

Reconciliation: It is proven from Qur'an and Sunnah to build shrines over graves of Prophets and Saliheen. It is also proven to seek intercession of Anbiya and Awliya at their graves, even Istighatha is a form of intercession and dua is never and should never be made to the inhabitant of the grave. The one who helps, the Qadir and Fa'il is only Allah in all cases. Having said that there should be no contrary to Shariah acts done at graves such as prostrating to them, doing dhamaal (wild dancing) at shrines, intermixing of sexes, throwing papers inside or tying knots.

Note: Even if an ignorant person prostrates to a grave then he cannot be called a Mushrik straight away rather his intention is to be known. According to Qur'an prostration of

reverence (ta'dheem) was done to Prophets like Angels prostrated to Adam (a.s), See Qur'an 2:34, and family of Yusuf (a.s) prostrated to him, see Qur'an, 12:100 and 12:4. However according to verdict of great Sunni scholar Imam Ahmed Ridha Khan (rah) whom Salafis falsely accuse of shirk in this regard, he has proven from Qur'an and hadiths that one should not touch, nor kiss the grave, and that prostration of even reverence is Haram (but not shirk) according to Shariah of Muhammad (Peace and Blessings be upon him) [See Fatawa Ridhwiyyah 10/765-769, 4/7. Also az-Zuda tuz-Zakiyyah li Tahreem Sujood at-Tahiyyah, Page # 5]

Chapter No. 10 (Knowledge of Unseen given to Prophets)

This issue is hotly debated between Ahlus Sunnah, Salafis, and Deobandis. Ahlus Sunnah believes that the Prophet (Peace be upon him) was given immense knowledge of unseen. They, however, believe that his knowledge is “Granted” “Partial” and “non-independent” whereas Allah’s knowledge is “Personal” “Complete” and “Independent”

The Salafis and deobandis on the other hand make contradictory statements in this regard, such as Prophet did not withhold knowledge of unseen at all, but when confronted with proofs they say whatever he knew of the unseen was just inspired to him.

Ahlu Sunnah also believes that the Prophet knew the unseen due to inspiration and not by himself, therefore this issue is resolved easily.

The proofs which Ahlus Sunnah cite, are:

The Qur’an states: Thus did **we show Ibrahim (Abraham) the kingdom of the heavens and the earth** that he be one of those who have Faith with certainty. [Muhsin/Hilali: 6:75]

In Tafsir of this verse Imam Ibn Katheer (rah) narrates from Ibn Abbas (ra):

فإنه تعالى جلا له الأمر سره وعلانيته، فلم يخف عليه شيء من أعمال الخلائق

Translation: Allah **disclosed the hidden and evident** things to (Ibrahim – alayh salam) “AND NOTHING FROM THE DEEDS OF

CREATIONS WAS KEPT HIDDEN FROM HIM” [Tafsir Ibn Kathir under 6:75]

Imam at-Tabri (rah) explains this verse as:

حدثنا القاسم، قال: ثنا الحسين، قال: ثني حجاج، عن ابن جريج، عن القاسم بن أبي بزة، عن مجاهد، قوله: وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ قَالَ: فرجت له السموات فنظر إلى ما فيهن حتى انتهى بصره إلى العرش وفرجت له الأرضون السبع فنظر ما فيهن.

Translation: Mujahid (rah) said: Ibrahim (alayh salam) saw the kingdom of the heavens and earth and he **“SAW ALL THAT IS BETWEEN THEM, TO THE EXTENT THAT HE SAW ARSH”** and he also saw the 7 earths and all that is between them. [Tafsir at-Tabri under 6:75]

Qur’an mentions the wonderful incident between Moses and Khidr which emphatically proves that Allah’s friends are granted knowledge of unseen. Read the complete story from Surah al-Kahf (18), Verse 60-82. I will mention the important verses here:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا

And there they found one of Our servants upon whom We had bestowed Our mercy, **and to whom We had imparted a special knowledge from Ourselves** [Translation Abul Ala Mawdudi: 18:65]

Then Qur’an mentions the detailed and beautiful story which emphatically proves that Khidr (a.s) was given knowledge of

unseen. In verse 18:71 Khidr made a hole in boat which he and Moses embarked, Moses questioned Khidr about it but later Khidr tells the reason in 18:79 that boat belonged to poor people working at sea whereas the King used to seize every good ship.

In verse 18:74 Khidr kills a boy and again Moses questions him for killing a pure soul. Khidr then tells the reason in 18:80 that boy's parents were believers whereas the boy would later harm them through his disbelief (i.e. shall become a disbeliever when he grows old).

In 18:77 it says that they came to a town whose people did not give them food, however Khidr still built a falling wall in that town, again Moses was amazed and Khidr tells him the reason in 18:82 that the wall belonged to two orphan boys and underneath it was a treasure.

This passage clearly proves that Khidr (a.s) was granted knowledge of unseen. There is dispute whether Khidr was a Prophet or Saint. The mainstream opinion is that he was a saint. Now all people who deny knowledge of unseen for Prophets should take heed that Allah even grants knowledge of unseen to Saints let alone Prophets.

Qur'an states: On no account will Allah leave the believers in the condition, which you are in until, He separates the evil from the good; **nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases**; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward. (Shakir: 3:179)

This verse proves that Allah chooses of his messengers whom He grants knowledge of unseen.

Qur'an also states: He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries, "**EXCEPT A MESSENGER WHOM HE HAS CHOSEN**" and then He makes a band of watchers march before him and behind him (Yusuf Ali: 72:26-27)

There are many more verses of the Qur'an which prove knowledge of Unseen being given to the Prophets, such as:

Quran states: And Allah has revealed to you the Book and the wisdom, **and He has taught you what you did not know** (وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ) and Allah's grace on you is very great..(Shakir: 4:113)

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ [and taught you what you did not know] is explained by Overwhelming Mufasireen as

--Tafsir al-Jalalyn explains it as-

{ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ } من الأحكام والغيب

Translation: {and taught you what you did not know } of rulings and **Unseen**.

--Imam al-Khazin (rah) explains it as –

{ وعلمك ما لم تكن تعلم } يعني من أحكام الشرع وأمور الدين وقيل علمك من علم الغيب ما لم تكن تعلم وقيل معناه وعلمك من خفيات الأمور وأطلعك على ضمائر القلوب وعلمك من أحوال المنافقين وكيدهم ما لم تكن تعلم

{And taught you what you did not know} means the Ahkaam (rulings) of Sacred law and matters of religion and It is said of knowledge of unseen which you did not know has been taught to you and it is also said that ALLAH taught you **what was in hearts** and taught you presentments and clever tricks of hypocrites which you did not know.

--Imam al-Baghawi (rah) explains it as: --

{ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ } من الأحكام، وقيل: من علم الغيب،

Translation: {and taught you what you did not know} It is Rulings and **It is knowledge of unseen.**

--Imam Ismail al Hiqqi (rah) in Ruh ul Bayan explains it as—

{ وعلمك } بالوحى من الغيب وخفيات الامور { ما لم تكن تعلم } ذلك الى وقت التعليم

Translation: And ALLAH taught you through inspiration the unseen and hidden matters and {Knew not before} is till that time when ALLAH had not taught you.

Quran being best Tafsir of itself says: One day We shall raise from all Peoples a witness against them, from amongst themselves: and

We shall bring you as a witness against them **and We have sent down to you the Book explaining all things,** a Guide, a Mercy, and Glad Tidings to Muslims. (16:89)

The Prophet (Peace be upon him) knew the whole Qur'an perfectly and the above verse of the Qur'an proves that Qur'an explains everything.

Quran states in 81:24:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

Neither does he **withhold grudgingly the knowledge of the Unseen.** (81:24)

i.e. Prophet (Peace be upon him) is not Bukheel (stingy) in teaching the knowledge of unseen

There are many more verses in the Qur'an that prove knowledge of the unseen being granted to the Prophets and others. Let us now come towards hadiths:

Hadith # 1

Volume 8, Book 77, Number 601: (Sahih Bukhari)

The Prophet once delivered a speech in front of us **wherein he left nothing but mentioned (about) everything that would happen till the Hour.** Some of us stored that our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before

their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

This hadith clearly proves that Prophet knew everything till the hour.

Hadith # 2

Volume 4, Book 54, Number 414: (Sahih Bukhari)

Narrated 'Umar: One day the Prophet stood up amongst us for a long period **and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places.** Some remembered what he had said, and some forgot it.

This hadith explicitly proves that Prophet knows about all details from start of creation till end, even of people who will enter paradise and hell.

Hadith # 3

Volume 9, Book 92, Number 397: (Sahih Bukhari)

The Prophet came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will

not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Apostle kept on saying, "**Ask Me!**" **"Then a man got up and asked, "Where will my entrance be, O Allah's Apostle?" The Prophet said, "(You will go to) the Fire." Then 'Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Apostle?" The Prophet replied, "Your father is Hudhaifa."** The Prophet then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle...."

Prophet knew of hidden matters i.e. who is father of someone and where someone is destined.

Hadith # 4

Vol. 5, Book 57, Hadith 24 (Sahih Bukhari)

The Prophet once climbed the mountain of Uhud with Abu Bakr, 'Umar and 'Uthman. The mountain shook with them. The Prophet said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq **and two martyrs.**"

This hadith proves that Prophet already knew about the martyrdom of Umar (ra) and Uthman (ra)

Hadith # 5

Volume 4, Book 56, Number 824: (Sahih Bukhari)

The Prophet had informed us of the death of Ja'far and Zaid **before the news of their death reached us**, and his eyes were shedding tears.

There were no telephones, televisions or such technology at that time, hence this hadith proves knowledge of Unseen being given to Prophet.

There are three authentic hadiths in Jami' at-Tirmidhi, which prove comprehensive knowledge of unseen being given to the Prophet (Peace be upon him)

Hadith # 6, 7, and 8

The Prophet(Peace be upon him) said: “My Lord came to me in the best form” – the narrator said: “I think he said: ‘in my sleep’” – “and asked me over what did the Higher Assembly (*al-mala' al-a'la*) vie I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, **and I knew what was in between the east and the west.**

Narrated by al-Tirmidhi (Book 47, Hadith 3541, 3542. Arabic reference) with three chains: two from Ibn 'Abbas – in the first of which he said “**so I knew what was in the heavens, and what was in the earth**”

One chain from Mu'adh (*hasan sahih*) which explicitly mentions:

فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ

THEN EVERYTHING WAS ILLUMINATED TO ME AND I RECOGNIZED EVERYTHING! [Jami' at-Tirmidhi, Book 47, Hadith 3543. Arabic Reference]

Imam at-Tirmidhi said after this hadith:

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ هَذَا
الْحَدِيثِ فَقَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Translation: This is a Hasan Sahih (good and authentic) hadith and I asked Muhammad ibn Isma'il (Imam Bukhari) about this hadith and he said: This hadith is good and authentic. [ibid]

It was very rare that Imam at-Tirmidhi mentioned about asking his teacher Imam al-Bukhari in his Jami' at-Tirmidhi. He does it in this hadith to authenticate it strongly.

From these hadiths the immense knowledge of unseen is proven for Prophet (Peace be upon him) to the extent that he knew all things from east to west, all things in heaven and the earth, **and everything being illuminated to him and he recognized everything!**

Hadith # 9

Volume 2, Book 23, Number 428: (Sahih Bukhari)

One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit

and said, "I will pave the way for you as your predecessor **"AND WILL BE A WITNESS ON YOU" BY ALLAH! I SEE MY FOUNT (KAUTHER) JUST NOW AND I HAVE BEEN GIVEN THE KEYS OF ALL THE TREASURES OF THE EARTH"** (or the keys of the earth) By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things

This hadith proves beyond doubt that Prophet has been given **"ALL KEYS TO THE TREASURES OF THE EARTH"**

Let us see a hadith which clearly proves foresight and future knowledge of Prophet (Peace be upon him)

Hadith # 10

It was narrated from Al-Harith bin Hatib that "A THIEF WAS BROUGHT TO THE MESSENGER OF ALLAH AND HE SAID "KILL HIM." They said: "O Messenger of Allah, he only stole (something)." He said: "Kill him." They said: "O Messenger of Allah, he only stole (something)." He said: "Cut off his hand." Then he stole again, and his foot was cut off. Then he stole at the time of Abu Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abu Bakr, may Allah be pleased with him, said: **"THE MESSENGER OF ALLAH KNEW BETTER ABOUT HIM WHEN HE SAID: 'KILL HIM.'** Then he handed him over to some young men of Quraish to kill him, among whom was 'Abdullah bin Az-Zubair who liked to be in a position of leadership. He said: "Put me in charge of them," so they put him in charge of them and when he struck him, they would strike him, until they killed him. [Sunnan Nasa'i

Vol. 5, Book 46, Hadith 4980. Hadith is declared Sahih in Dar us Salam Salafi version]

This hadith clearly proves knowledge of unseen being given to Prophet (Peace be upon him). The punishment for thief is cutting off of hands but the Prophet told to kill him even on first theft as he knew he will keep on committing more thefts.

Hadith # 11 & 12

Abbas (RA) accepted Islam due to Ilm ul Ghayb of Prophet (Peace be upon him)

When the Prophet " took a ransom from al-Abbās in exchange for his release when he was captured after the battle of Badr, the latter said, You have made me the poor man of Quraysh for the rest of my life!. The Prophet " replied: **.How can you be the poor man of Quraysh when you deposited gold nuggets with Umm al-Fadl and told her, If I am killed, I have left you rich for the rest of your life.?. Hearing this, he said, .I bear witness that none but she and I know this, and truly I know that you are the Messenger of Allāh!**[Narrated from Ibn Abbās by Abu Nu'aym in *Dala'il al-Nubuwwa* (p. 476-477 #409-410) with two good chains cf. Ibn Hajar, *Fath al Bari* (7:322)]

قال ما ذاك عندي يا رسول الله قال: «فأين المال الذي دفنته أنت وأم الفضل؟ فقلت لها إن أصبت في سفري هذا ، فهذا المال الذي دفنته لبني الفضل وعبد الله وقتم» قال: والله يا رسول الله إني لأعلم أنك رسول الله إن هذا لشيء ما علمه أحد غيري وغير أم الفضل فاحسب

- Ibn Kathir mentions another version in which al-Abbas said to the Messenger of Allah " : I do not have money (to pay the ransom) O Rasul Allah (Peace be upon him), The Prophet " replied: Then where is the money you and Umm al-Fadl buried before you told her, If anything happens to me during my trip, use this money for my two sons al-Fadl and Qutham? Al-.Abbas said: **.By Allah, I swear I know you are the Messenger of Allah! None knows this other than myself and Umm al-Fadl** [Cited by Ibn Kathīr in his *Tafsīr* (2:328) Sūrat 8:70 and *al-Bidāya*, chapter on the prisoners of Badr]

Hadith # 13

Volume 1, Book 8, Number 410: (Sahih Bukhari)

Allah's Apostle said, "Do you consider or see that my face is towards the Qibla? **By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back.**"

Hadith # 14

Volume 2, Book 24, Number 501: (Sahih Bukhari)

Narrated 'Aisha: **Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand."** So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing

charity, so she was the first to follow the Prophet and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

This is what exactly happened, hence the Prophet knew beforehand which of his wives shall die first after him.

Hadith # 15

نبي يرى ما لا يرى الناس حوله ويتلو كتاب الله في كل مشهد وإن قال في يوم
مقالة غائب فتصديقها في اليوم أو في ضحى الغد

Hassan ibn Thabit the Sahabi said : A Prophet who sees around him what others do not and recites the Book of Allah in every assembly! If he says something of a day which he has not yet seen What he says is confirmed on the morrow or the next day [Narrated from Hisham ibn Hubaysh by Imam al-Hakim (3:9-10, Hadith #4274) Where Imam Hakim declared it "SAHIH" and al-Dhahabi also agreed, also narrated by al-Tabrani in al-Kabir (4:48-50)]

Hadith # 16

Hudhayfa (ra) mentions that the Prophet (Peace be upon him) told us about all the leaders of evil who shall appear till the day of judgment, he told that they would be more than 300, he even told us "**THEIR NAMES, THEIR FATHERS NAMES AND THE NAME OF THEIR TRIBES**" [Sunnan Abi Dawud Volume No.2 , Page No.441-443]

Hadith # 17

....Uthman will be killed while reciting the Qur'an. Perhaps Allah will have him wearing a shirt [i.e. the Caliphate]. They will want to remove it and his blood will fall on his utterance of Allah's words: "Allah is enough for you against them." (2:137). [Mustadrak al Hakim ala Sahihayn 3:103]

Hadith # 18

The Prophet (Peace be upon him) said that: Caliphate will stay for 30 years and after this there will be Malookiyah (i.e. Kingship) [Tirmidhi # 2226] (Qadhi Iyaad) said: This was also fulfilled as caliphate stayed till Imam Hassan (ra), then kingship started from the rule of Ameer Mua'wiyah. [Ash-Shifa, Chapter of "Grant of Unseen and of things which have to happen in future" (1/206-212)]

Hadith # 19

Regarding Imam Hassan (ra), the Prophet (Peace be upon him) said: This son of mine is a Sayyid (chief), Allah will bring peace between two groups of Muslims through him [Sahih Bukhari 5.22]. He did bring peace between his group and that of Ameer Mu'awiya (ra).

Qadhi Iyaad (rah) has at least mentioned fifty hadiths as proofs of Prophet's (Peace be upon him) knowledge of unseen and thus there remains no shadow of doubt about the vast knowledge of the unseen being taught to the Prophet (Peace be upon him) [Refer to Kitab ash-Shifa, Volume No.1, Pages: 206-212]

In the end, we would like to mention detailed extract from

Ash-Shifa the best ever Seerah (biography) written about the Prophet.

Qadhi Iyaadh made a chapter with title:

Grant of Ghuyub (Unseen) to the Prophet (Peace be upon him) and of things which have to happen in future.

Qadhi Iyaadh said: **The hadiths on this subject are like a vast ocean, the depth of which cannot be found and the water of which cannot end. This is one aspect of his miracles which is "DEFINITELY KNOWN"** We have many hadiths which have reached us by multiple paths of transmission (tawatur) which prove that the Prophet (Peace be upon him) has been given knowledge of Unseen. **It is narrated by Hudhayfa (ra) that the Messenger of Allah (Peace be upon him) stood on his (Pulpit) and "HE DID NOT LEAVE OUT ANYTHING BUT EXPLAINED WHAT SHALL HAPPEN UNTIL THE LAST HOUR"** Whoever remembered it remembered it and whoever forgot it forgot it.

[Qadhi Iyaad's Ash-Shifa, Volume No.1, Page No. 206]

On the next pages Qadhi Iyaadh (rah) mentions overwhelming hadiths which prove the Prophet (Peace be upon him)'s knowledge of the unseen.

Now it stands established that the Prophet (Peace be upon him) had immense knowledge of the unseen. He mentioned everything from beginning of creation till the end; he knew what was from east to west, what is in the heaven and the earth, and everything was illuminated to him.

However there are some verses in the Qur'an and hadiths which Salafis and deobandis use to deny immense knowledge of the unseen given to Prophets. For example, they quote:

Say, "I hold not for myself [the power of] benefit or harm, **except what Allah has willed. And if I knew the unseen, I could have acquired much wealth**, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe." [Sahih International: 7:188]

This verse itself says "EXCEPT WHAT ALLAH HAS WILLED" and then the Prophet is asked to say he does not know unseen. If this verse is taken literally then many verses and hadiths which we have been shown above would contradict it. We believe there are no contradictions in the Qur'an and authentic hadiths, therefore it has to be believed that Prophet did nafi (negation) of "personal and independent" knowledge but not the one "granted" to him by Allah.

Ibn Kathir says under this verse: **...but he knows of it only what Allah informs him** [Tafsir Ibn Kathir under 7:188]

So this sums it all up i.e. Prophet knows through the grant of Allah, not by himself i.e. he only knows what Allah grants him.

There is no difference of opinion between Ahlus Sunnah, Salafis, and Deobandis in this regard. We believe that the Prophet had that much knowledge which Allah granted him. The issue then arises, how much did Allah grant him? The

opposing parties constantly try to minimize the quantity of knowledge that was granted, whereas Sunnis prove it to be comprehensive.

The opponents also quote:

Say, "**None in the heavens and earth knows the unseen except Allah**, and they do not perceive when they will be resurrected." [Sahih International: 27:65]

This verse is also talking about personal knowledge of Allah and it does not have the negation of the granted knowledge of unseen to Prophets. If this is not accepted then Qur'an will contradict with other verses like we showed above such as: 3:179, 6:75, 72:26-27, 4:113, 81:24, 16:89, 18:65-82 and many hadiths which have also been shown.

They also use other verses such as 6:59 and also hadiths which talk about Prophet not knowing about certain matters. All those hadiths are of the time when the Prophet was not yet informed, however the hadiths from Bukhari, Tirmidhi, and others which were shown above prove comprehensive knowledge of unseen given to the Prophet (Peace be upon him)

Then there are 5 things which Qur'an talks about:

Qur'an states: **Surely Allah is He with Whom is the knowledge of the hour**, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware. [Shakir: 31:34]

This verse mentions five matters, which are:

1. When the hour will come?
2. When it will rain?
3. What is in the wombs?
4. What one shall earn tomorrow?
5. Where would one die?

We have shown many hadiths above which prove that the Prophet got knowledge of everything; according to Sahih Hadiths in Bukhari, the Prophet mentioned everything from the beginning of creation till people will enter their places in paradise or hell.

Hadiths specifically about these 5 matters will be discussed now. The order will be changed, but remember even if one of the above five is proven for the Prophets or Awliya then it means that the verse does not negate knowledge of any of the five matters being granted to Prophets and Saliheen, nor can it be called as Shirk or Bidah.

1. Where would one die?

The Prophet said:

هَذَا مَصْرَعُ فُلَانٍ قَالَ وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ هَا هُنَا وَهَا هُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Translation: **This is the place where so and so would be killed.** He placed his hand on the earth (saying) here and here; (and) **none of them fell away from the place** which the Messenger of Allah (ﷺ) had indicated by placing his hand on the earth. [Sahih Muslim, Hadith # 4394]

This hadith clearly proves that Prophet knew the exact locations of where the Kufaar would die in battle of Badr.

As we said before, even if one of the 5 Ghuyub mentioned in Qur'an are established for Prophets/Awliya then it will stand proven that it is not shirk nor Bidah to believe that Allah can grant knowledge of the five hidden matters too.

2. What is in the wombs?

According to modern science, one can find out about the gender of child in the womb through ultrasound. The Salafis then run towards Ta'weel that the verse does not talk about sex of child in womb but rather what would the child become. Remember Qur'an is talking about it generally i.e. knowledge of gender of the child is included.

Let us see the following hadiths on this matter:

Umm Fadl said: ‘O Messenger of Allah! It is as if I saw (in a dream) **one of your limbs in my house.**’ He said: ‘What you have seen is good. **Fatimah will give birth to a boy and you will breastfeed him.**’ **Fatimah gave birth to Husain or Hasan,** and I breastfed him with the milk of Qutham.’ She said: ‘I brought him to the Prophet (ﷺ) and placed him in his lap, and he urinated, so I struck him on the shoulder.” The Prophet (ﷺ) said: “You have hurt my son, may Allah have mercy on you.” [Sunnan Ibn Majah, Vol. 5, Book 35, Hadith 3923. In Salafi Dar us Salam version it is declared as “SAHIH”]

Salafis and Deobandis can claim that Prophet (Peace be upon him) knew interpretation of dreams which is why he predicted it rightly. The point to note is that Hadith mentions a “LIMB” of Prophet (Peace be upon him) and that can refer both to a boy or girl, but the Prophet precisely told that it will be a boy.

If Salafis and Deobandis are still stubborn then it has also come in a long hadith of Muwatta Imam Malik that Abu Bakr (ra) already knew about the female child to be born.

Book 36, Hadith 40: (Muwatta Imam Malik)

A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Abu Bakr as-Siddiq gave me palm trees whose produce was twenty awsuq from his property at al-Ghaba. When he was dying, he said, 'By Allah, little daughter, there is no one I would prefer to be wealthy after I die than you. There is no one it is more difficult for me to see poor after I die than you. I gave you palm-trees whose produce is twenty awsuq. Had you cut them and taken

possession of them, they would have been yours, but today they are the property of the heirs, **and they are your two brothers and your two sisters**, so divide it according to the Book of Allah.' A'isha continued, "I said, 'My father! By Allah, even if it had been more, I would have left it. **There is only Asma. Who is my other sister?**" **Abu Bakr replied, 'What is in the womb of Kharija? (Kharija was the wife of Abu Bakr's 'brother' from the Ansar.) I think that it is going to be a girl.'**

3. What one shall earn tomorrow or what will happen tomorrow.

Many hadiths have been shown above which prove that the Prophet (Peace be upon him) not only knew of what will happen tomorrow but also of everything till the Day of Judgment. The Qur'an proves that the Prophets knew about future.

Qur'an states: [Joseph] said, "**You will plant for seven years consecutively**; and what you harvest leave in its spikes, except a little from which you will eat. **Then will come after that seven difficult [years] which will consume what you saved** for them, except a little from which you will store.[12:47-48]

These verses prove that Prophet Yusuf (a.s) mentioned what will happen in next 14 years.

Qur'an also states: O my two mates of the prison! **As for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified**, so that the birds shall eat from his head, the matter is decreed concerning which you inquired. [Shakir: 12:41]

Clearly Yusuf (a.s) is telling of days to come and what those people will do in those days.

Plus It has come in Sahih hadith of Bukhari and Muslim which proves that Prophet already knew about Tomorrow and he said he will give flag to someone who will be given victory in Khaybar. The flag was given to Ali.

Narrated Sahl: On the day (of the battle) of Khaybar the Prophet said, **"Tomorrow I will give the flag to somebody who will be given victory (by Allah)** and who loves Allah and His Apostle and is loved by Allah and His Apostle."... [Sahih Bukhari Book 4 (Fighting for the Cause of Allah), Volume 52, Hadith 253]

Plus one hadith has been shown before about the Aqida of Sahabi Hasaan bin Thabit (ra) who said:

Hassan ibn Thabit the Sahabi said : A Prophet who sees around him what others do not and recites the Book of Allah in every assembly! **If he says something of a day which he has not yet seen What he says is confirmed on the morrow or the next day** [Narrated from Hisham ibn Hubaysh by Imam al-Hakim (3:9-10, Hadith #4274) Where Imam Hakim declared it "SAHIH" and al-Dhahabi also agreed, also narrated by al-Tabrani in al-Kabir (4:48-50)]

4. Knowledge of when the hour shall come.

There are many hadiths in which Prophet (Peace be upon him) precisely told about many signs of the hour i.e. appearance of Imam Mahdi, appearance of Dajjal, a big smoke will appear, details of Gog and Maggog, sun rising from the west, and so on. The Prophet also mentioned the day and time of the hour, the only thing he did not mention is the Year! Scholars have explained that he did not mention the year because that would contradict the Qur'an as Qur'an states:

"Verily the Hour is coming - **My design is to keep it hidden** - for every soul to receive its reward by the measure of its Endeavour. [Yusuf Ali: 20:15]

Therefore had Prophet told about the year, then it would have contradicted Qur'an but this does not mean he was not granted knowledge of it.

It is to be noted that Bible proves that even Jesus (Peace be upon him) did not know of the hour. Book of Mark states:

But about that day **or hour no one knows**, not even the angels in heaven, **nor the Son, but only the Father**. [Mark 13:32]

Our Prophet Muhammad (Peace be upon him) is superior in status to Jesus, hence Allah teaching him time of the hour is

a proof against Christians that Islam is superior and so is our Prophet.

Here are proofs that Prophet Muhammad (Peace be upon him) knew minute details about the hour and it is not wrong to believe that he was told when it would take place. Remember this is not among Qatiyaat, if someone denies that Prophet did not know of the hour then such a person will not be misguided let alone Kafir because many scholars denied it too. Here are hadiths which give clear hints that Prophet knew of the hour.

The hadith on day of the hour:

The Prophet said: "The best day that the sun has risen upon is Friday. On it Adam was created, on it he entered Paradise, and on it, he was expelled from it. **And the Hour will not be established except on Friday.**" [Jami' at-Tirmidhi, Vol. 1, Book 4, Hadith 488. It is declared Sahih in Salafi Dar us Salam version]

The month and day of the hour.

The Prophet (Peace be upon him) said: The hour will come on the 10th day of Muharram [Fadhail al-Awqat by Imam al-Bayhaqi, Page # 441]

Timing of hour: The Prophet (Peace be upon him) said: The hour will come between Asr and Maghrib prayers on the day of Friday [al-Asma wa Sifaat by Imam al-Bayhaqi, Page # 383] Now let us look at opinions of many scholars in this regard.

Imam al-Qastalani (rah) the Sharih of Bukhari said:

لا يعلم متى تقوم الساعة الا الله الا من ارتضى من رسول فانه من يشاء من
غيبه والولى التابع له ياخذ عنه

"No one except Allah knows when the Judgment Day will come, **except (also) His chosen Messengers**. He discloses His unseen to any of His Messengers; but as far as Saints are concerned then they receive these unseen from the Prophets [Irshad us-Sari, Sharh Sahih ul Bukhari (7/186)]

Imam al-Zarqani said in commentary of al-Qastalani's book al-Muwahib : The knowledge of hour and these 5 matters which have been mentioned in verse (of Surah Luqman). **THE SCHOLARS HAVE SAID THAT ALLAH GRANTED THE PROPHET KNOWLEDGE OF THESE 5 BUT ORDERED HIM TO KEEP IT SECRET** [Sharh ala Mawahib al Laduniya, (1/265)]

Imam al-Sawi al Maliki (rah) said:

قال العلماء الحق انه لم يخرج نبينا من الدنيا حتي اطلعه علي تلك الخمس،
ولكنه أمر بكتمتها

The scholars said that the truth of the matter is that the Prophet (Peace be upon him) did not depart from this world till Allah made him aware of these 5 matters, but Allah ordered him to keep (this knowledge) secret [Tafsir as-Sawi (3/215)]

Imam Fakhr ud-din Razi said:

Allah is Aalim ul Ghayb (the ultimate knower of the unseen) and He does not reveal his specific knowledge of unseen to anyone, however those with whom he is pleased he grants it, such as Prophets [Tafsir al-Kabir, (10/678)]

Note: The specific quality of Allah, i.e. Aalim ul Ghayb cannot be applied to anyone but Him. Not even Prophet Muhammad (Peace be upon him) could be called Aalim ul Ghayb. Imam Ahmed Ridha (rah) contrary to propaganda against him by Salafis and deobandis has himself said that Prophet cannot be called Aalim ul Ghayb just like Muhammad azza Wajjal cannot be said.

While refuting the misguided sect Mu'tazila in regards to the miracles of Awliya, Imam at-Taftazani (rah) said:

هو وقت وقوع القيمة بقرينة السباق ولا يبعد ان يطلع عليه بعض الرسل من الملكة او البشر فصيح الاستثناء

Translation: ...The time on which Day of Judgment shall occur, **it is not distant that the Messengers out of men and angels be granted its knowledge.** On this basis the exception made by Allah is correct. [Sharh-ul-Maqasid, Darul Mu'arif An-Nau'maniyah (Lahore), Vol 2, Page 204-205]

Imam Jalal ud-din Suyuti said: Some (scholars) have said that Prophet (Peace be upon him) was granted knowledge of 5 matters, also when would hour establish and also about spirit, but you were ordered to keep it secret [Sharh as Sudoor, Page # 319, and Khasais al Kubra (2/335)]

Salafis misuse a hadith and claim that Prophet (Peace be upon him) denied knowledge of when the hour would be. It

is the famous of Hadith of Jibreel (a.s) about Islam, Iman, and Ihsan. Jibreel (a.s) asks:

قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا

... "O Allah's Messenger (ﷺ) When will the Hour be established?" The Prophet (ﷺ) replied, "**The one who is asked about it does not know more than the questioner does**, but I will describe to you its portents... [Sahih Bukhari, 6.300]

This hadith has no Nafi (negation) of Prophet (Peace be upon him) knowing it. The Prophet just equates his knowledge about it with Jibreel (a.s) who could know it too. Had the Prophet not known then he would have categorically said I do not know rather than saying: **The one who is asked about it does not know more than the questioner**. Also it is to be noted that Jibreel (a.s) came to teach the Ummah about deen, so he asking the question "When will the hour be" is also part of Islamic knowledge which he and Prophet knew. Had it been shirk or Bidah to say Prophet knows of the hour then Jibreel (a.s) would have never asked this question.

We know that many scholars of Shariah have given Taweel that above hadith asserts that Prophet did not know of the hour, however we have shown multiple proofs from other classical scholars that he was granted knowledge of it. Now both parties cannot be called wrong. Remember we have not shown a single proof from Barelvi school of thought who are falsely accused that they were the first ones to say that Prophet knew of the hour.

5. Regarding when it would rain.

According to the latest science of weather forecasting, the exact day of rain is known correctly almost 90% so why would the spiritual and divine knowledge of Prophet be deprived of it?

Opponents also use the hadith of “IFK” i.e. when Sayyidah Aisha (ra) was accused of fornication, and claim that Prophet did not know about the issue and waited for the revelation [See the Long hadith, reference is: Vol. 5, Book 59, Hadith 462 (Sahih Bukhari)]. We also accept that Prophet does not know things by himself but is taught by Allah. It has been clarified many times before. If we read the hadith carefully we get to know that Prophet (Peace be upon him) was sure in heart that Sayyidah Aisha was innocent but he waited for the revelation so that matter is cleared absolutely through Qur’an.

Salafis and deobandis also use some other hadiths, like for example the hadith when Jews asked the Prophet regarding what is “RUH (SPIRIT)” and Prophet kept quiet till revelation came to him. Again we accept that Prophet does not know by himself but by grant of Allah. Now regarding reality of Ruh and was Prophet aware of it or not? Then the best answer to opponents is that your big authority like Ibn Qayyim al Jawziyyah wrote a whole book on Ruh and proved many amazing things about it. When your scholar can write a whole book on it then how dare you say that Prophet (Peace be upon him) did not know reality of Ruh?

They misuse a verse of Qur'an which states: They are asking thee concerning the Spirit. Say: **The Spirit is by command of my Lord**, and of knowledge ye have been vouchsafed **but little**. [Pickthall: 17:85]

Muhsin Khan/Hilali the Salafi translators did a huge corruption while translating this verse and mistranslated it as: And they ask you (O Muhammad SAW) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): **it is one of the things, the knowledge of which is only with my Lord.** And of knowledge, you (mankind) have been given only a little." [Muhsin Khan/Hilali: 17:85]

Please note Muhsin Khan/Hilali did not put "**it is one of the things, the knowledge of which is only with my Lord**" in brackets which means they directly translated the verse like that. Nowhere does the verse says such, here is the Arabic wording of this part of verse and word by word translation of it:

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

قُلِ means: Say

الرُّوحُ means: The Spirit

مِنْ means: (is) from

أَمْرٍ means: Command

رَبِّي means: (of my) Lord.

Why did Muhsin/Hilali corrupt the translation even if they believed that Prophet does not know of Ruh? They had no right to alter the words of Qur'an.

Imam Fahkr ud-din ar-Razi (rah) mentions in his great Tafsir al Kabir in regards to Ruh:

أنه تعالى قال في حقه:
{ الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ }
[الرحمن: 1، 2]
{ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا }
[النساء: 113] وقال:
{ وَقُلْ رَبِّ زِدْنِي عِلْمًا }
[طه: 114] وقال في صفة القرآن:
{ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ }

وكان عليه السلام يقول: " أرنا الأشياء كما هي " فمن كان هذا حاله وصفته كيف يليق به أن يقول أنا لا أعرف هذه المسألة مع أنها من المسائل المشهورة المذكورة بين جمهور الخلق بل المختار عندنا أنهم سألوه عن الروح وأنه صلى الله عليه وسلم أجاب عنه على أحسن الوجوه

Translation: Allah Ta'ala said (in regards to Prophet), Ar Rahman who taught the Quran [55:1-2] , and taught thee what thou knewest not (before): And great is the Grace of Allah unto thee. [4:113], and said: say: My Lord! Increase me in knowledge.[Taha 114] and while explaining the quality of Quran said: Not a grain in the darkness (or depths) of the

earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).[Al-Anaam 59] and Prophet (Peace be upon him) used to say Show me the Haqiqah of things, **So the state and attribute of such a person (i.e. Prophet is so high from saying) that he does not know about this matter (i.e. Ruh), although this matter is amongst the famous and most narrated ones amongst majority of creation, They (i.e. Jews) inquired of the Ruh and Prophet (saw) gave the best answer!**

He then said:

فإذا كانت معرفة الله تعالى ممكنة بل حاصلة فأبي مانع يمنع من معرفة الروح.

Translation: When (Prophet) has Marifah of Allah Ta'ala then (of course) why would he not have Marifah of Ruh! [Tafsir al-Kabeer]

Imam Nasafi (rah) in his Tafsir al Madarik mentions:

كان السؤال عن خلق الروح يعني أهو مخلوق أم لا. وقوله: { من أمر ربي } دليل خلق الروح فكان هذا جواباً

Translation: The Question was about creation of Ruh i.e. whether Ruh is Makhloq or not, Allah said Amri Rabi (i.e. It is the command of Allah) which is Proof of it being creation, hence this is the answer!

Imam Badr ud din Ayni (Rahimuhullah) says:

قلت جل منصب النبي وهو حبيب الله وسيد خلقه أن يكون غير عالم بالروح وكيف وقد منّ الله عليه بقوله وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما (النساء 113)

Translation: I say that Prophet (Peace be upon him) is Allah's loved one (حبيب الله) and is Chief of all creation (وسيد خلقه), The quality of Prophet is way above than attributing to him that he did not have knowledge of Ruh because Allah said: and taught thee what thou knewest not (before): And great is the Grace of Allah unto thee. (An-Nisa 113) [Umdatul Qari Sharh Sahih ul Bukhari Volume 2, Page No 200]

Above all Qur'an states: With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: **there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).** [Yusuf Ali: 6:59]

Kitabim Mubeen refers to Qur'an. As Prophet (Peace be upon him) is perfect Aa'rif (knower) of whole Qur'an hence he knows in depth complete knowledge as a Makhloq.

The status of Prophets is too high whereas even about Awliya Allah a Sahih hadith states:

Narrated Abu Sa'eed Al-Khudri: that the Messenger of Allah (ﷺ) said: "**Beware of the believer's intuition, for indeed he sees with Allah's Light.**" Then he recited: Surely in this are signs for those who see (15:75). [Jami' Tirmidhi, Hadith #

3127. Wrongly declared as weak in Salafi Dar us Salam version]

This hadith has come from other Sahaba with authentic chains. Hence it is ignorance of Salafis to declare the one in Tirmidhi as weak. They should have mentioned that it is Sahih li Ghayrihi (Authentic due to other hadiths). Let us look at another hadith from different Sahabi:

وعن أبي أمامة ، عن النبي صلى الله عليه وسلم قال: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ» رواه الطبراني، وإسناده حسن

Translation: Abi Amama (ra) narrates that the Prophet (Peace be upon him) said: Beware of Momin's Firasah because he sees with the Nur of Allah – Imam al-Haythami said: This is narrated by at-Tabarani and the chain is "HASAN (GOOD)" [Majma uz-Zawad (10/473, Hadith #17940]

Now this is the state of Awliya Ikraam according to hadiths, then imagine the foresight and knowledge of Prophets!

Salafis and Deobandis also use some other hadiths which say that Prophet did not know of certain matters. The answer to all of them is the same that Prophet did not know by himself but was taught by Allah. We Ahlus Sunnah never claimed that Prophets have knowledge by themselves, but are granted by Allah. One of the biggest proofs which degraders of Prophet bring forward is this:

Narrated `Abdullah: The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount (Kauthar) and some men

amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force **whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'** [Sahih Bukhari Vol. 9, Book 88, Hadith 173]

The degraders of Prophet shout, look look the Prophet would not know what some companions (some hadiths even say I will recognize them and they will recognize me) did after him! Now this hadith is misused both by Shia and Salafis/Deobandis. The extremist Shia say that many of the companions turned apostates as some hadiths mentions that they became Murtad after the Prophet left. On the other hand Salafis/Deobandis say these hadiths prove that Prophet is not made aware of the deeds of Ummah (Although you must have read authentic hadith in Tawassul chapter about deeds being presented to Prophet).

The first answer is that we have to safeguard Sahaba from these hadiths if taken literally. This issue is resolved as one hadith mentions word “UMMAH” rather than Companions [See Sahih Muslim # 5684], hence by now it is established that there is Idhtirab (inconsistency) in wording of hadith. Now coming to point about Prophet knowing or not then remember there is even Idhtirab about the wording “YOU DO NOT KNOW” as one hadith does not say this phrase at all [See Sahih Muslim Hadith # 482] whereas some others say “DO YOU KNOW WHAT THESE PEOPLE DID AFTER YOU [SEE SAHIH MUSLIM # 480]” Plus in some hadiths it is Allah who says this to Prophet (as shown above) whereas in some it is Jibreel (a.s). Hence this hadith has serious Idhtirab and

cannot be used against knowledge of unseen given to Prophet and also cannot be used against Sahaba.

Above all how can this hadith be a proof against Ilm ul Ghayb of Prophet when the Prophet has already told us through these hadiths what will happen at hawdh? Hence these hadiths are rhetorical in nature. It is common sense that had Prophet not known about those people then how was he mentioning this hadith already?

Even if assuming that Prophet (Peace be upon him) would not know about such people (although the hadith is itself proof that It is rhetorical in nature and Prophet Peace be upon him is telling something of future beforehand) then let's see what Quran says:

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith.(Yusuf Ali: 3:106)

Hence It is proven from Quran that there will be distinctive signs by which people will be recognized therefore there is no chance of Prophet (Peace be upon him) not knowing about Ahwaal!

Qur'an states: (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.(Yusuf Ali: 55:41)

Nobody can understand the Quran better than Prophet

(Peace be upon him), hence he will perfectly know the difference between sinners and righteous

Qur'an states: And other faces that Day will be dust-stained, Blackness will cover them, Such will be the Rejecters of Allah, the doers of iniquity. (Yusuf Ali: 80:40-42)

Qur'an states: The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, **blear-eyed (with terror).** (Yusuf Ali: 20:102)

There are many ahadith which prove the signs of believers and those who turned renegades, so how can Prophet not know they were renegades? Actually the Prophet will call them to give them some hope but then repel them to shatter their hope completely. The opponents use some Shuroohat that those people will have Marks of light on their foreheads due to which Prophet will call them towards himself. However the scholars did not present that as conclusive interpretation and we have to follow Qur'an and Sunnah.

The opponents also use narration from Sayyidah Aisha (ra) which states:

It is narrated on the authority of Masruq that he said: I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), **there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah.** I asked that they were. **She said: He who presumed that Muhammad (ﷺ) saw his Lord (with his**

ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: **Mother of the Faithful, wait a bit and do not be in a haste.** Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah (ﷺ) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an, Surat al-An`am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) **She said: He who presumes that the Messenger of Allah (ﷺ) concealed anything from the Book of Allah fabricates the greatest lie against Allah.** Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: **He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah , and**

they do not perceive when they will be resurrected." (Al-Qur'an, Surat an-Naml, 27:65). [Sahih Muslim, Hadith # 337. It is also narrated by Imam Bukhari and others]

This is the strongest proof which opponents use against Prophet having knowledge of unseen. You will read in chapter about seeing Allah that it is proven from Qur'an, Marfu hadiths, and many Sahaba that Prophet (Peace be upon him) indeed saw Allah. Remember Sayyidah Aisha (ra) was very young when Isra wa'l Mi'raaj took place. It took place in Makkah before Hijrah whereas Sayyidah Aisha (ra) was married to Prophet after Hijrah, hence she was roughly 4 years old when this incident took place. We will have to follow other Sahaba who were mature and also Marfu hadiths. Detailed discussion is done on this in the chapter of Seeing Allah.

Regarding hiding anything from Qur'an or not conveying it completely then of course we also believe that Prophet conveyed complete Qur'an and also made Haram/Halal clear, he taught us all injunctions of deen. However the Ummah is not equal with knowledge of Prophet hence there was abundant knowledge of Unseen which only Prophet was taught, he did tell many of it but not everything is known. Let us understand this from the following hadith:

Narrated `Aisha: The Prophet (ﷺ) said, "**O followers of Muhammad! By Allah, if you knew what I know, you would weep much and laugh little.**" [Sahih Bukhari, Vol. 8, Book 78, Hadith 627]

From this hadith it is to be understood that Prophet indeed conveyed the whole Qur'an and also made haram and Halal clear, but still there is abundant knowledge which only Prophet has and others do not know of it. Read the hadith carefully, the Prophet addressed not only Sahaba but whole Ummah. Hence it has to be accepted that whole Ummah put together does not hold the knowledge as Prophet holds, he knows the in-depth knowledge and has full Ma'rifah whereas that cannot be said about anyone else nor whole Ummah put together.

Thirdly about not knowing what will happen tomorrow, then we have already shown many hadiths above in this regard that Prophet indeed knew of future through grant of Allah. Hence it has to be accepted that Sayyidah Aisha (ra) only rejected Prophet knowing future by himself but not by grant of Allah. If we do not accept this then Qur'an and Sunnah will contradict (which is impossible) as many verses and hadiths have been shown that Prophet knew of future and had knowledge of unseen.

This hadith by itself proves that many Sahaba believed that Prophet saw Allah and also had knowledge of unseen, otherwise she would not have said so in public. In the chapter of Sima al Mawta (hearing of the dead) you have read proofs that Sayyidah Aisha in spite of her vast knowledge was wrong to reject it, plus scholars wrote that we should go with Marfu hadiths and other Sahaba who were present with the Prophet who heard the Prophet saying that Dead hear better than you!

Also Ruju (retraction) of Sayyidah Aisha (ra) is proven on issue of Sima al Mawta as you have seen proofs before. Sayyidah Aisha (ra) used to self interpret many times whereas other Sahaba differed with her. This is not a disrespect of Sayyidah Aisha (ra) because same applies on other Sahaba too who have erred, for example Sayyiduna Uthman used to forbid Hajj Tammatu but Sayyiduna Ali corrected him [See Sahih Muslim, Hadith # 2815 and many others]. There are many other examples of Sahaba erring. Remember only Prophets and Angels are infallible.

On top of that Sayyidah Aisha (ra) is herself narrator of many hadiths which prove Ilm ul Ghayb of Prophet (Peace be upon him). For example she narrates the hadith about Fatima (a.s) in which Prophet said:

...You will be the first of my family to follow me (after death).' So I started weeping. Then he said. 'Don't you like to be the **chief of all the ladies of Paradise or the chief of the believing women?** So I laughed for that." [Sahih Bukhari 4.819. Brackets mine]

So We have to believe that Sayyidah Aisha (ra) only rejected personal knowledge of unseen for Prophet and not the granted one. If we do not believe so then Qur'an and many hadiths would contradict.

Reconciliation: The Muslim sects can unite on the fact that whatever knowledge of unseen Prophets has is granted by Allah through inspiration, and that it is partial as compared to Allah's knowledge. He received knowledge through inspiration and not by himself. The knowledge of the

Prophet is Kulli (complete) only in relation to creation but not Allah.

It is much like how a room is a kull itself but it is part of house, a house is kull itself but it is part of town. The town is kull itself but it is part of city. The city is kull itself but it is part of country, so on and so forth.

The knowledge of Allah is not comparable to anyone not even the Prophets. Imam Ahmed Ridha Khan a great Sunni scholar said that Prophet's knowledge is not even molecular part of a drop in ocean as compared to Allah's knowledge [Dawla al Makiyyah]. Allah's knowledge withholds every minute detail of entire creations (which includes galaxies and universes which are not yet discovered).

In the end I would like to refute perverted logic of Deobandis and Salafis who say that when Prophets are given knowledge of unseen then it ceases to be knowledge of unseen as it has been disclosed. This logic is absolutely absurd because this way even Allah would cease to be Aalim ul Ghayb (Naudhobillah) because nothing is hidden from Allah and everything is evident to him. It has been clarified before that title "Aalim ul Ghayb" is only reserved for Allah and cannot be used for even Prophet Muhammad (Peace be upon him). The Ahlus Sunnah does not believe that Prophet is Aalim ul Ghayb, however we do believe and rightly so that Prophet is granted immense knowledge of Unseen.

Chapter No. 11 (Concept of Imamah)

The twelver Shia school believes in infallibility of 12 Imams and make it a fundamental part of belief. Many of them also believe that 12 Imams are higher in status than all Prophets except Sayyiduna Muhammad (Peace be upon him). The Ahlus Sunnah on the other hand believe that only Prophets are infallible and no Imam or Sahabi is above in status than any Prophet.

According to Sunnis the Shias have some extremely wrong beliefs about the Imamah concept that are unjustified not only according to the Sacred Law but also logic. Their belief that Imams being above in status to Prophets is severely criticized by Ahlus Sunnah to the extent of it being considered Kufr.

Muslims (including Shias) have unanimously declared Qadiyanis to be disbelievers because they claim Prophet-hood of Mirza Ghulam Ahmed Qadiyani (LA).

It has to be clarified that some concept being Kufr (disbelief) does not make the person necessarily Kafir (disbeliever) if the issue is not amongst Qatiyat (absolutes). A person can only be Kafir if he/she denies oneness of Allah, the finality of Prophet-hood at Muhammad (Peace be upon him) or denies the remaining three essentials of faith as mentioned in the beginning of this book.

The Shias believe that no Prophet can come after Prophet Muhammad (Peace be upon him) but there will be Imams who “ARE APPOINTED BY ALLAH” and have the same qualities of Prophets without being called Prophets.

The Imami Shias (athna ashriyah) consider Imamah to be part of Usool ud deen (Principles of religion), whereas within Shias some such as Zaydi Shias do not consider it a fundamental part of Aqeeda and Ismaili Shias only believe in 6 Imams (which means denying some Imams is not part of fundamental beliefs even in Shia sects).

It is unjust on the part of Shias who believe in Aqeeda of 12 Imams but have ignored descendants of Imam Hasan (a.s). They also do not consider Imam Zaid bin Ali (a.s) as part of Imamah although he is son of Imam Zayn ul Abideen (a.s). It is a fact that Imam Zayd bin Ali differed with Shi'ite Imams even on leadership issues. Some of them waged Jihad against tyrant rulers whereas other Imams did not agree with them.

Had Imamah been a fundamental part of the Aqeeda then Qur'an would have categorically mentioned not only Imamah but also the names of all Imams such as Imam Baqir, Jafar, and so on. There is not a single verse in Qur'an which “CATEGORICALLY” mentions that non-Prophet Imams are above in status than Prophets or to believe in them is fundamental part of Aqida. Had this belief been mandatory, then Qur'an would not have ignored it.

For example, in regards to Prophets Qur'an states: **We have made some of these messengers to excel the others among them, are they to whom Allah spoke,** and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the Holy Spirit. [2:253. Taken from variety of translations]

Nowhere in Qur'an does Allah talk about Imams excelling in status than the Prophets.

Also remember that Qur'an tells us to believe in what is revealed to Prophet Muhammad (Peace be upon him) and also what was revealed before him. Qur'an does not mention anywhere to follow inspiration of Imams after Prophet Muhammad (Peace be upon him).

Having said that, we still need to understand that whosoever believes in Allah, finality of Prophet-hood at Muhammad (Peace be upon him) and other three pillars of Islam cannot be declared a Kafir (disbeliever)

Below are some verses and hadiths which prove that one cannot declare other Muslims disbelievers even if they commit grave sins.

باب قتل الخوارج والملحدین بعد إقامة الحجّة علیهم وقول الله تعالى

وما كان الله لیضلّ قوما بعد إذ هداهم حتى یبین لهم ما یتقون

وكان ابن عمر یراهم شرار خلق الله وقال إنهم انطلقوا إلى آیات نزلت في الكفار فجعلوها على المؤمنین

Translation: Allah T'ala said: And **Allah will not mislead a people after He hath guided them**, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things. (Al-Qur'an, 9:115)

Bukhari relates from 'Abdullah ibn 'Umar (Allah be well pleased with him) "Ibn `Umar considered the Khawarij and the heretics as the worst beings in creation, and he said: **They went to verses which were revealed about the disbelievers and applied them to the Believers.**[Sahih Bukhari, Book of Apostates (88th Book in Muhsin Khan's translation), 6th Chapter of Killing al-Khawarij and Mulhidun, Before Hadith: Vol. 9, Book 84, Hadith 64. Please Note: Muhsin Khan has wrongly translated this report. You will not find the translation in online version, but it is there in hard copy version]

This verse and hadith shown by Imam al-Bukhari is very important to understand. Mostly Takfir (declaration of someone to be a disbeliever) is made on Muslims by extremists (Khawarij as mentioned in this hadith who are present even today) by misusing Qur'anic verses i.e. applying verses revealed for disbelievers or idols on Muslims.

Below are hadiths that will clarify this point:

...The Prophet (Peace be upon him) said: "**BY ALLAH! I AM NOT AFRAID THAT YOU WILL WORSHIP OTHERS ALONG WITH ALLAH AFTER MY DEATH, BUT I AM AFRAID THAT YOU WILL FIGHT WITH ONE ANOTHER FOR THE WORLDLY THINGS**" [Volume 2, Book 23, Number 428: (Sahih Bukhari)]

This is exactly what is happening in the Ummah since a long time. The Prophet clearly stated that he is not afraid of Shirk within the Ummah but is afraid of Fasaad and fights.

Qur'an states: O ye who believe! When you go abroad in the cause of Allah, investigate carefully, and **say not to anyone who offers you a salutation: "You are not a believer!..."** (Yusuf Ali: 4:94)

This beautiful verse explains that when Muslims go on legitimate Jihad and anyone offers salutation then we are ordered not to call them disbelievers.

Vol. 1, Book 8, Hadith 386: (Sahih Bukhari)

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, **"Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection.** So do not betray Allah by betraying those who are in His protection."

Both Shias and Sunnis pray, face the same Qibla, and slaughter animals according to same Islamic procedure. Hence none can be declared as disbelievers contrary to false Salafi propaganda that Sufis and Shias are indulged in Kufr.

عن أنس بن مالك قال
قال رسول الله صلى الله عليه وسلم ثلاث من أصل الإيمان الكف عن
قال لا إله إلا الله ولا نكفره بذنب ولا نخرجه من الإسلام بعمل والجهاد ماض

منذ بعثني الله إلى أن يقاتل آخر أمتي الدجال لا يبطله جور جائر ولا عدل عادل والإيمان بالأقدار

Translation: Anas bin Malik (ra) narrates from the Prophet (Peace be upon him) who said: Three things are the roots of faith (1) **To refrain from (killing) a person who says “La ILaha IL Allah (There is no god but Allah)”** (2) **Not to declare him unbeliever whatever sin he commits** (3) **and also not to declare him out of Islam due to any of his deed...** [Sunnan Abu Dawud, Volume No. 2, Hadith # 2170]

Although this hadith contains a Majhool (unknown) narrator “Yazid bin Abi Nashba” but in matn (content) it is correct. This hadith is absolutely clear that whosoever believes in Allah (and also Prophet being last of all) cannot be declared a disbeliever “NO MATTER WHAT SIN HE DOES”

It is the fundamental principle of Islam that one can only become non-Muslim by denying with which he came into Islam at first place (i.e. Shahadah the testification of faith) or denying other fundamentals of faith which have been outlined before.

There are many other hadiths which forbid us from making Takfir.

The proofs Shias cite on Imamat issue include the following:

Qur’an states: **And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, “Indeed, I will make you a leader for the people.” [Abraham] said, “And of my descendants?” [Allah] said, “My covenant does not include the wrongdoers.”** (Sahih International: 2:124)

The Shia claim from this verse that Allah granted Imamah to Ibrahim (alayh salam) after testing him. When Ibrahim (a.s) passed the test, then only Allah granted him Imamah. Ibrahim (alayh salam) was granted Prophethood before this trial, hence Shia say that Imamah is above in rank than Prophethood.

Ibrahim (alayh salam) further asked for it for his descendants, but Allah said he does not grant it to wrong doers i.e. righteous and pious people can have Imamah from his descendants (which according to Sunnis and rightly so only refers to Prophets as Allah chose Bani Israelite Prophets from lineage of Ibrahim such as Isaac, Jacob, Moses, Jesus, and finally sent Muhammad from descendants of Ismaeel).

Please note that Shias consider Imams superior to all Prophets, even Ulal Azm (greatest of them such as Ibrahim alayh salam) except Prophet Muhammad (Peace be upon him). This is where they get caught because when Ibrahim (alayh salam) is granted both Prophet-hood and Imamah then how could mere Imams be above in status to those who are granted both qualities? For an Imam to be above in status to Prophets, then he has to have both qualities i.e. Prophet-hood and Imamah.

There are other verses which Shia use too, such as:

And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens

beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way." [Sahih International: 5:12]

There is even an interpretation in Shia books that Israel was name of Prophet Muhammad (Peace be upon him), hence here it refers to 12 Imams from his lineage. It states in one of the authoritative Tafsir books of Shia i.e. Tafsir Ayaashi:

عن أبي داود عن سمع من رسول الله صلى الله عليه وآله يقول: انا عبد الله
اسمى أحمد وأنا عبد الله اسمى إسرائيل

Translation: From Abi Dawud that Prophet (Peace be upon him) was heard saying: I am Abdullah and my name is Ahmad, I am Abdullah "AND MY NAME IS ISRAEL" [Tafsir Ayaashi]

According to Ahlus Sunnah these twelve leaders refers to 12 leaders whom Musa (a.s) had appointed.

There are some Sunni hadiths which Shias use, for example:

The Prophet (may Allah's peace and blessings be upon him) said, "**There is a group of the slaves of Allah that even the Prophets and martyrs will envy,**" Then someone said, "Who are these people, perhaps we can love them." And he said, "They are a people who love each other through the light of Allah not through wealth or family ties. Their faces are filled with nur (light) and they are on pulpits of light, neither do they fear when the people fear nor do they grieve when the people grieve." Then the Nabi, may Allah's peace and blessings be upon him, recited the verse, "Verily the `Awliya of Allah do not fear nor do they grieve." [Yunus, v. 62] [Imam Hakim Narrated it in his Mustadrak and said: This Hadith has Sahih Chain and al-Dhahabi agreed with him - Mustadrak al

Hakim Volume 4, Page No. 188, Hadith No. 7318, Imam Ibn Hibban narrated it in his Sahih Volume 2, Hadith No. 573]

According to Shia this hadith proves that there are non-Prophets whom even Prophets envy, hence their status is above Prophets. The Ahlus Sunnah reply by saying that this hadith also includes Prophet Muhammad (Peace be upon him) so would mere Imams turn to be greater than him too?

Shia also use other hadiths from our sources such as:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً " .

Translation:... One who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.[Sahih Muslim # 4562]

Shia claim that such hadiths are Mutlaq and apply to all Muslims. They say it refers to allegiance to Imam which are 12 according to Shi'ites. They believe that their 12th Imam has gone in absentia but his rule remains. There are proofs from Qur'an and hadiths that a person can remain alive for hundreds of years. For example Dajjal has been existing from the time of Prophet.

Reconciliation: Although Ahlus Sunnah rightly considers this concept to be extremely wrong but Shia cannot be declared disbelievers due to it. This is not a matter of absolute beliefs on which Shia can be declared as disbelievers. Even according to some Shia literature the Imams are not above in status than

Prophets, therefore Shias are to be given benefit of the doubt.

In Usool al-Kafi a question was asked from one of the Imams that **who is better you or the Prophets? He said indeed the Prophets are better** (Al Kafi Volume 1 Page 174, Hadith # 5)

Al Majlisi (a big shia authority) said this narration in Al Kafi is **Authentic** (Mir'at al-'Uqul Volume 2 Page 277)

Chapter No. 12 (Infallibility of Imams)

According to Ahlus Sunnah only Prophets from human beings are infallible (Ma'soom).

Quran states in the context of Adam (a.s)'s mistake (not sin): And certainly We gave a commandment to Adam before, **"BUT HE FORGOT"** and We did not find in him **any determination.** (Shakir: 20:115)

This clearly proves that Adam (a.s) did not commit sin as he just forgot and there was no determination in him.

However, when Allah uses the word Zanb (sin) in relation to the Prophets, it does not mean sin as we perceive it. Prophets have highest ranks and responsibilities therefore in sight of Allah even their minor mistakes are called Sins. Someone who interchangeably uses the word 'sins' to describe the mistakes of the Prophets is committing a grave sin himself.

A point to note here is that the Prophets do not intentionally commit mistakes, therefore it could never be considered a Sin according to definition of Sin itself. Sin is to violate Allah's order with firm resolve (intention), therefore how could Prophets be blamed of Sin when they never intended to do so?

The Quran states: And verily, you (O Muhammad) **are on an exalted standard of character.**" (Al Qalam: 68:4. Taken from variety of translations)

Had Prophet Muhammad (Peace be upon him) sinned, then he could not have been on exalted standard of character.

Every time Allah says Ati-Ullah (obey Allah), He always says "Atiur-Rasul (obey the Prophet)" along. Not in a single verse has Allah separated His obedience from that of obeying the Prophet (Peace be upon him). Rather, in one verse, Allah says:

He who obeys the Messenger (Muhammad SAW), **has indeed obeyed Allah...** [Muhsin/Hilali: 4:80]

Therefore embed it in your minds that Prophets are sent to be obeyed, if they had sinned then their followers would get an excuse to commit sins by giving an excuse that look even Prophets sinned then why not us?

Regarding Mistake of Adam (a.s) then Sahih Bukhari proves that it was destined for him i.e. he did not commit actual sin.

Volume 6, Book 60, Number 260: (Sahih Bukhari)

Allah's Apostle said, "Adam and Moses met, and Moses said to Adam "You are the one who made people miserable and turned them out of Paradise." Adam said to him, "You are the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah." Moses said, 'Yes.' Adam said, "**Did you find that written in my fate before my creation?**" Moses said, 'Yes.' **So Adam overcame Moses with this argument.**"

This is a beautiful hadith about the fate of Adam (a.s) already been written, therefore it was Allah's supreme plan to send Adam to this world. We have explained above from Qur'an

that Adam forgot Allah's order not that he intentionally made the mistake of eating the forbidden fruit.

Qur'an states: That Allah may forgive **thee thy faults of the past and those to follow**; fulfil His favour to thee; and guide thee on the Straight Way [Yusuf Ali, 48:2]

Yusuf Ali translated Zanbika as "faults" This translation is appropriate because it is respectful to the Prophet and he does not translate the word as "SINS"

Dr Ghali translates the word as "guilty (deeds)" and not sins.

When all faults of the past and those to follow are forgiven then Prophet becomes absolutely infallible and there is no chance of some of his action to have become sinful.

Shakir translates this verse as: That Allah may **forgive your community** their past faults and those to follow and complete His favor to you and keep you on a right way, [Shakir 48:2]

This is a good translation. Imam Ahmed Ridha (rah) however, gives an explanatory translation in his Kanz ul Imaan (which is not a mere translation but rather an explanatory one):

"That Allah may forgive the sins of your formers and of those to come later, **on account of you** and may complete His favors upon you and may show you straight path. [Kanz ul Imaan, 48:2]"

“On account of you” means that Allah will do it due to the intercession of the Prophet not that all sins of previous people and later to come are forgiven.

There is an authentic (Sahih) hadith of Adam (a.s)’s intercession through Prophet Muhammad (Peace be upon him) when he committed the mistake. Qadhi Iyadh has mentioned this hadith in chapter of “SOUND AND WELL KNOWN TRADITIONS” [Ash-Shifa, Page # 89, English Version translated by Aisha Bewley]

Ibn Jawzi (rah) not only considered this hadith to be Sahih but rather used it as proof on superiority of Prophet Muhammad (Peace be upon him). He said:

ومن بيان فضله على الأنبياء : أن آدم سأل ربّه بحرمة محمد أن يتوب عليه، كما ذكرنا

Translation: "Part of explaining the superiority of Prophet Muhammad (Peace be upon him) to other Prophets is that **"ADAM ASKED HIS LORD FOR FORGIVNESS THROUGH THE SACREDNESS OF MUHAMMAD (PEACE BE UPON HIM) AS I HAVE ALREADY MENTIONED"** [Ibn Jawzi in al-Wafa, Page # 365, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

The hadith is narrated by 2 different chains of narrators, both of which have been authenticated by great scholars.

Imam Muhammad bin Yusuf al-Salihi said about the hadith of Tawassul narrated by Maysra al-Fajr (RA):

وروى ابن الجوزي بسند جيد لا بأس به

Translation: This hadith (of Maysra al Fajr RA) is narrated by Ibn Jawzi (rah) and the chain of it is “**STRONG**” and there is **nothing wrong in it** [Subl ul Huda war Rashhad, Volume No.1, Page No. 86 – Dar ul Kutb al iLmiyyah]

Even Ibn Taymiyyah had to accept authenticity of these 2 hadiths due to corroboration:

فهذا الحديث يؤيد الذي قبله وهما كالتفسير للأحاديث الصحيحة

Translation: This hadith corresponds to the hadith mentioned before (i.e. hadith of Umar ibn ul Khattab) **These two are like the explanations (tafsir) of the authentic (Sahih) ahadith** [Majmua al Fatawa, 2/150]

Therefore, Imam Ahmed Ridha’s explanatory translation is based on sound opinion of Ahlus Sunnah and cannot be mocked at.

Qadhi Iyaadh, who is author of one of the greatest biographies ever written on Prophet i.e. Ash-Shifa. He states in the explanation of this verse and other verses/hadiths in which Prophet asked for forgiveness from Allah:

Ahmed Ibn Nasir stated that **It is said that it refers to his community...**at-Tabri said that al-Qushayri preferred it. It is said that “past” refers to what Adam did and “**future**” means **wrong actions of his community** as As-Samarqandi and as-Sulami have related that interpretation from Ibn ‘Ata.

It is like interpretation of His words, "Ask forgiveness for your wrong actions and for the believers, men and women (40:55) **Makki said that when the Prophet was addressed here, it was his community that was intended.** [Ash-Shifa, Page # 325, English version translated by Aisha Bewley].

Qur'an states: **Nor doth he speak of (his own) desire.** It is naught save an inspiration that is inspired. [Pickthall, 53:3-4]

Hence, the Prophet does not speak anything from his own desires.

The Qur'an mentions the incident of Musa (a.s) punching a man:

And he entered the city at a time of inattention by its people and found therein two men fighting; one of his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, **so Moses struck him and [unintentionally] killed him.** [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy." [Sahih International: 28:15]

This verse does not prove it to be a sin of Moses (a.s). It was a mere punch out of which the man died and Moses did not intend to kill him. Moses calling it "the work of Satan" proves that Moses did not want to kill him and it was rather Satan who made it happen.

In Tafsir of 7:143 Imam al-Qurtubi (rah) said:

وأجمعت الأمة على أن هذه التوبة ما كانت عن معصية؛ فإن الأنبياء معصومون. وأيضاً عند أهل السنة والجماعة الرؤية جائزة.

Translation: The Imams (scholars) are unanimous that (Musa a.s) asking for repentance does not refer to sins because the **Prophets are infallible/Masoom...**[Tafsir al-Qurtubi under 7:143]

There are other verses and hadiths in which Prophet has asked for forgiveness. The answer to them is that the Prophet used to recite in Surah al-Fatiha “O Allah guide us to the straight path” whereas Qur’an categorically states in Surah Yasin:

Most surely you are one of the Messengers. **On a right way (ala Siratim Mustaqim)** [36:3-4]

Hence, this means the Prophet asked for forgiveness not that he was not forgiven already, but because he was very humble and used to cry in remembrance of Allah often.

Now the Proofs which Shias use in regards to Imams are

Qur’an states: And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give Zakah and obey Allah and His Messenger. **Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.** (Sahih International: 33:33)

The verse is called Ayat of Tatheer (verse of purification). Shias say that the Qur'an clearly called Ahlul Bayt to be pure and Allah has cleansed them completely from sin.

Both Shia and Sunni believe that Ahlul Bayt includes Prophet Muhammad (Peace be upon him), Sayyidah Fatima (a.s), her husband Ali (a.s), and their sons Hasan (a.s) and Hussain (a.s). Sunnis also rightly consider wives of the Prophet (Peace be upon him) to be part of Ahlul Bayt because a wife is from the people of the house. According to Sunnis this verse primarily addresses the wives of Prophet (Peace be upon him) first (see Tafsir Ibn Kathir under this verse).

The Shia say that term Ahlul Bayt only applies to 5 purified personalities (i.e. Prophet, Fatima, Ali, Hassan, and Hussain) as mentioned in Sahih hadiths and also their offspring.

There are some hadiths in Sunni literature which are worth mentioning. Let us look at a long hadith in this regard from Sahih Muslim.

Messenger of Allah (ﷺ) said: **I am leaving among you two weighty things: the one being the Book of Allah** in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: **The second are the members of my household I remind you (of your duties) to the members of my family.** He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And

he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes. [Sahih Muslim, Hadith # 5920]

There is also another explicit hadith in Jami' at-Tirmidhi which states:

The Messenger of Allah (ﷺ) said: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. **One of them is greater than the other: The Book of Allah** is a rope extended from the sky to the earth, **and my family - the people of my house - and they shall not split until they meet at the Hawd**, so look at how you deal with them after me." [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3788. Hadith is Sahih]

Remember these are the most important hadiths in regards to 2 weighty things i.e. Islamic sources.

Many times people quote a hadith from Muwatta Imam Malik (Mursal hadith where Imam Malik narrates directly from Prophet) about Prophet (Peace be upon him) leaving behind Qur'an and Sunnah. The other hadiths that mention these 2 together are all weak (for example the one narrated in Mustadrak al Hakim has a narrator Ismail bin Abi Aws who has been severely criticized). Hence we have to do Taqlid of Imam Malik in regards to this hadith, we have to accept that he could not have lied.

The Shias from previously mentioned hadiths believe that only Qur'an and Ahlul Bayt are to be followed. They claim that just like Qur'an is infallible similarly the 2nd weighty thing mentioned by the Prophet (i.e. Ahul bayt) are bound to be infallible too.

The Qur'an states: O you who have believed, obey Allah and obey the Messenger **and those in authority among you.** And if you disagree over anything, **refer it to Allah and the Messenger,** if you should believe in Allah and the Last Day. That is the best [way] and best in result. [Sahih International: 4:59]

Shia misquote Imam Fakhr al Din al Razi (rah) under this verse and claim he somehow asserted that Ulil Amr are bound to be infallible. However if we read the complete Tafsir al Razi under this verse then it is proven that he is calling Ijma to be infallible not individual people. Plus he himself refutes the Shia concept of Infallibility of Imams.

Plus the Shia often quote this verse partially till Ulil Amr. However if read the full verse it itself proves that Ulil Amr cannot be infallible as the verse says ahead: And if you disagree over anything, **refer it to Allah and the Messenger...**

Hence had Ulil Amr been infallible then verse would not have talked about dispute of them and then referring it back to Allah and his Apostle (Peace be upon him).

Shia also use another verse of Qur'an and assert that non-Prophets can be infallible too. Qur'an states:

And [mention] when the angels said, "O Mary, indeed Allah **has chosen you and purified you** (Astafaki wa Tahraki) and chosen you above the women of the worlds. [Sahih International: 3:42. Brackets mine]

In this verse words Astafaki and Tahraki have been used which refer to complete purification from sin in linguistic sense. Now note that Maryam (a.s) was neither a Prophet nor Rasul still Qur'an proves her Isma (purification from sin).

The Ahlus Sunnah can tackle this Shia stance by accepting that Allah granted Prophethood to even some women and Maryam (a.s) was one of them. This is stance of Imam Abul Hasan al-Ash'ari (rah), Imam al-Qurtubi al-Ash'ari (rah), Ibn Hazm al-Dhahiri and many giants.

Imam al-Qurtubi al-Ash'ari (rah) the leading commentator of Qur'an said:

وإذا تقرّر هذا فقد قيل: إن الكمال المذكور في الحديث يعني به النبوة فيلزم عليه أن تكون مريم عليها السلام وآسية نبيّتين، وقد قيل بذلك. والصحيح أن مريم نبيّة؛ لأن الله تعالى أوحى إليها بواسطة الملك كما أوحى إلى سائر النبيين حسب ما تقدّم ويأتي بيانه أيضاً في «مريم

Translation: When this is established then it was said about the perfection mentioned in Hadith that it refers to Prophethood, it is binding that Maryam (a.s) and Aasia (wife of Pharoah) were both Prophetesses and **"IT IS CORRECT THAT MARYAM (A.S) IS A PROPHETESS, BECAUSE ALLAH SENT REVELATION TO HER VIA AN ANGEL JUST LIKE HE INSPIRED ALL PROPHETS"** as we have mentioned before and this will

be explained in Surah Maryam too. [Tafsir al-Qurtubi under 3:42]

However majority of Sunni scholars and all Shia do not accept that any woman was a Prophet. The verse cited as proof that only men can be Prophets is the following:

And We sent not before you **except men to whom We revealed [Our message]**... [Sahih International: 16:43]

However this verse negates Messengership for women and not Prophethood.

Reconciliation: If someone believes in infallibility of Imams then it is not a matter of Qati'i (absolute) beliefs and the person cannot be declared a disbeliever.

Many Shia scholars have accepted that whosoever denies concept of Imamah can still remain a believer. They also believe that Shahadah is enough for someone to be Muslim. The Kalima of Shahadah is same for both Sunnis and Shias and Kalima of Shahadah does not mention Imamah. Nor is Imamah part of Adhaan or Tashahud.

Chapter No. 13 (On infallibility of Qur'an)

Shia are misjudged by some Sunnis that they do not believe in complete Qur'an or that they believe Qur'an has been tampered and changed.

After researching on this topic, it is safe to conclude that Shias do not believe in alterations or additions in Qur'an. The mainstream Shias of today say that they believe in whole Qur'an from al-Fatiha to An-Naas. However the blunder of Twelver Shias is that they do not declare their scholars as Kafirs who believed Qur'an is tampered.

al-islam.org is the most renowned Shia website, in it they have written in detail about Shia belief in the infallibility of the Qur'an.

They narrate: Abu Ja'far Muhammad ibn 'Ali ibn Husayn Babawayh al-Qummi, known as "Saduq" (d. 381 AH), says:

Our belief regarding the Qur'an is that it is God's Word and revelation; it is a book which is free from falsehood and incorrectness and it has been sent down by God, the All-wise, and He is its guardian.[Al-I'tiqadat, p.93]

Note: The word Saduq according to Shia is used for their top most scholars.

They also narrate many more hadiths and sayings of their scholars which establish beyond doubt that the Shias do not believe in alterations or additions in Qur'an. You may also refer to Shiapen website where there is a detailed article

called “Shia scholars about the completeness of Quran” and they have asserted from overwhelming Shia scholars of past and present that Qur’an is not tampered.

The problem arises when we talk about abrogated verses in the Qur’an. Both Sunni and Shia believe that some verses were revealed to the Prophet but they were not made part of the Qur’an. Moreover, they also believe that the Qur’an was revealed in a different order than the present day Qur’an. Initial verses of Surah al-Alaq were revealed first, but in present Qur’an they are mentioned in 96th chapter. Also the verse of Qur’an which mentions:...”This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”... (5:3) is considered as last verse of Qur’an although it is present in 5th chapter.

Let us first understand a principle from Qur’an that protector of Qur’an is Allah Himself.

Qur’an states: It is certainly We Who have revealed the Reminder (Qur’an), **and it is certainly We Who will preserve it.** [Mustafa Khattab: 15:9. Brackets mine]

Qur’an states: Indeed, those who disbelieve in the message after it has come to them. And indeed, it is a mighty Book. **Falsehood cannot approach it from before it or from behind it;** [it is] a revelation from a [Lord who is] Wise and Praiseworthy. [Sahih International: 41:41-42]

Qur'an also states: **...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.** But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. [Sahih International: 5:3]

Let us read some hadiths misused to assert that Qur'an is not preserved. It states in Sahih Muslim:

Umar b. Khattab sat on the pulpit of Allah's Messenger (ﷺ) and said: Verily Allah sent Muhammad (ﷺ) with truth and He sent down the Book upon him, **and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (ﷺ) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah,** and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession. [Sahih Muslim, Hadith # 4194]

This hadith and many other hadiths prove that many verses of the Qur'an were not made part of it, although they were revealed to Prophet (Peace be upon him) at a certain time. This hadith of Sahih Muslim is to be understood from another hadith of Jami' at-Tirmidhi where Umar (ra) says:

"The Messenger of Allah (ﷺ) stoned, Abu Bakr stoned, and I stoned. **If I didn't dislike that I add to the Book of Allah. I would have written it in the Mushaf**, for I fear that there will come a people and they will not find it in the Book of Allah, so they will disbelieve in it." [Jami' at-Tirmidhi: Vol. 3, Book 15, Hadith 1431. Authentic hadith]

Hence Sayyiduna Umar (ra) knew it from the Prophet that verse of stoning was not to be added in Qur'an.

The Shias try to turn the tables by mentioning a hadith which is present in Sahih Bukhari that Abdullah Ibn Mas'ud did not consider the last 2 chapters of the Qur'an to be part of it. According to Ahlus Sunnah, this hadith is a lie no matter it is present in Bukhari or wherever. Remember all the hadiths presented below from Sunni sources are "AHAAD (SINGULAR)" and not Mutawattir (multiply narrated to certainty) and therefore according to Usool (principle) they do not stand a chance in front of Qur'an and logic.

The hadith states:

Narrated Zirr bin Hubaish: I asked Ubai bin Ka'b, "O Abu Al Mundhir! **Your brother, Ibn Mas'ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an).**" Ubai said, "I asked Allah's Messenger (ﷺ) about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an),' So Ubai added, "So we say as Allah's Messenger (ﷺ) has said. [Sahih Bukhari 6.501]

Imam an-Nawawi said:

أجمع المسلمون على أن المعوذتين والفاتحة وسائر السور المكتوبة في المصحف قرآن. وأن من جحد شيئاً منه كفر. وما نقل عن ابن مسعود في الفاتحة والمعوذتين باطل ليس بصحيح عنه

Translation: There is consensus of Muslims that Muawizatain (last two chapters of Qur'an), al-Fatiha and other chapters are written in manuscript of Qur'an, whosoever rejected anything from it is a disbeliever. Regarding what was narrated from Ibn Mas'ud about al-Fatiha and al-Muawizatain (al-falaq and an-naas) **then it is false, and not authentic from him**"[al-Majmoa sharhul al-Mahzab" (3/396)]

Imam Jalal ud din as-Suyuti (rah) said:

هذا كذب على ابن مسعود وموضوع، وإنما صح عنه قراءة عاصم عن زر عنه، وفيها المعوذتان والفاتحة

It is a lie attributed to Ibn Mas'ud and a fabrication. It is authentically proven from him the Qiraat (recitation) of Asim from Zirr, and in it are Muawizatain and al-Fatiha". [As-Suyuti in al-Itqaan fi Ulumil Qur'an, where he quotes ibn Hazm's opinion]

The Qiraat of Aasim, al-Kisai, Hamza, and Khalaf all prove from Ibn Mas'ud that he recited al-Fatiha and Muawizatain and they were present in his Mushaf.

Plus there are Mudaliseen in one narration that mentions it and in second there is present Asim ibn Abu Nujud who

elsewhere narrates Qirat of Ibn Mas'ud which contains al-Fatiha, Surah Falaq, and Surah an-Naas.

Therefore, even if it is mentioned in Bukhari or any other book of hadith still it is to be considered a fabrication and lie.

There is also another troubling hadith in Sahih Muslim which states:

'A'isha (Allah be pleased with, her) reported that it had been **revealed** in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings **and Allah's Apostle (ﷺ) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims)**. [Sahih Muslim, Hadith # 3421]

This hadith claims that the verse of 5 suckling was present in Qur'an till the Prophet (Peace be upon him) died. We do not find any such verse in Qur'an today, so how do we answer this hadith? The first answer is that any hadith which contradicts Qur'an is to be outright rejected. The second answer is that Aisha (ra) was not aware of even second abrogation whereas other Sahaba were which is why they never made it part of Qur'an when Qur'an was compiled.

Imam an-Nawawi (rah) said about this hadith:

و بضم الياء من (يقرأ) ومعناه أن النسخ بخمس رضعات تأخر إنزاله جدا حتى أنه صلى الله عليه وسلم توفي وبعض الناس يقرأ خمس رضعات ويجعلها قرآنا متلوا لكونه لم يبلغه النسخ لقرب عهده فلما بلغهم النسخ بعد ذلك رجعوا عن ذلك وأجمعوا على أن هذا لا يتلى

There is a dumma on the letter ya'a and it means that the abrogation of the five sucklings came very late until the time that the Prophet (peace be upon him) died and a few people were reciting the five sucklings verse making it part of the Qur'an for they might not have been informed of its abrogation. So when he (Muhammad peace be upon him) did inform them afterwards they stopped reciting it and formed a consensus that this verse should not be recited anymore. [Imam an-Nawawi, Sharh Sahih Muslim, Kitab: Al Ridaa', Bab: Al Tahreem Bi Khams Ridaa'at]

Allama al-Sindi (rah) said:

قيل إن الخمس أيضا منسوخة تلاوة إلا أن نسخها كان في قرب وفاته صلى الله تعالى عليه وسلم فلم يبلغ بعض الناس فكانوا يقرءونه حين توفي صلى الله تعالى عليه وسلم ثم تركوا تلاوته

It is said that the five's (verse on five sucklings) recitation has been abrogated and its abrogation came near the death of the Prophet (peace be upon him) so some people weren't informed about it. So they used to recite it but when the Prophet (peace be upon him) died they left its recitation. [Al Sindi, Sharh Sunan al Nisaa'i, Kitab: Al Nikah, Bab: Al Qadar Allazhi Yuharrim Min Al Ridaa'aa, Commentary on Hadith no. 3255]

Shams ul Haq Azeemabadi said:

المعنى أن النسخ بخمس رضعات تأخر إنزاله جدا حتى أنه صلى الله عليه وسلم توفي وبعض الناس يقرأ خمس رضعات ويجعلها قرآنا متلوا لكونه لم يبلغه النسخ لقرب عهده فلما بلغهم النسخ بعد ذلك رجعوا عن ذلك وأجمعوا على أن هذا لا يتلى . والنسخ ثلاثة أنواع : أحدها ما نسخ حكمه

وتلاوته كعشر رضعات . والثاني ما نسخت تلاوته دون حكمه كخمس رضعات

And what this means is that the abrogation by five sucklings was revealed very late to the extent that when the Prophet (peace be upon him) died, some people were still reciting the verse of five sucklings and making it part of recited Qur'an for they were not informed about its abrogation but when they were after that, they went back on that and formed a consensus on that this verse must not be recited. And abrogation is of three types: One of them is that its ruling and recitation be abrogated just like the ten sucklings verse. And the second is that its recitation has been abrogated without its ruling just like the five sucklings verse... (Muhammad Shams al-Haqq al-Adhim Abadi, Awn al-Mabud Sharh Sunan Abu Dawud, Kitab: Al Nikah, Bab: Hal Yuharram Ma Doona Khamsa Ridaa'aat, Commentary on hadith no. 1765]

Another hadith which is found in Ibn Majah is even more troublesome. It has been seen that some ignorant Sunnis accuse the Shias of believing that parts of Qur'an were eaten by some goat. To the surprise of such ignorant Sunnis a hadith is actually present in our own Sunni literature authenticated by Salafi Dar us Salam version that a sheep ate some verses of Qur'an

The hadith states: It was narrated that 'Aishah said: **“The Verse of stoning and of breastfeeding** an adult ten times was revealed, and the paper was with me under my pillow. **When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”**

[Sunnan Ibn Majah, Book 9, Hadith 2020. Falsely declared "Hasan (good)" in Salafi Dar us Salam version]

The additional wording of "tame sheep eating the paper of Qur'anic verses" only comes from narrator Muhammad bin Ishaq. He has been criticized by many Muhaditheen. Imam Malik (rah) even called him a "Grand Liar (Dajjal)" therefore the hadith will become Shadh (odd) and weak. Salih Munnajad the Salafi scholar of islamqa also rejected this hadith [See: islamqa.info/en/175355]

Another hadith misused is:

Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. **We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust."** And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" **that is recorded in your necks as a witness**

(against you) and you would be asked about it on the Day of Resurrection" (xvii. 13). [Sahih Muslim # 2286]

This hadith creates serious problems. It claims that there was a Surah resembling length of Surah Bara'at (Chapter 9) and a Surah resembling like Surahs of Musabbihat. Abu Musa (ra) then recites two verses, first of which is totally not present in Qur'an today and second one having last wording is not found in Qur'an either.

The first answer is again that any hadith which contradicts Qur'an is to be outright rejected. Secondly this narration is "AHAD (SINGULAR)" and not "MUTAWATIR (MULTIPLY NARRATED)" whereas Qur'an is proven from Tawatur (multiple chains of transmission and continuous memorization of it which has been going on from the time of Prophet till today) and singular narrations are never taken as proof on belief issues.

It is also an opinion of Hanafi and Maliki schools that Bismillah is not part of Surah al-Fatiha nor beginning of other Surahs. Salafi scholar Aasim al Hakeem also says so. Salih al Uthaymeen the leading Salafi scholar says Bismillah is not part of al-Fatiha [*Majmu' Fataawa ash-Shaykh Ibn 'Uthaymeen* (13/109)]

However all four schools believe that it is part of Surah Naml Verse # 30. The Shafis believe it is part of al-Fatiha and also beginning part of all Surahs except Surah at-Tawba. They use this following verse as proof: ***And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.*** [Sahih International: 15:87]

Read Tafsir Ibn Kathir under Surah Fatiha for details. Also read Tibyan ul Qur'an of Allama Ghulam Rasool Sa'eedi, Volume # 1. These opinions do not hint towards Tahrif in Qur'an because except for al-Fatiha the Bismillah is not written as verse of other Surahs in beginning, nowhere in the Quran is Bismillah written as verse # 1 of other Surahs. The Bismillah is just a separator between Surahs as this authentic hadith states:

Ibn Abbas said: The prophet (ﷺ) did not distinguish between the two surahs until the words "In the name of Allah, the Compassionate, the Merciful" was revealed to him. These are the words of Ibn al-sarh. [Sunnan Abu Dawud, Hadith # 787. Hadith is authentic and also declared authentic by Ibn Kathir in his Tafsir under Bismillah]

Hence Bismillah is just a separator between Surahs and it does not matter if scholars differed whether it is part of beginning of other Surahs or not. Although I am a Hanafi but I disagree with the opinion of Hanafis, Malikis, and Salafi authorities like Ibn Uthaymeen and Aasim al Hakeem that Bismillah is not part of al-Fatiha. Qur'an has come to us through Tawatur and Bismillah is present as first verse of al-Fatiha and is also written before all Surahs except Surah at-Tawba. Having said that the predominant opinion of Sunnis is that it should be recited silently in prayer.

Reconciliation: The mainstream Shia scholarship and knowledgeable among them assert that Qur'an is free from alterations/forges or additions. There are narrations in Shia books that mention Tahrif (insertions or deletions) but Shia consider them to be forged/weak. However Tafsir al

Qummi the classical and most authentic Shia Tafsir says about following verses:

Lo! Allah preferred Adam and Noah and the Family of Abraham **and the Family of 'Imran above (all His) creatures** (Pickthall: 3:33)

Ali bin Ibrahim al Qummi, the famous and classical shi'ite commentator of Quran said regarding this verse

وقال العالم عليه السلام نزل " وآل عمران وآل محمد على العالمين " فاسقطوا آل محمد من الكتاب.

The Imam alayh salam said: **This ayah was revealed having the words i.e. The Family of Imran and "THE FAMILY OF MUHAMMAD ABOVE ALL PEOPLE" but (this last part) was removed from the Kitab (Qur'an)** [Tafsir ul Qummi under 3:33]

Note: There are even some Sunni narrations which assert that Ibn Mas'ud's Mushaf contained the extra wording: "The family of Muhammad above all people" [Tafsir Bahr al Muheet by Abu Hayyan al Andalusī (2/203). Also Tafsir al Thalabi called Kashf al Bayan 8/249, however the report is extremely weak and could be called fabricated too as Naseebi narrates Manakeer from Shia and fabricates for them. Abu Janada is accused of lying].

After consulting some Shia researchers it has to be accepted that this addition in verse was written as an explanatory note in Qur'an and was not part of verse. The Sahaba used to do

this to Mushaf of Qur'an too, hence Shia cannot be accused of Tahrif.

Quran states: That is because they hate the Revelation of Allah; so He has made their deeds fruitless (Yusuf Ali: 47:9)

The same Al-Qummi says:

عن أبي جعفر عليه السلام قال: نزل جبرائيل على محمد صلى الله عليه وآله بهذه الآية هكذا ذلك بأنهم كرهوا ما أنزل الله في علي - إلا أنه كشط الإسم - فأحبط أعمالهم

From Abi Jafar (i.e. Imam Baqir) who said: Jibril (a.s) brought this verse to Muhammad (salallahu alaihi wasalam) as: **That is because they hate the "REVELATION ABOUT ALI"** but the apostates removed Ali's name (from the Quran).[Tafsir al Qummi under 47:9]

Shia researchers say that even this example does not prove Tahrif. They say that Qur'an was revealed with Ta'weel also and Shaykh Qummi is talking about revelation of Ta'weel in this verse.

Here is one example from high ranking shia book of hadith which even their scholars accepted to be authentic.

علي بن الحكم ، عن هشام بن سالم ، عن أبي عبد الله (عليه السلام) قال إن القرآن الذي جاء به جبرئيل (عليه السلام) إلى محمد صلى الله عليه وآله . سبعة عشر ألف آية .

Narrated by Ali bin al-Hakm, he narrated from Hishaam bin Saalim, he narrated from Abi Abdullah (alayh salam) that he said: **The Qur'an which Gabriel (a.s) brought to Prophet Muhammad (Peace be upon him) had 17,000 verses.** [Ash-Shafi translation of al-Kafi by Shia Muhadith Muhammad bin Ya'qub al-Kulayni, Kitab Fadhl al-Qur'an, Chapter # 14 (Baab ul Nawadir) Published by Zafar Shameem Publications Nazim Abad Karachi, Pakistan]

The leading Shia hadith experts said about this narration:

Mullah Baqir al-Majlisi said: This hadith is "Muwathaq (relied upon)" [Mir'at al-Uqool (12/525)]

Al-Amili another Shia hadith expert said: This hadith is Authentic. [Al-Fuw'aid al-Toosiyah, Page # 483]

After consulting some Shia researchers it was known that they do not consider this narration as authentic and call the above two scholars as mistaken. They also say that some manuscripts of al-Kafi say 7,000 in stead on 17,000. According to mainstream Ahlus Sunnah the total number of verses in Qur'an is 6,236. Shia researchers say that extra 764 verses were exegesis or interpretations which were revealed too but were not made part of Qur'an.

Similarly the narrations in Sunni books as some of them were mentioned above are used against Sunnis by Shias rather by non-Muslims against Islam. We have explained those narrations clearly and we Sunnis believe whosoever says Qur'an is tampered is a Kafir (disbeliever).

We have to come to conclusion that no book whether Bukhari, Muslim, al-Kafi, or Tafsir al-Qummi stand a chance in front of Qur'an. The hadiths in this regard have to be thrown away both by Sunnis and Shias. Also Ahlus Sunnah firmly believe that Qur'an is not altered nor tampered, Shia should also be given benefit of the doubt and narrations in their books should be considered false as Shia claim today. However those twelver Shia scholars who believed in Tahrif of Qur'an were Kafirs and should be declared as such by Twelver Shia too.

Chapter No. 14 (Concept of Bada')

Shia are accused of believing that Allah does not know of something beforehand but gets to know of it after it has happened. This is a false blame on Shias because the concept of Bada' as believed by Shias is that destiny of any person can change due to bad deeds or good deeds. Also it can change due to dua (supplication) made by a believer. This concept is accepted by Sunnis too and considered as very logical.

Let us first look at the concept of Bada' according to Shia literature:

ما بدا الله في شئ إلا كان في علمه قبل أن يبدوله

“Bada' has never happened unless God is aware of it from the very beginning of existence. [Usul al-Kafi, vol. 1, “Kitab at-Tawhid,” “Bab al-Bada',” hadith 9. Taken from al-islam.org]

The concept of Bada' from Qur'an and a Sunni perspective is as follows:

Qur'an states: ...Indeed, Allah will not change the condition of a people until they change what is in themselves. [Sahih International: 13:11]

A hadith states:

إن الرجل ليحرم الرزق بالذنب يصيبه ولا يردّ القدر إلا الدعاء ولا يزيد في العمر إلا البرّ.

Translation: It is due to his sin that one is deprived of his sustenance, and there is nothing that can change one's destiny and fate except supplications and there is nothing that can prolong one's lifespan except good deeds [Musnad Ahmad ibn Hanbal, vol. 5, p. 277; Mustadrak al-Hakim, vol. 1, p. 493; and a similar narration in At-Taj al-Jami' li'l-Usul, vol. 5, p. 111, taken from al-islam.org]

Reconciliation: We should not use straw man argumentation against people of other sects, rather we should see what they themselves believe about a certain concept or how they interpret it. Remember sacred law applies on what is Dhahir (apparent) so we cannot keep on accusing Shias when they openly deny fake accusations hurled at them.

Both Ahlus Sunnah and Shia believe that Allah knows of everything from the beginning and till end. However a supplication, performing good deeds, and reforming ourselves as Qur'an says in 13:11 can change our destiny.

Chapter No. 15 (Can Allah be seen)

The majority of Ahlus Sunnah believe that the Prophet (Peace be upon him) saw Allah on the night of ascension. The Salafis differ and say that the Prophet saw only Jibreel (a.s) whereas they believe that Allah shall be seen in the Hereafter. The Shia on the other hand believe that the Sight of Allah is impossible whether on ascension by Prophet to heavens or by us all in hereafter.

The Proofs which majority of Ahlus Sunnah follow in regards to ascension are the following:

Qur'an puts forward a challenge to disbelievers in Surah an-Najm and then right after Verse # 18 Allah mentions the false gods revered supremely by polytheists of Makkah i.e. al-Laat, al-Uzza. and Manaat. Thus our Prophet of Mercy (Peace be upon him) seeing Allah became a great testimony on existence of Allah in front of them. [See Qur'an 53:17-22].

Qur'an states:

وَهُوَ بِالْأُفُقِ الْأَعْلَى ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى مَا كَذَبَ الْفُؤَادُ مَا رَأَى أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ

Translation: (7): While he was in the highest part of the horizon. **(8): Then he approached and came closer (9): And was at a distance of but two bow-lengths or (even) nearer. (10):** So did (Allah) convey the inspiration to His

Servant- (conveyed) what He (meant) to convey. **(11):** The (Prophet's) (mind and) heart in no way falsified that which he saw. **(12): Will ye then dispute with him concerning what he saw?** [Al Qur'an, Chapter 53, Verse 7-12. Yusuf Ali.]

In the 12th verse our Lord Almighty is challenging the whole world that “**WILL YE THEN DISPUTE WITH HIM CONCERNING WHAT HE SAW**”, had it been seeing Gabriel only then that would not have been a great challenge because previous Prophets like Musa (Peace be upon him) had the privilege to talk “**DIRECTLY WITH ALLAH (See Qur'an: 7:143)**” and Ibrahim (alaih salam) was shown the kingdoms of Heavens and earth (see Qur'an: 6:75) which were far superior things than seeing Gabriel, hence from Qur'an it now becomes established that vision of Allah was finally reserved for Prophet Muhammad (Peace be upon him) as hadith of Ibn Abbas (RA) and many others prove it which shall soon be mentioned.

Here is detailed Tafsir of these verses by Imam Ibn-ul-Jawzi (rah), he explains the 8th and 9th verses in light of Sahih hadiths and Aqwaal (sayings):

وفي المشار إليه بقوله: «ثُمَّ دَنَا» ثلاثة أقوال

أنه الله عز وجل. روى البخاري ومسلم في «الصحيحين» من حديث: أحدها شريك بن أبي نمر عن أنس بن مالك قال: دنا الجبار رب العزة فتدلى حتى كان منه قاب قوسين أو أدنى. وروى أبو سلمة عن ابن عباس: «ثم دنا» قال: دنا ربه فتدلى، وهذا اختيار مقاتل. قال: دنا الرب من محمد ليلة أسري به، «فكان منه قاب قوسين أو أدنى. وقد كشفت هذا الوجه في كتاب «المغني

وَبَيَّنْتُ أَنَّهُ لَيْسَ كَمَا يَخْطُرُ بِالْبَالِ مِنْ قُرْبِ الْأَجْسَامِ وَقَطَعَ الْمَسَافَةَ، لِأَنَّ ذَلِكَ يَخْتَصُّ بِالْأَجْسَامِ، وَاللَّهُ مَنْزَهُ عَنْ ذَلِكَ.

.وَالثَّانِي: أَنَّهُ مُحَمَّدٌ دَنَا مِنْ رَبِّهِ، قَالَهُ ابْنُ عَبَّاسٍ، وَالْقُرْظِيُّ

.وَالثَّلَاثُ: أَنَّهُ جَبْرِيْلٌ. ثُمَّ فِي الْكَلَامِ قَوْلَانِ

Translation: There are three famous sayings regarding Allah's statement: "Then he approached and came closer"

First: That is Allah as it is narrated by Bukhari and Muslim in "Sahihayn" the hadith from Sharik bin Abi Numayr who heard from Anas bin Malik (ra) who said: **The Irresistible, the Lord of Honor and Majesty approached and came closer till He was about two bow lengths or (even) nearer [Sahih Bukhari Hadith # 7518, Sahih Muslim Hadith # 162]**

...and It is narrated by Abu Salama from Ibn Abbas (ra) that {He approached} refers to Allah coming near, this is adopted by Maqatil (rah) who said: Allah came near to Muhammad (Peace be upon him) on the night of Isra And was at a distance of but two bow-lengths or (even) nearer, however It is written in the book Al Mughni that this coming nearer does not refer to coming closer in sense of bodies nor distance as that is the case with bodily creations and Allah is High of such thing being attributed to him.

The Second: That It was Muhammad (Peace be upon him) who went near Allah, this is said by Ibn Abbas (ra) and Qurzi (ra) too.

The Third: It was Gabriel and there is Kalaam in this saying... (Then Ibn Jawzi shows the opinion of Sahaba like Sayyidah Aisha - RA who was of the opinion that Prophet - Peace be upon him did not see Allah, why Sayyidah Aisha - RA believed such and how other Sahaba differed with her shall be explained in detail below)

Reference: Imam Ibn Jawzi in Zad al Maseer fi Ilm at Tafsir, Volume No. 8, Page No. 65-66

Qur'an states at another place:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ نَرَا فِي وَلَكِن
أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ

...

Translation: And when Musa (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "**You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.**" So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the

believers."[Al Qur'an, Surah 7, Verse # 143. Taken from variety of translations]

In the world renowned Tafsir al Jalalyn (written by 2 great scholars Imam Jalal ud-din Suyuti and Imam al-Muhalli) it states:

Translation: {You shall not see Me}, which means you do not have the capability to see me **THE USE OF THE WORDING (LAN TARANI) RATHER THAN LAN URA (I.E. I SHALL NOT BE SEEN) IMPLIES THAT IT IS POSSIBLE TO SEE ALLAH** {But gaze at the mountain} which is stronger than you are, {And if it stands still in its place} then you shall see Me', that is, [then] you shall remain fixed [able] to see Me, otherwise, you will not have the capacity [for it]. {And when his Lord revealed (His) glory to the mountain} i.e. When he manifested his light, equivalent to half a nail of little finger as this is mentioned in the sahih hadith of Hakim

Reference: Tafsir al Jalalyn, Page No. 167, Published by Dar Ibn Kathir, Damascus

Imam al-Qurtubi (rah) explains it as:

وأجمعت الأمة على أن هذه التوبة ما كانت عن معصية؛ فإن الأنبياء معصومون. وأيضاً عند أهل السنة والجماعة الرؤية جائزة.

Translation: The Imams are unanimous that (Musa a.s) asking for repentance does not refer to sins because the **Anbiya are infallible/Masoom, and in the opinion of Ahlus**

Sunnah Wa'l Jamm'ah the Sight of (Allah) is possible [Tafsir al-Qurtubi under 7:143]

A long hadith in Sahih Muslim states:

...Ibn Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens (of Taqdir) Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: **Return to thy Lord** (فراجع ربك), for thy Ummah would not be able to bear this burden. **Then I came back to my Lord** (فراجعت ربي) and He remitted a portion out of that. I then again went to Moses (peace be upon him) and informed him about it He said: **Return to thy Lord** (راجع ربك), for thy Ummah shall not be able to bear this burden. **I then went back to my Lord** (فراجعت ربي) and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. Whereupon I said: **I feel ashamed of my Lord** (قد استحييت من ربي) [Sahih Muslim, Hadith No. 313 – Agreed upon]

This hadith decisively proves that the Prophet (Peace be upon him) saw Allah because every time Musa (a.s) told him to “RETURN TO YOUR LORD, THE PROPHET WENT BACK TO ALLAH” and finally the Prophet said: “I FEEL ASHAMED OF MY LORD”

Another hadith states:

عن ابن عباس قال
رأى محمد ربه قلت أليس الله يقول
لا تدركه الأبصار وهو يدرك الأبصار

قال ويحك ذاك إذا تجلى بنوره الذي هو نوره وقال أريه مرتين
قال أبو عيسى هذا حديث حسن

Narrated 'Ikrimah that Ibn 'Abbas said: "Muhammad saw his Lord." I said: "Did Allah not say: No vision can grasp Him, but He grasps all vision (6:103). He said: "Woe unto you! That is when He manifests His Light. But Muhammad saw his Lord two times." [Jami' at-Tirmidhi, Vol. 5, Book 44, Hadith 3279. The Salafi Dar us Salam version declared this hadith Hasan]

Imam Badr ud din Ayni (Rahimuhullah) the commentator of Bukhari said:

روى ابن خزيمة بإسناد قوي عن أنس قال رأى محمد ربه وبه قال سائر أصحاب
ابن عباس وكعب الأحبار والزهري وصاحب معمر وآخرون وحكى عبد الرزاق
عن معمر عن الحسن أنه حلف أن محمدا رأى ربه وأخرج ابن خزيمة عن عروة
بن الزبير إثباتها

Translation: Ibn Khuazaima (rah) narrated with “strong chain” from Anas bin Malik (ra) that he said: **Muhammad (Peace be upon him) saw his Lord**, same is narrated from Ibn Abbas (ra) and his disciples like K’ab al Ahbar (rah), Zuhri and Ma’mar (rah), Imam Abdur Razzaq (rah) narrates from Ma’mar who quotes **Imam Hassan Basri (rah) who used to**

say: I take an oath that Muhammad (Peace be upon him) saw his Lord, Ibn Khuzaima (rah) has also proven it (sight of Allah) from Urwa bin Zubayr (ra) [Umdat al Qari, Sharh Sahih al Bukhari, Volume No. 19, Page No. 198]

Imam Hasan al-Basri (rah) taking an oath is not a minor thing. Those who do not know the standing of Imam Hasan al-Basri (rah) in narrating hadiths do not understand even the basics.

Imam Badr ud din Ayni (rah) also explains:

وروى الطبراني في (الأوسط) بإسناد قوي عن ابن عباس قال رأى محمد ربه مرتين ومن وجه آخر قال نظر محمد إلى ربه جعل الكلام لموسى والخلة لإبراهيم والنظر لمحمد فظهر من ذلك أن مراد ابن عباس ههنا رؤيا العين

Translation: Imam at-Tabarani (rah) narrates in his (Al Awsat) with “**Strong chain**” from Ibn Abbas (ra) who said that Prophet (Peace be upon him) saw his Lord twice, the reason for **this saying is that Muhammad (Peace be upon him) saw his Lord with his eyesight**, because Musa (a.s) talked to Allah directly, Ibrahim (a.s) was taken as His friend and Muhammad (Peace be upon him) was chosen for sight (no other Prophet was), apparently what Ibn Abbas (ra) means to say is that Prophet (Peace be upon him) saw Allah with his eyes [Umdat ul Qari, Sharh Sahih ul Bukhari, Volume No. 17, Page No. 30]

Imam an-Nasa’i (rah) and al-Hakim (rah) narrate with Sahih chain:

أخبرنا إسحاق بن إبراهيم قال أخبرنا معاذ بن هشام قال حدثني أبي عن قتادة

عن عكرمة عن بن عباس قال أتعجبون أن تكون الخلّة لإبراهيم والكلام لموسى والرؤية لمحمد صلى الله عليه وسلم

Translation: Ibn Abbas (ra) narrates: Are you surprised at friendship of Ibrahim (a.s) [with Allah], The Speech of Musa (directly with Allah) and **Sight of Muhammad (Peace be upon him)?** [Sunnan Nasa'i al Kubra in Amal al Yawm wal Laylah , Volume No.6, Hadith No.11539, Mustadrak ala Sahihayn, Volume No. 1, Hadith No. 216]

Imam al-Hakim (rah) after narrating it said:

هذا حديث صحيح على شرط البخاري

Translation: This Hadith is Sahih on the criteria of Bukhari [ibid, Hadith No. 216]

Imam Ibn Hajr al Asqalani (rah) said:

ما أخرجه النسائي بإسناد صحيح وصححه الحاكم أيضا من طريق عكرمة عن بن عباس قال أتعجبون أن تكون الخلّة لإبراهيم والكلام لموسى والرؤية لمحمد

Translation: It is narrated by Nasa'i with "Sahih chain" and Hakim also declared it "Sahih" the narration with the chain from Ikrama (rah) who heard Ibn Abbas (ra) say (and he quoted the above hadith) [Fath ul Bari, Sharah Sahih al Bukhari, Volume No. 8, Page No 493]

Imam an-Nawawi concludes:

فالحاصل أن الراجح عند أكثر العلماء : أن رسول الله صلى الله عليه وسلم رأى ربه بعيني رأسه ليلة الإسراء لحديث ابن عباس وغيره مما تقدم . وإثبات هذا لا

يأخذونه إلا بالسمع من رسول الله صلى الله عليه وسلم هذا مما لا ينبغي أن يتشكك فيه

Translation: The result of all (proofs) is that it is predominantly established amongst many scholars that **Prophet (Peace be upon him) saw Allah with his eyes on the night of Ascension** as the hadith from Ibn Abbas (ra) and others have been mentioned before, the proof of which comes from Prophet (Peace be upon him) hence there should be no doubt about it [Sharh Sahih Muslim, Kitab al Iman, Chapter in meaning of :He saw him at the second descent]

Imam an-Nawawi also states:

هذا الذي قاله عبد الله رضي الله عنه هو مذهبه في الآية , وذهب الجمهور من المفسرين إلى أن المراد أنه رأى ربه سبحانه وتعالى

Translation: This is the saying of Abdullah Ibn Masud (ra) and his school, but the school of **vast majority of commentators of Qur'an (including Ibn Abbas) is that Prophet (Peace be upon him) saw Allah.**

Reference: Sharh Sahih Muslim by Imam Nawawi, under Kitab al Iman, The mention of Sidra til Muntaha, Hadith No. 254

There are many more proofs. Now let us come towards opinion of Sayyidah A'isha who denied sight of Allah. In reply to it Imam Ibn Hajr al-Asqalani quotes:

عن المروزي قلت لأحمد إن عائشة قالت من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية فبأي شيء يدفع قولها قال بقول النبي صلى الله عليه وسلم رأيت ربي قول النبي صلى الله عليه وسلم أكبر من قولها

Translation: al-Marwazi (rah) asked Imam Ahmed bin Hanbal (rah): People say that Aisha (ra) used to exclaim that whosoever says the Prophet (Peace be upon him) saw his Lord has fabricated a great lie to Allah, so how shall this be answered? (Imam Ahmed) replied: **From the saying of Prophet (Peace be upon him) [himself] when he said: “ رأيت ربي ” i.e. I saw my Lord, because the saying of Prophet (Peace be upon him) is far superior than saying of her (i.e. Aisha ra)**

Reference: Fath ul Bari, Sharh Sahih ul Bukhari, Volume No. 8, Page No. 494

Imam an-Nawawi said:

وإذا صحت الروايات عن ابن عباس في إثبات الرؤية وجب المصير إلى إثباتها فإنها ليست مما يدرك بالعقل , ويؤخذ بالظن , وإنما يتلقى بالسمع ولا يستجيز أحد أن يظن بابن عباس أنه تكلم في هذه المسألة بالظن والاجتهاد . وقد قال معمر بن راشد حين ذكر اختلاف عائشة وابن عباس : ما عائشة عندنا بأعلم من ابن عباس , ثم إن ابن عباس أثبت شيئا نفاه والمثبت مقدم على النافي

Translation: When it is proven from Sahih hadiths of Ibn Abbas (ra) then we cannot assume that he said it according to his own assumption, definitely he said this after hearing it from Prophet (Peace be upon him), Ma'mar bin Rashid (rah) said regarding the difference between Aisha (ra) and Ibn Abbas (ra) that Aisha (ra) was not aware about this (completely) whereas Ibn Abbas (ra) was, **So when Ibn Abbas (ra) is proving it while some others are doing**

negation of it then It is a (Principle) that Masbat (Proof) takes over Nafi (negation)

Reference: Sharh Sahih Muslim, Kitab al Iman, Chapter in meaning of :He saw him at the second descent

To conclude this topic we shall show a detailed extract from the best book on Prophetic biography ever written, i.e. Ash-Shifa ash-Shareef of Imam Qadhi Iyaadh (rah):

فصل

رؤيته لربه عز و جل و اختلاف السلف فيها

و أما رؤيته - صلى الله عليه و سلم لربه جل و عز - فاختلف السلف فيها ،
فأنكرته عائشة .

حدثنا أبو الحسن سراج بن عبد الملك الحافظ بقراءتي عليه ، قال حدثني أبي و أبو عبد الله بن عتاب الفقيه ، قالا : حدثنا القاضي يونس بن مغيث ، حدثنا أبو الفضل الصلبي ، حدثنا ثابت بن قاسم بن ثابت ، عن أبيه وجده ، قالا : حدثنا عبد الله بن علي ،

قال : حدثنا محمود بن آدم ، حدثنا وكيع ، عن ابن أبي خالد ، عن عامر عن مسروق - أنه قال لعائشة رضي الله عنها - يا أم المؤمنين ، هل رأى محمد ربه ؟ فقالت : لقد قف شعري مما قلت . ثلاث من حدثك بهن فقد كذب : من حدثك أن محمد أ رأى ربه فقد كذب ، ثم قرأت : لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير ، و ذكر الحديث

. و قال جماعة بقول عائشة رضي الله عنها ، و هو المشهور عن ابن مسعود و مثله عن أبي هريرة أنه [١] : إنما رأى جبريل . و اختلف عنه . و قال بإنكار هذا و امتناع رؤيته في الدنيا جماعة من المحدثين ، و الفقهاء و المتكلمين

و عن ابن عباس رضي الله عنهما أنه رآه بعينه . و روى عطاء عنه - أنه رآه بقلبه .

. و عن أبي العالية ، عنه : رآه بفؤاده مرتين
و ذكر ابن إسحاق أن عمر أرسل إلى ابن عباس رضي الله عنهما يسأله : هل

. رأى محمد ربه ؟ فقال : نعم
و الأشهر عنه انه رأى ربه بعينه ، روي ذلك عنه من طرق ، و قال : إن الله
تعالى اختص موسى بالكلام ، و إبراهيم بالخلة ، و محمداً بالرؤية و حجته قوله
تعالى : ما كذب الفؤاد ما رأى * أفتمارونه على ما يرى * ولقد رآه نزلة
. [سورة النجم /53 ، الآية : 11 ، 13] أخرى
قال الماوردي : قيل : إن الله تعالى قسم كلامه و رؤيته بين موسى ، و محمد
. صلى الله عليه و سلم ، فرآه محمد مرتين ، و كلمه موسى مرتين
. و حكى أبو الفتح الرازي ، و أبو الليث السمرقندي الحكاية عن كعب
و روى عبد الله بن الحارث ، قال : اجتمع ابن عباس و كعب ، فقال ابن عباس
أما نحن بنو هاشم فنقول : إن محمد أ قد رأى ربه مرتين ، فكبر كعب حتى :
جاوبته الجبال ،
و قال : إن الله قسم رؤيته و كلامه بين محمد و موسى ، فكلمه موسى ، و رآه
. محمد بقلبه
و روى شريك عن أبي ذر رضي الله عنه في تفسير الآية ، قال : رأى النبي
. صلى الله عليه و سلم ربه
و ح كى السمرقندي ، عن محمد بن كعب القرظي ، و ربيع بن أنس - أن النبي
صلى الله عليه و سلم سئل : هل رأيت ربك ؟ قال : رأيت بقرآدي ، و لم أره
. بعيني
و روى مالك بن يخامر ، عن معاذ ، عن النبي صلى الله عليه و سلم ، قال :
رأيت ربي ... و ذكر كلمة ، فقال : يا محمد ، فيم يختصم الملائة الأعلى الحديث
.

و حكى عبد الرزاق أن الحسن كان يحلف با الله لقد رأى محمد ربه

Translation: Chapter about Sight of Allah and the difference of opinion on it from Salaf-as-Saliheen:

In regards to Prophet Muhammad (Peace be upon him) seeing his Lord, the early Muslims differed on this.

Sayyidah Aisha(ra) rejected it and when Masruq (ra) asked her: O Umm ul Momineen (Mother of believers) did Muhammad (Peace be upon him) see his Lord? She replied:

“My hair is standing on end at what you have asked” and she reported it three times **“Whosoever told you that has lied. Whoever told you that Muhammad (Peace be upon him) saw his Lord has lied. Then she recited: “The eyes do not comprehend Him, but He comprehends (all) vision. He is the Subtle, the Aware (6:103), some people agree with what Aisha (ra) said and it is well known that Ibn Masud (ra) and Abu Hurraira (ra) said similar things, stating that it was Jibril (a.s) he saw. However, this is disputed.”**

Jamaah (great group) of the hadith scholars, fuqaha (jurists) and theologians reject this statement and the prohibition on the Prophet of seeing Allah in this world. Ibn Abbas (ra) said: He saw Him with his eyes, while Ata related from him that he saw him with his heart. Abu’l Aliyya said that he saw him with his heart (and mind) twice. Ibn Ishaq mentioned that Ibn Umar (ra) sent to Ibn Abbas (ra) to ask him whether Muhammad (Peace be upon him) had seen his Lord? He replied: “Yes” **The best known opinion is that he saw his Lord with his eyes. This is related from him by various paths of transmission. He said that Allah singled out Musa (a.s) for direct speech, Ibrahim (a.s) for close friendship and Muhammad (peace be upon him) for the (direct) vision.**

The Proof of it lies in the words of Allah: “The heart (and mind) did not lie about what it saw, What will you dispute with him about what he sees? He saw him another time (53:12-13)

Al-Mawaradi said: It is said that Allah divided his vision and

His speech between Musa and Muhammad (Peace be upon them both). Muhammad (Peace be upon him) saw Him twice and He spoke to Musa (a.s) twice.

Abul Fath ar-Razi and Abul Layth as-Samarqandi relate this from Ka'b al-Ahbar (rah) and Abdullah ibn al Harith (rah) said that Ibn Abbas and Ka'b agreed on this point. **Ibn Abbas (ra) said: As for us, the Banu Hashim, we say that Muhammad (Peace be upon him) saw his Lord twice, Ka'b said: Allah hu Akbar until the mountains echoed him.** He further said: Allah divided his vision and speech between Muhammad and Musa (Peace be upon them both)

Sharik relates that when Abu Dharr (ra) commented on this ayat, he said: "The Prophet (salallaho alaihi wasalam) saw his Lord. Imam Samarqandi [of the Salaf] relates from Muhammad bin Ka'b al-Qurdhi and Rabi' Ibn Anas that the Prophet was asked: Have you seen your Lord? He said: I saw Him with my heart, but I did not see him with my eye (Note: This chain is not authentic and does not reach the Prophet plus it has been established above that Prophet saw Allah with his eyesight). Malik ibn Yukhamir related from Mua'dh bin Jabal that the Prophet said: I saw my Lord and he asked me, Muhammad about what did the higher Assembly disagree [Absolutely sahih hadith on criteria of Bukhari]

Abdur Razzaq ibn Hammam [The sheikh of Imam Bukhari, the best ever Muhadith as said by Imam Ahmed bin Hanbal] related that **Hassan al Basri [He requires no introduction] used to take an oath (By Allah) that Muhammad (Peace be upon him) saw his Lord.**

[End Quote , Ash Shifa by Qadhi Iyaadh, Chapter on "Sight of Allah"]

This detailed explanation pretty much sums it up. Regarding Sight of Allah on Day of Judgment then there are many proofs from Qur'an and Sunnah in this regard.

Qur'an states: "Some faces that Day will be naadirah (shining and radiant), **looking at their Lord.**" [al-Qiyaamah 75:22-23, Translation by Salih Munajjid of Salafi school]

There is a Sahih hadith which states:

Allah's Messenger (ﷺ) came out to us on the night of the full moon and said, "**You will see your Lord on the Day of Resurrection** as you see this (full moon) and you will have no difficulty in seeing Him." [Sahih Bukhari, 9:531]

From Qur'an and Sunnah it stands established that Allah shall be seen on Day of Judgment.

The Shias use the following verses to prove that Allah cannot be seen.

Qur'an states: **No vision can grasp Him**, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. (Yusuf Ali: 6:103)

The Shias claim from this verse that Allah cannot be seen at all because no vision can grasp him. The Sunnis reply back by

saying that the wording used in this verse is "IDRAK" which means complete comprehension of Allah which is obviously impossible, but that does not mean Allah cannot be seen.

They also use another verse about Musa (a.s) which states: ... O my Lord! Show me (Yourself), that I may look upon You."
Allah said: "You cannot see Me... [7:143]

They say that Allah negates this concept and says "YOU CANNOT SEE ME" The Shia believe that had it been possible to see Allah, then it would assert body to Allah. Body for Allah is negated both by Ahlus Sunnah and them.

Reconciliation: The strongest opinion is that the Prophet indeed saw Allah on his night journey. We should remember that on his ascension the time and space was not applied on the Prophet. As Allah is free of time and space, then it means sight of Allah was as Allah wanted it to happen. It is not necessary that it was vision like we see with our eyes, but it was a vision which was created by Allah and thus Prophet saw with his heart and eyes.

The sight of Allah on Day of Judgment is also proven from Qur'an. The verses which Shia use have been explained above i.e. 6:103 does not refer to complete comprehension of Allah and 7:143 does not mention Lan Tarani but rather Lan Ura. Tafsir al-Jalayn proves that it means there is possibility of seeing Allah. This however does not come in Qatiyat (absolutes) as Sahaba differed on issue of seeing Allah on night journey of Prophet too.

DIFFERENCES IN POLITICAL ASPECTS OF ISLAM.

Let us first of all start with Fatwa of leading Shia scholar AyatOllah Sistani.

Question:

As-Salaamun ‘alaykum wa rahmatullahi wa barakatuh.

A video clip is circulating on social media of a mourning procession on the anniversary of the martyrdom of Imam al-Jawad (a.s.), and a group of people in the area of al-A’dhamiyya are seen shouting abuses on ‘Umar and ‘Aisha and others.

Is such an act condemned by the highest religious leadership (*marji‘iyyat*)? Especially since it relates to abusing the religious symbols of our Sunni brethren and this, in turn, will further enflame the fire of blind civil strife among the Iraqi people.

Was-salaam.

Answer:

In the name of Allah, the Kind, the Merciful

This behavior is **condemned and strongly objectionable**, and is against what the Imams of Ahlul Bayt (a.s.) has ordered their followers (Shi‘as). Allah is the Guide.

Office of As-Sayyid As-Sistani

An-Najaf al-Ashraf

2 Dhul Hijjah 1434 (8 October 2013)

Taken from leading Shia website al-islam.org

Also the supreme leader of Iran i.e. Ayatollah Khamenei has categorically issued a fatwa of similar sort. Hassan NasrUllah from Hizbullah who is revered highly by Shias also follows this Fatwa and in his speeches that could be seen online (youtube), he called Aisha (ra) as **Sayyidah** Ai'sha (RA) and said Ridhwan Allaho alayhim (May Allah be pleased with them) for Sahaba.

Jamiya al-Azhar and leading Sunni institutions have warmly welcomed such Fatwas.

On this basis we start our chapters on Political differences between Muslims.

Chapter No. 1 (Caliphate issue)

Ahlu Sunnah believe that Sayyiduna Abu Bakr (RA) was the first appointed Caliph according to this following verse of Qur'an:

Those who hearken to their Lord, and establish regular Prayer; **who (conduct) their affairs by mutual Consultation;** who spend out of what We bestow on them for Sustenance (Yusuf Ali: 42:38)

This verse uses the wording "Shura Baynahum" i.e. mutual consultation. It is a fact according to Sunnis that Sayyiduna Abu Bakr (RA) was appointed as first caliph of Islam with mutual consultation of Mahajireen (migrants) and Ansar (helpers in Madina). According to Shias Sayyiduna Ali (RA) and some Sahaba disputed for a while on this issue but finally accepted Sayyiduna Abu Bakr (ra) as a caliph **under compulsion.**

According to Sunnis the issue of caliphate was left open by Prophet (Peace be upon him) i.e. Sahaba were to choose the most deserving person by consulting one another. It was not a Wasiyah (will) of Prophet (Peace be upon him) nor was it a divine decree. Whereas Shia believe that Imamah/Khilafah is a divine decree.

There is a long hadith in Sahih Bukhari which has come with "IDRAAJ (INTERPOLATION)" of Ibn Shihab al-Zuhri and it asserts that Sayyidah Fatima (a.s) died being angry with Abu Bakr (ra) and also that Sayyiduna Ali (a.s) was not consulted

on caliphate issue due to which he gave Bay'ah (pledge) after 6 months.

The Hadith having those wordings is weak according to Ahlus Sunnah due to interpolation (Idraaj) of al-Zuhri.

We should remember that history has reached Shias and Sunnis through different channels. Neither Shia nor Sunnis were present in those times hence reports cannot be verified to certainty. The only certain book is the Glorious Qur'an and nowhere does the Qur'an mention Caliphate disputes between Sahaba and Ahlul Bayt. Had this issue been so important then Allah who is Aalim ul Ghayb (who knows future beforehand) would have mentioned it.

Plus we should not use straw man argumentation i.e. concocting beliefs of other party and then attributing it to them. According to Sunnis Sayyiduna Ali (RA) instantly gave Ba'yah (pledge) to Abu Bakr (RA).

Let us look at a Sahih hadith in this regard which proves that Sayyiduna Ali instantly gave Bay'ah on the hand of Abu Bakr (RA)

حدثنا أبو العباس محمد بن يعقوب ثنا جعفر بن محمد بن شاکر ثنا عفان بن مسلم ثنا وهيب ثنا داود بن أبي هند ثنا أبو نضرة عن أبي سعيد الخدري رضي الله عنه قال لما توفي رسول الله صلى الله عليه وسلم قام خطباء الأنصار فجعل الرجل منهم يقول : يا معشر المهاجرين إن رسول الله صلى الله عليه وسلم كان إذا استعمل رجلا منكم قرن معه رجلا منا فنرى أن يلي هذا الأمر رجلان أحدهما منكم والآخر منا قال فتتابع خطباء الأنصار على ذلك فقام زيد بن ثابت فقال : إن رسول الله صلى الله عليه وسلم كان من المهاجرين وإن الإمام يكون من المهاجرين ونحن أنصاره كما كنا أنصار رسول الله صلى الله عليه

وسلم فقام أبو بكر رضي الله عنه فقال : جزاكم الله خيرا يا معشر الأنصار وثبت قائلكم ثم قال : أما لو فعلتم غير ذلك لما صالحناكم ثم أخذ زيد بن ثابت بيد أبي بكر فقال : هذا صاحبكم فبايعوه ثم انطلقوا فلما قعد أبو بكر على المنبر نظر في وجوه القوم فلم ير عليا فسأل عنه فقال ناس من الأنصار فأتوا به فقال أبو بكر : ابن عم رسول الله صلى الله عليه وسلم وخنتته : أردت أن تشق عصا المسلمين فقال : لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعه ثم لم ير الزبير بن العوام فسأل عنه حتى جاؤوا به فقال : ابن عمه رسول الله صلى الله عليه وسلم وحواريه أردت أن تشق عصا المسلمين فقال مثل قوله لا تثريب يا خليفة رسول الله صلى الله عليه وسلم فبايعاه

Translation: Abu Sa'eed al Khudri (RA) said: When the Prophet (Peace be upon him) passed away, the companions gathered at the place of Sa'd bin Ubadah which included Abu Bakr and Umar. A spokesperson from the helpers (Ansar) said: "You know that the Messenger of Allah (Peace be upon him) was from Mahajireen (emigrants) and his caliph must also be from them, we were the Ansar (helpers) of the Prophet (Peace be upon him) and we will be helpers of his caliph just as we were of Prophet". Then Umar bin al Khattab (RA) stood up and said "This person from the Ansar says truth and if it was anything other than this then we would not give you a Ba'yah (allegiance)", then he held the hand of Abu Bakr and said: "This is your close companion so give pledge on his hand". **After this Umar along with emigrants and the helpers all gave pledge of allegiance on his hand.** Abu Bakr stood on the pulpit and he looked at the faces of people present there but he did not see al Zubair (RA), so he called for him and he came. Abu Bakr told him: "O son of the Prophet's aunt and his disciple do you want division in the cause of Muslims?" **Zubair said: "Not at all O Caliph of Allah's Prophet"** then he stood and gave him pledge of allegiance. **Then he looked at the faces of people but did not see Ali so he called for Ali bin Abi Talib, who then came.**

Abu Bakr said to him: “O cousin of Allah’s messenger and husband of his daughter, do you want division among the Muslims?” Ali replied: “Not at all O Caliph of Allah’s messenger”, then he stood and gave him pledge of allegiance. [Mustadrak ala Sahihayn by Imam Hakim # 4457 and al Sunan al Kubrah of Imam Bayhaqi # 16583. The narrations are authentic]

So this hadith proves that Sayyiduna Ali (ra) also instantly gave Ba’yah to Abu Bakr (RA). Even if assuming that hadith which has come from al-Zuhri is authentic, then still it proves that Sayyiduna Ali (ra) gave Bay’ah after six months. Had Abu Bakr (ra) been an unlawful caliph or it was God given right of Ali to be caliph then Sayyiduna Ali would not have violated Qur’anic injunction but would have rather fought him just like Imam Hussain (RA) fought against fake caliphate of Yazid in spite of being outnumbered by Army of Yazid.

It is a fact that Sayyiduna Ali was the bravest Sahabi even braver than Imam Hussain (RA), hence it was not possible for him to accept Caliphate of Abu Bakr (RA) due to force or compulsion.

According to Qur’an disputing over Caliphate issue does not make any of the parties to be wrong.

The dispute on the issue of caliphate was not only in nation of Muhammad (Peace be upon him) but rather the “FIRST EVER DISPUTE IN HISTORY WAS ON CALIPHATE”

Qur’an states: **And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! Wilt Thou place in it such as shall make mischief in it and shed**

blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. (Shakir: 2:30)

The word “Khalifah” is used in this verse. Angels disputed over caliphate issue even though they are infallible. So even if assuming Sayyiduna Ali was infallible still it is not wrong of him to dispute over caliphate and none of the parties can be blamed.

Shias on the other hand use many proofs from within Sunni literature that Sayyiduna Ali (ra) deserved to be first leader and Caliph of Muslim nation. The biggest proof they use is the declaration of Prophet Muhammad (Peace be upon him) at a place called Ghadir Khumm.

Let us start with the shorter version of hadith:

Narrated Abu Sarihah, or Zaid bin Arqam - Shu'bah had doubt: from the Prophet (ﷺ): "**For whomever I am his Mawla then 'Ali is his Mawla.**" [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3713. Salafis have declared it Sahih in Dar us Salam version]

Let us now see another hadith:

مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيٌّ كُلِّ مُؤْمِنٍ بَعْدِي

Translation: ..."What do you want from 'Ali?! What do you want from 'Ali?! **Indeed 'Ali is from me, and I am from him, and he is the ally (Wali) of every believer after me.**" [Jami'

at-Tirmidhi, Vol. 1, Book 46, Hadith 3712, declared Hasan (good) by Salafis in Dar us Salam version]

Let us now look at a longer hadith:

عن زيد بن أرقم رضي الله عنه, قال: لما رجع رسول الله صلى الله عليه وآله وسلم من حجة الوداع, ونزل غدير خم, أمر بدوحات فقم, فقال: كأي قد دعيت فأجبت, إني قد تركت فيكم الثقلين, أحدهما أكبر من الآخر: كتاب الله تعالى, وعترتي, فانظروا كيف تخلفوني فيهما, فإنهما لن يتفرقا حتى يردا علي الحوض. ثم قال: إن الله عز وجل مولاي, وأنا مولى كل مؤمن. ثم أخذ بيد علي رضي الله عنه, فقال: من كنت مولاه فهذا وليه, اللهم! وال من والاه, وعاد من عاداه.

Translation: “It is narrated by Zayd bin Arqam: When Allah’s Messenger was returning after the Hajjat-ul-wada’, he stayed at Ghadir Khum. He commanded that a canopy should be put up and so it was done. **Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, I am leaving two important things in your midst which exceed each other in importance: One (is) Allāh’s Book and the other (is) my progeny.** Now it is to be seen how do you treat both of them after me and they will not be separated from each other, and they will appear before me at the Fountain of kawthar. **Then added: Surely Allah is my Master and I am the master of every believer. Then, holding ‘Ali’s hand, he said: One who has me as his master has this (‘Alī) as his guardian. O Allāh! Befriend him who befriends him (‘Alī) and be the enemy of one who is his enemy.”**

Reference: Hakim narrated it in *al-Mustadrak* (3:109 # 4576); Nasa’i, *as-Sunan ul-kubra* (5:45, 130 # 8148,

8464); Tabarani, *al-Mu'jam-ul-kabir* (5:166 # 4969); Ibn Abi 'Asim related it briefly in *as-Sunnah* (p.644 # 1555).

Nasa'i related it with a sound chain of authorities in *Khasa'is ameer-il mu'mineen 'Ali bin Abi Talib* (pg.84, 85 # 76).

Similar hadith is narrated by Hakim who graded it *sahih* (sound) according to the conditions of Bukhari and Muslim in *al-Mustadrak* (3:533 # 6272) and al-Dhahabi confirmed its soundness in *Talkhees*.

From these hadiths it stands established that Prophet (Peace be upon him) used two words i.e. Mawla and Wali. The Sunnis and Shias differ on the meaning of these words. The Shia claim that Prophet (Peace be upon him) made Sayyiduna Ali his successor in these hadiths, whereas Sunnis say that it is just a praise of Sayyiduna Ali and he being Mawla/Wali of all believers does not mean he shall be first caliph too.

There is however an authentic hadith too where Prophet (Peace be upon him) said: Ali is my Khalifa of all believers after me, the hadith states:

ثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ ، عَنْ أَبِي عَوَّانَةَ ، عَنْ يَحْيَى بْنِ سَلِيمٍ أَبِي بَلْجٍ ، عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ : " أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّكَ لَسْتَ نَبِيًّا ، [إِنَّهُ لَا يَنْبَغِي أَنْ أَذْهَبَ إِلَّا] وَأَنْتَ خَلِيفَتِي فِي كُلِّ مُؤْمِنٍ مِنْ بَعْدِي

Translation: Ibn Abbas (ra) narrates that the Prophet (Peace be upon him) said about Ali (a.s): You are in same

position in relation to me what Harun (a.s) was to Musa (a.s), except that you are not a Prophet. **You are “MY CALIPH’ for all believers after me** [Imam Ibn Abi Asim, Kitab as-Sunnah, Hadith # 1188. Published by Maktab al Islami. Nasir ud-din Albani declared the chain as “Hasan (good)”]

Sunnis reply to this hadith that Prophet (Peace be upon him) had made Sayyiduna Ali (a.s) as Khalifah only for a short while while he was going for Tabuk, but this was not a general order.

In one hadith shown above the Prophet (Peace be upon him) said: **“It seems as if I am about to breathe my last”**

From this it has to be accepted both by Sunnis and Shias that this was the last declaration by the Prophet which happened after Hajjat-ul-Wadda’

The hadiths about Ali being Mawla and Wali are mutawattir (multiply narrated to certainty) and denying a Mutawattir hadith is a severe heresy. Ibn Taymiyyah whom Salafis highly admire is known to have rejected these hadiths. Nasir al-Albani who is also an authority for Salafis replied to Ibn Taymiyyah’s rejection:

أنني رأيت شيخ الإسلام بن تيمية , قد ضعف الشطر الأول من الحديث , و أما الشطر الآخر , فزعم أنه كذب! و هذا من مبالغته الناتجة في تقديري من تسرعه

في تضعيف الأحاديث قبل أن يجمع طرقها و يدقق النظر فيها

Translation: When I saw Sheikh ul Islam Ibn Taymiyah considering the Hadith (For whosoever I am Mawla then Ali is his Mawla) as weak/doubtful in its first half and "LIE IN ITS SECOND" then I had to write in length over this issue. **In my viewpoint, the reason behind such exaggeration (of Ibn Taymiyah) was that he used to be hasty in deciding the inauthenticity of some Hadiths before seeing them properly** [Silsilat ul Ahadith as-Sahihah, Volume No.4, Page No. 344]

Coming back to the topic, the Shia from this hadith and many others about Ghadir Khum declaration say that it was the last sermon of Prophet and he declared Ali as Mawla and Wali. They claim that it is irrefutable declaration that Ali was appointed as his successor.

The Shia also use the hadith of "Manzilah" as proof which has already been shown, however let us now see it from Sahih Bukhari:

Narrated Sa'd: Allah's Messenger (ﷺ) set out for Tabuk appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that **you will be to me like Aaron to Moses? But there will be no prophet after me.**" [Sahih Bukhari, Vol. 5, Book 59, Hadith 700]

It is also narrated by other Sahaba like Jabir bin Abdullah (RA)

From these hadiths the Shia say that Harun (a.s) was deputy of Musa (a.s) hence Ali is also Prophet Muhammad (Peace be upon him)'s deputy and Caliph. We should know that

Harun (a.s) was himself a Prophet. Plus he was deputy of Musa (a.s) during the life of Musa (a.s). Whereas the Khalifa of Musa (a.s) after his death was Yusha bin Noon (a.s) and he was not from family of Musa (a.s).

Shia also use a verse from Qur'an which states:

Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer). [Translation by Salafi Muhsin Khan/Hilali 5:55]

There are some hadiths in Sunni literature that the person who gave charity while bowing down as mentioned in this verse was Sayyiduna Ali (RA). Many Sunni scholars have declared those hadiths to be weak, however they are multiply narrated to an extent that they reach the status of Hasan or Sahih. Many Mufasireen have also applied this verse to Ali (RA)

There is a hadith in which the Prophet (Peace be upon him) said that you would not appoint Ali as a leader after me. Let us look at this hadith:

It was narrated that Ali (ra) said, it was said: O Messenger of Allah who should be appointed in charge after you are gone? He said: If you appoint Abu Bakr you will find him trustworthy, uninterested in worldly gains, seeking the hereafter. If you appoint Umar, you will find him strong and trustworthy and not fearing blame of anyone for the sake of Allah. **If you appoint Ali "WHICH I DO NOT THINK YOU WILL DO" you will find him a guide and guided, he will take (you)**

on the straight path. [Musnad Ahmed bin Hanbal, Hadith # 859]

Imam al-Haythami after narrating it said:

رواه أحمد والبزار والطبراني في الأوسط ورجال البزار ثقات.

Translation: It is narrated by Ahmed, al-Bazzar, and at-Tabrani in his al-awsat. **The men of al-Bazzar are all relied upon** [Majma uz Zawa'id, (5/186), Hadith # 8909]

Imam al-Hakim has also narrated 2 similar hadiths one of which he authenticated whereas al-Dhahabi disagreed with him.

This hadith cannot be misused by Shias because the Prophet (Peace be upon him) has praised Abu Bakr (RA) and Umar (RA) in it too. However yes they can claim that Sahaba would not let Ali to become a caliph after him. Many Sunni scholars have declared this hadith to be weak, whereas there are different routes of it which proves asl (basis) for it.

Reconciliation: Due to such hadiths both Shia and Sunnis have a strong stance, but as history has reached us from different and contradictory sources, we cannot say for sure who is more truthful. The Shias and Sunnis should stop these old arguments and fights, as that would lead us away from unity. The Khulafa-e-Salasa (first three caliphs) are highly revered by Sunnis, therefore cursing or ridiculing them shall never lead to unity between us. Those Shia who do takfir on Sahaba are themselves removed from the folds of Islam. We

agree that Ahlul Bayt were mistreated by rulers like Yazid bin Mu'awiya, Marwan, and others but the first three caliphs did not wage war on any of the Ahlul Bayt. We shall explain in detail how Ahlus Sunnah despises Yazid and his likes later on.

If assuming that first three caliphs were wrong then Qur'an teaches us not to speak badly even of idols of polytheists let alone highly revered personalities of Sunnis.

Qur'an states: **Revile not those unto whom they pray beside Allah**, lest they wrongfully revile Allah through ignorance. Thus unto every nation have **We made their deed seem fair.** Then unto their Lord is their return, and He will tell them what they used to do. (Pickthall: 6:108)

Hence Shias should stop cursing at Sahaba and end this dispute once and for all. We Sunnis highly respect Mawla Ali (alayh salam) and we accept all his attributes. The Author shall allocate a whole chapter on the merits of Sayyiduna Ali and also on Karbala incident.

There is a verse in Qur'an which has indisputable praise of Sayyiduna Abu Bakr (RA)

Qur'an states: If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave **and he said to his companion, "Do not grieve; indeed Allah is with us."** And Allah sent down his tranquility upon him **and supported him with angels you did not see and made the word of those who disbelieved the lowest, while**

the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. (Sahih International: 9:40)

This verse on praise of Abu Bakr (RA) is irrefutable. Even many Shia scholars have praised Abu Bakr (RA) in explaining this verse.

Some Shia claim that Abu Bakr (RA) was scared for himself not for Prophet (Peace be upon him), hence this verse is not in praise of Abu Bakr (RA)

Let us settle the score by seeing some Shia commentaries: Rawh al Jinaan by Jamal ud din Shaykh Abul Futuh ar Razi (in 600 AH) with commentary of Abul Hasan Shirani, Published from Tehran, Volume 6 ,Page # 35, writes:

Persian: Haqiqat wa Khilaaf Naist, Qiyaam do kast kay dar Ghar budand, Rasulullah bood wa abu bakr bood izhuma fil ghar

Translation: It is a reality and there is “NO DIFFERENCE” that there were only 2 persons in cave, one was Prophet and other Abu Bakr.

The same Shia scholar said: Huzni-oo bar paighambar bood i.e. his grief was for the Prophet not for himself. The Shia scholar then states that Prophet and Abu Bakr stayed in cave for three days...Abdur Rahman bin Abi Bakr used to bring food to the cave. **Abu Bakr was not fearful for his own life but only for the Prophet because Quran has not said La Takhaf but rather said “LA TAHZAN” which means “DO NOT GREIVE.** – End Quote

Even if assuming Sayyiduna Abu Bakr (ra) feared for himself then that is natural and it does not mean in any way that he was not praised in this verse.

Qur'an states: They (Moses and Aaron) said: "**Our Lord! We fear** lest he hasten with insolence against us, or lest he transgress all bounds, **He said: "Fear not: for I am with you: I hear and see (everything).**(Yusuf Ali: 20:45-26)

Chapter No. 2 (Issue of Fadak)

This is also a hotly debated topic between Shias and Sunnis. The Shia say that Abu Bakr (RA) made Sayyidah Fatima (RA) angry by not giving land of Fadak to her, as the land was her inherited right and a gift from Prophet (Peace be upon him).

Let us now look at hadiths from Sunni literature that are misused.

Narrated `Aisha:

Fatima the daughter of the Prophet (ﷺ) sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger (ﷺ) had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger (ﷺ) said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property." By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger (ﷺ) and will leave it as it was during the lifetime of Allah's Messenger (ﷺ), and will dispose of it as Allah's Messenger (ﷺ) used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a

change in the people's attitude towards him. **So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death)...** [Sahih Bukhari Vol. 5, Book 59, Hadith 546. Also see: Bukhari, Volume 4, Book 53, Hadith 325]

The wordings: “So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died”

and

“So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death)”

Are not actual wordings of narration but an “IDRAAJ (INTERPOLATION)” by Ibn Shihab al-Zuhri (a sub narrator). All such hadiths which create rift between Abu Bakr, Fatima, and Ali have come only from al-Zuhri. According to author’s research al-Zuhri has also narrated some other troublesome hadiths that create rift between Sunnis and Shias.

In one hadith coming from same Ibn Shihaab al-Zuhri [Sahih Muslim Hadith # 4354] the Arabic suddenly changes from feminine to masculine and word “قَالَ” is used which means “HE SAID.” Remember the hadith is narrated by Sayyidah Aisha (ra) who was a woman then how come suddenly word “QAALA” has come in between? This proves that it is an Idraj

and not original wording of hadith. It is impossible for al-Zuhri to be present at that incident.

Before we refute al-Zuhri's interpolations, let us see another hadith from Sahih Bukhari

Vol. 5, Book 57, Hadith 61: (Sahih Bukhari)

Allah's Messenger (ﷺ) said, "Fatima is a **part of me**, and he who makes her angry, makes me angry."

Hence, Fatima (RA) becoming angry with Abu Bakr (RA) would put Abu Bakr (RA) in hot waters.

The answer to the former hadith we showed is that Ibn Shihab al-Zuhri was renowned for adding his own words in hadiths (i.e. doing Idraj). Hadith specialists of the past had refuted him and asked him to clarify whenever he makes Idraj (which he has not done in the former hadith).

The hadith mentioning anger of Sayyidah Fatima with Abu Bakr has only come from Ibn Shihab al Zuhri, hence the Idraj is rejected. Other Sahaba have also narrated this hadith but none of them mentions Sayyidah Fatima (ra) getting angry with Abu Bakr (RA).

Imam al-Sakhawi (rah) said: Ibn Shihab al-Zuhri used to (himself) explain many hadiths, many times he would not mention the particle [of speech] from which would be known if the words were from the Prophet (Peace be upon

him) or from Zuhri himself. Hence some (scholars) of his time would always ask him to separate his words from those of the Prophet (Peace be upon him). [Sakhawi, Fath-al-Mughees, 1/267-8]]

Imam al-Bayhaqi after narrating this hadith said:

وقول الزهري في قعود علي عن بيعة أبي بكر رضي الله عنه حتى توفيت فاطمة
رضي الله عنها منقطع

Translation: This part that Ali abstained from giving pledge to Abu Bakr till Fatima died, is saying of al-Zuhri and it is broken (munqata) [Sunnan Bayhaqi al-Kubra 6/300, Hadith # 12732]

In Tadrib al Ravi of Imam Jalal ud din as-Suyuti (1/205) it states: Yahya bin Ma'een and Yahya al Qattan said: Zuhri's Maraseel (missing link to next narrator) are "NOTHING"

There is no way al-Zuhri was present with Sahaba at that time, hence this interpolation of al-Zuhri will be counted as Mursal and thus rejected.

There are actually Sahih hadiths which prove that Sayyidah Fatima (RA) accepted the viewpoint of Abu Bakr (RA) and was satisfied with him.

It states in Sunnan al-Bayhaqi:

أخبرنا أبو عبد الله الحافظ ثنا أبو عبد الله محمد بن يعقوب الحافظ ثنا محمد بن عبد الوهاب ثنا عبدان بن عثمان العتكي بنيسابور ثنا أبو ضمرة عن إسماعيل بن أبي خالد عن الشعبي قال لما مرضت فاطمة رضي الله عنها أتاها أبو بكر الصديق رضي الله عنه فاستأذن عليها فقال علي رضي الله عنه يا فاطمة هذا أبو بكر يستأذن عليك فقالت أتحب أن أذن له قال نعم فأذنت له فدخل عليها يترضاها وقال والله ما تركت الدار والمال والأهل والعشيرة إلا ابتغاء مرضاة الله ومرضاة رسوله ومرضاتكم أهل البيت ثم ترضاها حتى رضيت هذا مرسل حسن بإسناد صحيح

Translation: When Sayyidah Fatima (RA) became ill, **Abu Bakr (RA) visited her** and asked for permission to enter. Ali (RA) said: O Fatima, here is Abu Bakr asking for permission to enter.’ She answered: Do you want me to give him permission? He said: Yes! So she allowed Abu Bakr to enter. **Abu Bakr came in seeking her pleasure** and said to her: By Allah, I only left my house, my property, and my family in order to seek pleasure of Allah, His Prophet, and you “O PEOPLE OF HOUSEHOLD (AHL-AL-BAYT). He continued talking to her until she was pleased with him. – (This hadith is good and Mursal and it has Sahih chain) [Sunnan al-Bayhaqi al-Kubra (6/301, Narration # 12515)]

Even in Shi’ite literature it is proven that Sayyidah Fatima (RA) became pleased with Abu Bakr (ra)

Ibn Mitham al Buhrani in Sharh Nahjul Balagha 5/107 narrates: Abu Bakr said: The right of Prophet and you O Sayyidah Fatima is same: From wealth of Fai the Prophet used to separate for his family and wives, whereas remaining he used to spend in charity. I make you witness that just like Prophet used to do **I WILL DO THE SAME, THEN SAYYIDAH**

FATIMA BECAME PLEASED WITH ABU BAKR AND TOOK OATH FROM ABU BAKR THAT HE WILL DISTRIBUTE IT LIKE THIS, ON WHICH ABU BAKR AGREED.

Many authentic books of Shias say that Fatima (RA) became pleased with Abu Bakr (RA), see: Sharh Usool al-Kaafi by Muhammad Salih Mazandani (11/400, Published from Qom, Iran), another by Murtadha al Askari Ma'lim (2/131), Mawaqif ul Shia bin Ali bin Hussain (3/110). **They narrate:** When Abu Bakr (ra) came and took an oath that he saw with his eyes that Prophet used to distribute the Amwaal of Fai to orphans, Sayyidah Fatima said: O Abu Bakr I will also do same as my father used to do. On this Abu Bakr said: I take an oath that I being trustee of Ummah will distribute it just like your father used to do. Fatima said: By God Abu Bakr will you do the same? Abu Bakr said: By God I will do it. Sayyidah Fatima said: **O ALLAH BECOME WITNESS THAT I HAVE BECOME PLEASED WITH ABU BAKR.**

These narrations prove that Sayyidah Fatima (RA) did not get angry with Abu Bakr (RA) till she passed away, rather she was pleased with him before her death.

There is another hadith which Shia use. It states:

Narrated Abu Hurairah: That Fatimah came to Abu Bakr and 'Umar may Allah be pleased with them both, to ask them about her inheritance from the Messenger of Allah (ﷺ). They said: "We heard the Messenger of Allah (ﷺ) say: 'I am not

inherited from.'" **So she said: 'By Allah! I will never talk to you two again.'** So she died having not talked to them."

'Ali bin 'Eisa said: "The meaning of not speaking to you two is: **'Never again regarding this inheritance, because you two are truthful.'**"[Jami' at-Tirmidhi Vol. 3, Book 19, Hadith 1609]

Ali bin Esa is Munfarad (lone) narrator in this hadith though this hadith comes from other routes too but none of them mentions that She did not talk to the two again till she died. In the above hadith Ali bin Esa himself explained that she never talked to them about inheritance and considered them truthful.

Let us now look at hadith in Musnad Ahmed which states:

حدثنا عبد الله حدثني أبي ثنا عبد الوهاب بن عطاء قال أخبرنا محمد بن عمرو عن أبي سلمة عن أبي هريرة أن فاطمة رضي الله عنها جاءت أبا بكر وعمر رضي الله عنهما تطلب ميراثها من رسول الله صلى الله عليه و سلم فقالا إنا سمعنا رسول الله صلى الله عليه و سلم يقول إني لا أورث

[Musnad Ahmed bin Hanbal, 1/13, Hadith # 79]

Shaykh Shu'ayb al-Arn'aoot declared it "Hasan (Good)" [ibid]

This chain is shorter than the chain in Tirmidhi and shorter the chain the more authentic it is. Plus it contains same narrators except Ali bin Esa. There is no mention of Sayyidah

Fatima not talking to them. Therefore in the hadith of at-Tirmidhi Ali bin Esa is Munfarad (alone).

In order to understand the issue of Fadak we need to know that resources in Islamic Shariah are three:

1. Sadaqat including Zakaat (i.e. charities)
2. Ghaneemat i.e. war booty.
3. Amwaal of Fai i.e. wealth or property which comes under control without war.

Fadak was from Amwaal of Fai. When Khayber was won then the Jews gave some proposals which Prophet accepted. Fadak came into Prophet's possession without war.

Quran states: And what Allah restored [of property] to His Messenger from them - **you did not spur for it [in an expedition]** any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent. [Sahih International: 59:6-10]

Inheritance is only on that wealth/property which is personal not on Fai. Head of the state cannot transfer such properties to his children or relatives.

In the hadith of Bukhari two words are to be noted: Sayyidah Fatima asked for "INHERTIANCE" and the second word is "FAI" these 2 are contradicting words because inheritance and Fai are different. Fai cannot be given to children.

The narrations in Shia books that Fadak was given as Hiba (gift) to Sayyidah Fatima, such reports have these following narrators:

1. Muhammad bin Abdullah bin Zubayr

The Sunni scholars of al-Jarh wa't Ta'deel said the following about him

Imam al Ajli said: He is Kufi and Shia.

Ibn Hajr al Asqalani said in Tahdheeb, he is Kufi Shia.

Imam Yahya bin Ma'een said he was Ghaali (extremist) Shia.

Now let us see what Shia big authority of hadith sciences say of him:

Al Mamikani a Shia scholar said: He was shia but **“MUJHOOL UL HAAL (UNKNOWN)”** he also said **I could not find a person with this name in Shia or Sunni books**

2. Fudhayl bin Marzuq

3. Numayri bin Hasaan.

All these three are Shia narrators and one is unknown even according to Shias therefore the hadith of Fadak being a gift to Fatima even in Shia books is to be rejected according to Shia principles.

It can be said that Imam Suyuti a Sunni scholar has narrated this report in Dur ul Munthur, but after checking Dur ul Munthoor we see that the narration is chainless and hence not acceptable.

Imam al Haythami narrated it with Sanad but chain has Atiya al Awfi who is “MATROOK (DISCARDED)” Imam Azdi said he is Kufi and Munkar ul Hadith (denounced in hadith).

It is proven from Sunni books of hadith that Abu Bakr (ra) led the funeral of Sayyidah Fatima.

It is narrated by Imam Jafar (a.s) from Imam Baqir (a.s) that at the death of Fatima (a.s) **Abu Bakr (ra) and Umar (ra) went to pray**, Abu Bakr asked Ali (ra) to lead the prayer, Mawla Ali said: I will not lead the prayer **as you are the Caliph of the Messenger of Allah (Peace be upon him), so Sayyiduna Abu Bakr went ahead and led the prayer.** [Imam al-Hindi in Kanz ul Umaal (6/318)]

Also:

صلى أبو بكر رضي الله عنه على فاطمة بنت رسول الله فكبر عليها أربعاً

Hammad narrates from Ibrahim al-Nakhai' that Sayyiduna Abu Bakr (r.a) prayed over Sayyidah Fatima Bint Rasool Allah (a.s) with four Takbirs [Ibn Sa'd in his Tabqaat, Volume # 8, Page # 16]

Shia would call these reports about Janazah weak, however they are narrated from different chains as shown above.

Reconciliation: Fadak was from Amwaal of Fai and they are not given in inheritance. The Prophets only leave behind knowledge as inheritance and not wealth or properties.

It is narrated in Shia book of hadith called Usool al-Kafi: Abu Abdillah (Imam Jafar as-Sadiq) says that the Prophet (Peace be upon him) said: "... And the scholars are the heirs of the Prophets; and the Prophets did not leave dinars and dirhams as inheritance; but they left knowledge. Therefore whosoever takes knowledge has taken a great portion." (al-Kafi 1/42)

Regarding the authenticity of this hadith, Allama Muhammad Baqir al-Majlisi states in his commentary on al-Kafi, entitled Mir'at al-'Uqul:

[This] hadith has two chains of narration. The first is majhul [contains an unknown narrator], and the second is good or muwaththaq. [Together] they do not fall short of being authentic. (Mir'at al-Uqul, 1/111)

In al-Kafi, al-Kulayni has included a chapter entitled "**Women do not inherit land**". In this chapter he narrates a hadith from Imam Muhammad al-Baqir, "**Women do not inherit anything of land or fixed property.**" (al-Kafi, vol. 7 p. 127 , Kitab al-Mawarith, hadith no.1)

Al-Tusi in Tahdhib al-Ahkam, and al-Majlisi in Bihar al-Anwar have narrated from Maysarah that he asked Imam Jafar as-Sadiq about what a woman inherits. The Imam replied: "They will get the value of the bricks, the building, the wood and the bamboo. **As for the land and the fixed property,**

they will get no inheritance from that.” (Tahdhib al-Ahkam, vol. 9 p. 299 ;Bihar al-Anwar, vol. 104 p.351)

Note: The above 2 narrations are about wives. However Shia claim that according to general verses of Qur'an all women whether daughters or wives should inherit.

Logically speaking, Sayyidah Fatima (RA) was an extremely pious woman and according to Sunnis and Shias she is leader of women in paradise. It is not possible that she argued and got angry on a piece of land like we ordinary beings do nowadays.

Chapter No. 3 (Did Sayyiduna Umar (ra) burn down house of Sayyidah Fatima (ra), also break the door which fell on her and it later caused her death along with a child in her womb?)

This is one of the biggest hoaxes. Some Shias blame Sunnis that the 2nd caliph did the huge crime of burning the house of Sayyidah Fatima, broke the door that fell on her and she along with her son in womb died due to it.

We will come to the historical background of this fabricated report later on but even logically this could not have happened.

- a) Sayyiduna Ali (ra) was the bravest among Sahaba, he used to fight a group of disbelievers all alone. He pulled out the door of Khayber with his mere hands. He was named Haydar and Asad-Ullah (lion of Allah), so how is it possible that such a brave Sahabi tolerated it and not fought against Sayyiduna Umar (RA)? Remember Imam Hussain (a.s) took his kids (including infants) to stand against tyrant and cursed Yazeed even though he was outnumbered.
- b) Had this incident happened then it would have reached us from Tawatur (multiply narrated to an extent that it reaches a stage of certainty). Except for a few fabricated stories mentioned in the history books this incident has not come from hadith books with multiple chains of transmission.

The first person to enter this incident in Shia books and also the first book in which it was mentioned is: Sulaym bin Qays al Aamiri al Hilaali's "al-Saqeefa"

The chain of it is: **Abbaan bin Abi Ayaash** who narrates from Sulaym bin Qays and Sulaym said: I was myself sitting in Ibn Abbas's house and some Shiyaan-e-Ali were also sitting when the news reached us that Umar has come with wood and turned the house of Fatima on Fire.

The reality of Sulaym bin Qays and his book is as follows:

The leading Shia scholars have themselves rejected this book of Sulaym bin Qays. The Shias rejected this book because it is the first book which inserted the lie that Qur'an has alterations in it.

One of the leading hadith masters of Shia i.e. Ibn Mutahr al Hilli wrote a book Kitaab ur Rijaal famous with name Rijaal al Hilli. On it's Page # 206 he states:

Abaan bin Abi Ayyash was "EXTREMELY WEAK IN NARRATIONS" and our scholars (shias) consider (this book) **"MAWDO (FABRICATED)"** to be attributed towards Sulaym bin Qais.

Another Shia scholar Muhammad bin Ali in Jami ar Ruwaat 1/9 says:

Abaan bin Abi Ayaash is **"DA'EEF (WEAK)"** and **"DO NOT PAY ATTENTION TOWARDS HIS SAYINGS, OUR ASHAAB (SHIAS)**

CONSIDER (THIS BOOK) FABRICATED AND IT CANNOT BE ATTRIBUTED TO SULAYM BIN QAYS.

Another Shia leading authority in science of Riyaal, al-Mamikaani said in his Tanqih ul Maqaal 2/25:

Sulaym bin Qays is himself “NOT KNOWN AMONGST OUR ASHAAB (SHIAS)” THIS BOOK AL-SAQEEFA IS “**DEFINITELY A FABRICATION**” THEN HE SAID **WHATEVER IS NARRATED IN THIS BOOK ARE “ADILLA-TUN KAFIYATUN LI DALALATUN ALA WADHIHI”**

Another great Shia scholar Shaykh Mufid in Tashih Aitiquaad al Imamiyyah, Page # 149-150 says:

This book is completely not relied upon. The religious people should abstain from this book and what is inside it.

Sunni scholars also called Abaan bin Abi Ayaash as a “LIAR AND MUNKAR UL HADITH (DENOUNCED IN HADITH)” see Tahdheeb ut Tahdheeb of Ibn Hajr. Hence both Sunnis and Shias are unanimous in refuting Abban bin Abi Ayyash.

Shia scholar Hussain aal Kashif in Jannat al Ma’waa, Page #135 said: **No Muslim’s intellect can accept this incident to have happened or to be true. NEITHER AQL (INTELLECT) ACCEPTS IT NOR SHAOOR THAT IT COULD HAVE HAPPENED IN PRESENCE OF ALI.**

There is also another narration via route of Al Madayni who narrated from Muslima bin Maharib al Ziyadi al Kufi who narrates from Suliman at Taymi and from Ibn Awn.

Muslima bin Maharib is “MUJHOOL AL HAAL (UNKNOWN) IN HADITH”

It is to be noted that Suliman bin Awn was born in 73 AH whereas the incident could have only happened of 11 AH. How can he narrate this incident when he was born about 62 years later? Therefore the narration is Munqata (broken). Also Ibn Awn was born 66 AH.

This narration is also narrated from another route from Muhammad bin Humayd ar-Razi. In Tahdheeb ul Kamaal 25/102-107 it says: **Muhammad bin Hummaid ar-Razi is “KADHAAB (LIAR)”**

The Shia attribute three references from Sunni books: 1. Allama Masoodi in Burooj az Zahb. 2. Allama Shahrastani in Milal wal Nihal. 3. Allama Safadi in al Wafi wal Wafiyaat.

Al-Masoodi’s book Burooj az Zahb is not a Sunni book, **MASOODI WAS A SHIA**. His name is Ali bin Hussain al Masoodi, he is mentioned in Shia books as: In Bahr ul Uloom book Fawaid ur Rijaliyyah 4/150: **THE SHIA ALI BIN HUSSAIN AL MASOODI THE AUTHOR OF BOOK BUROOJ UZ ZAHB**.

Also al-Hilli in Khulasa tul Aqwaal #146 mentioned Masoodi as a Shia and mentioned that he authored many books on Shia beliefs.

Accusation on Allama Shahrastani.

First of all, exact creed of al-Shahrastani is unknown. He was considered an Ismaili Shia according to Wikipedia.

Note: Although Wikipedia is not considered an academic source by author but on biographies it can be cited after scrutiny.

Even if assuming he was a Sunni then Shahrastani in Milal wal Nihal made a chapter “ **AL FIRAQ UL BATILA –(Mention of false sects)**” in which he has mentioned a chapter on “MU’TAZILA (A MISGUIDED SECT)” where he mentions three sects of Mu’tazila. In explanation of Nazamiyyah sect he mentioned their false creed and then included this incident. SO HE HAS ACTUALLY QUOTED THIS AS A MISGUIDED AQIDA OF NIZAMIYYAH.

Now in book of al-Safadi’s al Wafi al Wafiyat 2/227: Again in chapter of Nizaam al Mu’tazili al Rafidhi while mentioning his misguided beliefs he has quoted this incident.

Shias also claim that Al Imama wal Siyasa is written by Sunni scholar Ibn Qutayba whereas it is not his book. Ibn Nadeem has written on “LIST OF BOOKS” by different scholars. In Volume 1, Page 115 he has mentioned Ibn Qutayba’s books and nowhere has he mentioned Imama wal Siyasa. Also Allama Zarqali has not mentioned Imama wal Siyasa as a book of Ibn Qutayba.

The unknown author of Imama wal Siyasa mentions that Ibn Qutayba went to Damascus whereas Ibn Qutayba never went there.

Many Shia books explain how Sayyidah Fatima passed away: In Book of Shaykh Sudooq Illal ul Shara'ie D.381 AH Published from Najaf Iraq, Chapter # 148 Page # 184-185: Nowhere is it mentioned that Umar RA burnt her house. He has mentioned sadness and dispute with caliphs till death of Sayyidah Fatima but "DID NOT MENTION THIS INCIDENT"

Reconciliation: The reports that mention burning the house of Sayyidah Fatima are fabrications and lies. They are lies even according to Shia hadith masters. One should not circulate such absurdities in public so that there could be unity between Sunnis and Shias. The author can quote many narrations present in Shia literature which talk about alterations in Qur'an (for example in al-Kafi) but Shia would call them weak or fabricated. Similarly these reports about burning of the house should not be attributed to Sunnis as they are equally fabricated like some absurd reports in Shia books.

Chapter No. 4 (Hadith of Qirtas and did Sayyiduna Umar refuse to write Wasiya of Prophet in regards to Sayyiduna Ali?)

Our Shia brothers use some hadiths from Sunni literature and claim that Prophet (Peace be upon him) wanted to write a Wasiyah (will) for Sayyiduna Ali i.e he wanted him to be caliph after him, but Umar (RA) stopped Prophet (Peace be upon him) from writing it.

Here is one narration from Sahih Bukhari

Narrated Ibn `Abbas: When the time of the death of the Prophet (ﷺ) approached while there were some men in the house, and among them was `Umar bin Al-Khattab, **the Prophet (ﷺ) said, "Come near let me write for you a writing after which you will never go astray."** `Umar said, **"The Prophet (ﷺ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us."** The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger (ﷺ) may write for you a writing after which you will not go astray," while some of them said what `Umar said. When they made much noise and differed greatly before the Prophet, **he said to them, "Go away and leave me."** Ibn `Abbas used to say, **"It was a great disaster that their difference and noise prevented Allah's Messenger (ﷺ) from writing that writing for them. [Sahih Bukhari, 9.468]**

A Salafi scholar Maulana Ishaq who has recently passed away, he used to give many lectures on unity between

Sunnis and Shias. The author has heard him categorically saying that this was mistake on part of Umar (RA).

However there are other hadiths which do not mention that Umar (ra) said it, rather many Sahaba present there said it. Plus the Prophet verbally made his will clear. Here is the hadith:

Narrated Sa`id bin Jubair: Ibn `Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground . Then he said, "On Thursday the illness of Allah's Messenger (ﷺ) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." **The people (present there) differed in this matter** and people should not differ before a prophet. **They said, "Allah's Messenger (ﷺ) is seriously sick.'** The Prophet (ﷺ) said, "Leave me alone, as the state in which I am now, is better than what you are calling me for." **The Prophet (ﷺ) on his death-bed, gave three orders saying,** "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin `Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen." Ya'qub added, "And Al-Arj, the beginning of Tihama.") [Sahih Bukhari 4.288]

This hadith does not mention that Umar (ra) said those words whereas it is mentioned that people present there (this can include Ahlul Bayt too) said it. Plus the Prophet made his will clear by mentioning three things.

In another hadith of Bukhari, Kitab ul Jiziya, again no mention of Sayyiduna Umar is made. [Vol. 4, Book 53, Hadith 393]

In third narration of Bukhari, Kitaab ul Maghazi, again no mention of Umar RA is made. [Vol. 5, Book 59, Hadith 716]

One hadith actually makes it clear that Sayyiduna Ali did not want the will to be written. Here is the hadith:

Al-`Abbas held `Ali by the hand and said, "Don't you see him (about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I think that Allah's Messenger (ﷺ) will die from his present ailment, for I know the signs of death on the faces of the offspring of `Abdul Muttalib. **So let us go to Allah's Messenger (ﷺ) to ask him who will take over the Caliphate.** If the authority is given to us, we will know it, and if it is given to somebody else we will request him to recommend us to him. " `Ali said, "**By Allah! If we ask Allah's Messenger (ﷺ) for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger (ﷺ) for it.**" [Sahih Bukhari 8.282]

There is a hadith narrated from Mawla Ali himself in Musnad Ahmed 1/90 which states: Ali (a.s) said that Prophet ordered me to bring the Pen and Paper "**AND I REFUSED BECAUSE I FEARED THAT IF I GO OUT TO BRING PEN AND PAPER THEN MAYBE PROPHET COULD PASS AWAY BEHIND ME, SO IN**

SPITE OF PROPHET'S ORDER I DID NOT GO TO BRING THE PEN AND PAPER”

These hadiths make it absolutely clear that Sayyiduna Ali (ra) was not sure about whom caliphate would be given, nor did he want it to be written. Had it been God given right of Ahlul Bayt to receive caliphate then Sayyiduna Ali would not have refused to bring the pen and paper.

The Shia might say that these are Sunni narrations and they will not take them as proofs. Then here are proofs from Shia literature too.

Great Shia scholar rather one of their top-notch one i.e. Imam ut Ta'ifa al Tusi died in 407 AH, he said in Talkhees ush Shafi 2/372: It is narrated from Ali that he was asked **“WOULD YOU NOT MAKE A WASIYAH AFTER YOU? IMAM ALI REPLIED, NO! BECAUSE PROPHET NEVER MADE ANY WASIYAH EITHER”** IF ALLAH HAS WILLED FOR GOOD THEN ALLAH WILL GATHER PEOPLE TOGETHER **JUST LIKE AFTER PROPHET ALLAH GATHERED THE BEST PEOPLE TOGETHER.**

In another narration (2/372): When Ibn Muljam attacked Mawla Ali, he was asked while being injured: **O Ameer ul Momimeen appoint someone caliph after you, Mawla Ali said: “NO**

Now the point to remember is that if Imamat and Caliphate were a decree by Allah then did Mawla Ali break Allah's rule?

This makes it absolutely clear that Prophet did not make any will regarding caliphate issue, and also the fact that

Sayyiduna Ali (ra) believed that best people were gathered together on caliphate of first three caliphs.

Letter # 6 of Nahjul Balagha is also very important, which states:

To Mu'awiya on his (Ali's) right to the caliphate:

Sayyiduna Ali while accepting caliphate of first three caliphs said to Ameer Muawiyah (ra): My Bayah was done by those people who did Bayah of Abu Bakr, Umar, and Uthman... **The right of Shura (consultation) is with emigrants and helpers (Mahajireen and Ansar). If they appoint someone as their Imam then "IN THIS ALLAH IS PLEASED"** and if someone denies the appointed Imam by them then "HE WILL BE FORCED TO ACCEPT IT" if he still persists in rejecting then "HE WILL BE FOUGHT AGAINST" because he wants to leave the way of Muslims and adopt another way to create chaos.

This also proves that Umar (ra) was not wrong to be strict to get Ba'yah of Abu Bakr (ra) done when he came to Sayyidah Fatima's house.

The Sahaba cannot be blamed on pen and paper issue because Prophet (Peace be upon him) was severely ill as it is itself mentioned in hadith, they wanted Prophet to take rest.

Nowhere does the hadith say that Prophet (Peace be upon him) wanted to write about Ali (a.s) being his successor. There is high possibility that Prophet wanted to write something else and hint towards is proven from hadith above that Prophet gave three orders.

Umar rather Sahaba including Sayyiduna Ali cannot be blamed for saying that Qur'an is present with us, because Qur'an states:

...This day have I perfected your religion for you, **completed My favor upon you, and have chosen for you Islam** as your religion. (5:3)

So Islam was already perfected and complete code of conduct had been given by Qur'an.

Reconciliation: It is not clear what the Prophet (Peace be upon him) wanted to write, and one hadith mentions three verbal orders from Prophet (Peace be upon him) and none of them was about Caliphate issue. Sayyiduna Umar (RA) is documented to have accepted Sayyiduna Ali (a.s) as his Mawla on day of Ghadir Khum, had he wanted to hide something about Ali then he would not have accepted Sayyiduna Ali as his own Mawla.

There is a hadith which both Shias and Sunnis accept that even Sayyiduna Ali (ra) refused to change the name of Prophet to Muhammad bin Abdullah in treaty of Hdaybia. Now should we say he refused a categorical order of Prophet and thus be blamed? The author being Sunni would never imagine this to be a fault on Ali's part because he loved Prophet immensely and believed him to be a true Prophet. He refused to change the name from Rasul Ullah to Muhammad bin Abdullah out of sheer love for Prophet. Similarly Sahaba refused out of sheer love for Prophet i.e. they wanted the Prophet to take rest and did not want to trouble him in his severe illness.

Chapter No. 5 (Who was the first person to accept Islam?)

Sunnis and Shias dispute on the issue of who accepted Islam first. Both of them agree that Sayyidah Khadija (ra) accepted Islam first irrespective of gender or age. Sunnis say that among women it was Khadija, among children it was Ali (ra) and among the elder men it was Abu Bakr (ra). There is also an opinion within Sunnis that Zayd bin Haritha (ra) the adopted son of the Prophet (Peace be upon him) was the second to accept Islam and not Abu Bakr (ra).

This is not a major issue to dispute upon, but still some Juhala (ignorant people) in both parties create big hype over it.

There are some Sunni narrations which prove that Sayyiduna Ali (ra) was the first to accept Islam after Sayyidah Khadija (RA).

Here are some of them:

Narrated A man from the Ansar, that Zaid bin Al-Arqam said: "The first to accept Islam was 'Ali." 'Amr bin Murrah said: "So I mentioned that to Ibrahim An-Nakha'i, so he rejected that and said: 'The first to accept Islam was Abu Bakr As-Siddiq.'" [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3735. Declared Authentic in Salafi version of Dar us Salam]

Note: Zayd bin al-Arqam was a Sahabi whereas Ibrahim an-Nakha'i was Tabi hence saying of Sahabi will supersede.

Ibn 'Abbas said: "The first to perform Salat was 'Ali." [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3734. Declared Hasan in Salafi version of Dar us Salam]

This hadith also proves that It was Ali (ra) who accepted Islam first.

حدثنا أبو بكر بن إسحاق أنبأ عبيد بن حاتم الحافظ ثنا محمد بن حاتم المؤدب ثنا سيف بن محمد ثنا سفيان الثوري عن سلمة بن كهيل عن أبي صادق عن الأغر عن سلمان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أولكم واردًا على الحوض أولكم إسلامًا علي بن أبي طالب

Translation: Salman (ra) narrates that the Prophet (Peace be upon him) said: The first of you to come to me at the fount will be the "ONE WHO ACCEPTED ISLAM FIRST I.E. ALI BIN ABI TALIB" [Mustadrak al Hakim (3/147, Hadith # 4662). al-Dhahabi did Sukoot over it i.e. considered it authentic. However one narrator i.e. Sayf bin Muhammad is accused of lying therefore we do not have to rely on this hadith]

Next hadith which Imam al-Hakim (rah) narrated is:

أخبرنا أحمد بن جعفر القطيعي ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا محمد بن جعفر ثنا شعبة عن عمرو بن مرة عن أبي حمزة عن زيد بن أرقم رضي الله عنه قال إن أول من أسلم مع رسول الله صلى الله عليه وسلم علي بن أبي طالب رضي الله عنه هذا حديث صحيح الإسناد وإنما الخلاف في هذا الحرف أن أبا بكر الصديق رضي الله عنه كان أول الرجال البالغين إسلامًا وعلي بن أبي طالب تقدم إسلامه قبل البلوغ

Translation: Zaid bin Arqam (ra) said: The first to accept Islam with Prophet was Ali bin Abi Talib (ra). Imam al-Hakim

said: This hadith has Sahih chain, however difference is over the matter that Abu Bakr (ra) was first among mature men who accepted Islam and Ali was among first to accept Islam before maturity.[Mustadrak ala Sahihayn with Talkhees (3/147, Hadith '# 4663). All narrators of this hadith are reliable. Imam al-Dhahabi called it Sahih]

Hadith regarding Abu Bakr (ra) being first to accept Islam

Abu Bakr said: "Am I not the most deserving of it among the people, **am I not the first to become Muslim**, am I not the person of such and such, am I not the person of such and such." [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3667. Declared Authentic in Salafi version of Dar us Salam]

Marmaduke Pickhtall the great convert and translator of Qur'an states:

The first of all his (Muhammad's) converts was his wife, Khadija; the second his first cousin Ali, whom he had adopted; the third his servant Zeyd, a former slave. (*Introduction to the Translation of Holy Qur'an, Lahore, Pakistan, 1975*)

Reconciliation: This is not an important issue to debate upon. According to author Ali (ra) accepting Islam out of all men is the soundest opinion whereas there is difference of opinion on Abu Bakr (ra) or Zaid bin Haritha (ra) being first. Having said that, there is no harm in saying that Khadija was the first woman who accepted Islam, Ali was the first child who accepted Islam, and Abu Bakr was the first grown up man who accepted Islam.

Chapter No.6 (On Merits of mother of all believers Sayyidah Aisha)

Fatwas from leading Shia authorities have been shown above about respecting all wives of Prophet, also Hassan Nasrullah called her "SAYYIDAH"

There are some ignorant Shia preachers who ridicule and curse at Sayyidah Aisha (RA). However their scholars are bound to accept her to be Ummahatul Momineen (i.e. mother of all believers including Sayyiduna Ali). Also Qur'an has praised her at many occasions.

Qur'an states: The Prophet is closer to the Believers than their own selves, **and his wives are their mothers...** (Yusuf Ali: 33:6)

This verse has irrefutable proof of respecting all wives of Prophet (Peace be upon him). When they are called mothers of all believers then there remains no excuse for people who mock at them. A mother holds great respect according to Islam to the extent that Paradise lies beneath the feet of mother. Sayyidah Aisha (ra) and remaining wives are spiritual mothers of all believers including Sayyiduna Ali and Ahlul bayt.

Qur'an states: And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. **Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's]**

household, and to purify you with [extensive] purification.
(Sahih International: 33:33)

According to Sunnis and rightly so, this verse includes both wives and blood related family of Prophet (Peace be upon him). The Shia differ and say that it only refers to five people covered under the cloak of Prophet (Peace be upon him) i.e. Prophet himself, Sayyidah Fatima, Sayyiduna Ali, Imam Hassan and Hussain.

The wording of verse is clear. Nobody can deny that wives are among “PEOPLE OF THE HOUSE (AHLUL BAYT)” as they live with the husband in his house.

There are many Sunni commentators who applied last part of verse to Wives of Prophet and they proved that context of verse also proves that it refers to them (refer to Tafsir Ibn Kathir for example).

The Sunni viewpoint has absolutely no disrespect for any of the members of Prophet’s house, hence it is the safest and most correct viewpoint.

According to Qur’an wives are proven to be members of the household.

Qur’an states in context of Ibrahim (alayh salam)’s wife Sarah:

She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" [Yusuf Ali: 11:72]

Next verse states:

They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, **o ye people of the house!** for He is indeed worthy of all praise, full of all glory!" [Yusuf Ali: 11:73]

The wording used in 11:73 is "Ahl al-Bayt." This proves from categorical nass of Qur'an that wives are included in Ahl al Bayt.

Qur'an also proves innocence of Sayyidah Aisha (RA) when she was wrongly accused of illicit relationship.

It states: **Verily! Those who brought forth the slander (against 'Aishah, the wife of the Prophet SAW)** are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. [Muhsin/Hilali translation 24:11]

In Tafsir al-Jalalyn this verse is explained in detail as:

Truly those who initiated the slander, the worst calumny against 'Ā'isha — mother of the believers, may God be pleased with her — **accusing her [of fornication]**, are a band

from among yourselves, a group from among the believers. She said [that these were] Hassān b. Thābit, ‘Abd Allāh b. Ubayy, Mistah [b. Uthātha], and Hamna bt. Jahsh. Do not suppose, O you believers other than the [mentioned] band, that it is bad for you; **rather it is good for you, for God will reward you for it and reveal ‘Ā’isha’s innocence and [the innocence of] the one who [is supposed to have] committed it with her, namely, Safwān [b. al-Mu’attal].**

She [‘Ā’isha] related: ‘I accompanied the Prophet (s) during a raid, and this was after the [requirement to wear the] veil had been revealed. When he was through with it [the raid], he headed back [to the campsite] and one night, having drawn close to Medina, he announced that all should march off [home]. So I walked a distance [away from the campsite] and relieved myself. But when I came back to the campsite, [I realised that] my necklace (‘iqd meaning qilāda) had snapped. So I went back to look for it. In the meantime they had strapped my litter’ — in which one rides — ‘thinking that I was inside, for in those days women were slight and ate very small portions (‘ulqa). [Finally] I found my necklace, but when I went back to where I had been staying overnight, they had already departed.

I sat in the place where I had camped; I assumed that the group would notice my absence and come back for me. But my eyes were overcome [by drowsiness] and I fell asleep. Safwān had pitched camp behind the army to rest for some of the night (‘arrasa), then set off while it was still night until he reached the site of the camp. He saw what looked like a person sleeping and recognised me when he [eventually] saw me, having seen me on numerous occasions before the

[requirement of the] veil. I woke up to the sound of him saying, 'To God we belong and to Him we shall surely return' (innā li'LLāhi wa-innā ilayhi rāji'ūn), for he had recognised me. So I concealed my face with my gown (jilbāb) — in other words, I covered it up with my wrap (mulā'a). [Tafsir al-Jalalyn under 24:11. Taken from al-tafsir.com]

This verse and explanation proves innocence of Sayyidah A'isha (ra). If Ai'sha were to turn a rebel later on then Allah who is Aa'lim ul Ghayb (who knows future) would have known it and mentioned it in Qur'an.

Let us see some hadiths on praise of Sayyidah Aisha (ra)

Narrated `Amr bin Al-As: The Prophet (ﷺ) deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "**Who is the most beloved person to you?**" He said, "**`Aisha.**" I asked, "**Among the men?**" He said, "**Her father.**" I said, "Who then?" He said, "Then `Umar bin Al-Khattab." He then named other men. [Sahih Bukhari Vol. 5, Book 57, Hadith 14]

It has come in another hadith:

Narrated Abu Musa Al-Ash`ari: The Prophet (ﷺ) said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of ' `Imran, and Asia, Pharoah's wife. **And the superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food.** [Sahih Bukhari. Vol. 7, Book 65, Hadith 329]

There are some verses and hadiths which Shia use to defame Sayyidah Aisha (ra) such as:

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." [Sahih International: 66:3]

Next verse states: If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him - **then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.** [Sahih International: 66:4]

Next verse states:

It may be, **if he divorced you (all), that Allah will give him in exchange consorts better than you,-** who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.[Yusuf Ali: 66:5]

These verses were revealed regarding Sayyidah Hafsa (ra) and Sayyidah A'isha (ra), the latter had conspired against Prophet. It is a famous incident of honey which Prophet had forbidden upon himself when Sayyidah Aisha (ra) planned to say that Prophet's mouth had odour due to it.

If Shias say that these verses depict wives of Prophet in bad light then they should read about Allah admonishing Prophet

(Peace be upon him) in this context and also many verses in Qur'an.

Qur'an states: **O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives?** And Allah is Forgiving and Merciful. (Sahih International: 66:1)

Here Allah is clearly admonishing the Prophet (Peace be upon him) that he forbade honey upon himself to get **“approval of his wives”**

There are some very strict verses in Qur'an in which Allah has admonished the Prophet, such as:

It is a revelation from the Lord of the worlds. 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.**[69:44-46]

No Muslim should use such verses in order to defame Prophet. A Muslim cannot even imagine that Prophet would forge anything against Allah. However such verses prove that Prophet did not write Qur'an as anti-Islamic propagandists say about him, had he written it himself then he would not have admonished his own personality. Secondly Allah has all the right to admonish Prophets and his nearest of People let alone others. Similarly in the verses of at-Tarhim where Allah admonishes mothers of all believers then it does not mean they persisted on wrong path rather they had repented. Please note that even those verses say: **"If you two [wives] repent to Allah"** and in 69:44 Allah is also saying **"if he had fabricated against Us"**

Therefore, the Prophet could not have ever fabricated anything against Allah, and on the other hand Sayyidah Hafsa (ra) and Sayyidah A'isha (ra) also repented, thus no Muslim has any right to accuse them now. The Prophet never divorced them therefore 66:5 cannot be misused by Shia. This proves that Prophet considered them upright till he passed away.

There are some hadiths which Shia also use, such as:

Narrated `Aisha: **I never felt so jealous of any woman as I felt of Khadija**, for Allah ordered him (the Prophet (ﷺ)) to

give Khadija the glad tidings of a palace in Paradise (for her).
[Sahih Bukhari, 9.576]

In another hadith it states:

A'isha (Allah be pleased with her) reported: **I felt jealous of the women who offered themselves to Allah's Messenger (ﷺ) and said: Then when Allah, the Exalted and Glorious, revealed this: " You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)" (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire.**[Sahih Muslim, Hadith # 3453]

Both these hadiths prove that wife of any man can indeed feel jealous when husband goes to his other wife or praises her. It is in nature of womankind hence the wife cannot be blamed. The last part of above hadith i.e. **"('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire"** actually proves that Allah loves Prophet (Peace be upon him) so much that he reveals many verses to fulfill his wishes.

For example, the Qur'an states about change of Qibla direction:

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, **and We will surely turn you to a qiblah with which you will be pleased.** So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]... (Sahih International: 2:144)

This verse proves immense love of Allah for Prophet to an extent that Allah changed the direction of Qibla from Masjid ul Aqsa to Masjid ul Haram according to desire of Prophet (Peace be upon him)

Qur'an indeed reveals verses to satisfy desires of Prophet, hence Sayyidah A'isha (ra) cannot be blamed for her jealousy as it is in nature of women and wives of Prophet are not exempted from it because they are not infallible.

The biggest proof Shias use against Sunnis in regards to wives of Prophet is from Qur'an which states:

Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, **"Enter the Fire with those who enter."** [Sahih International: 66:10]

However Sunnis reply back that both the schools believe that Allah is Aalim ul Ghayb and he grants knowledge of unseen to Prophets too. When the Prophet always believed his wives to be believers and never divorced them then we cannot apply verse 10 of Surah Tahrim upon them.

Shia also use verse of Qur'an which states: **And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance;** and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. [33:33]

Shia say that Aisha rebelled against Allah by marching against Ali and leaving her house. Sunnis also accept that to be her mistake but we believe that Sayyiduna Ali (a.s) forgave her and made her sit back on the camel and got her escorted back.

Maulana Ishaq a Salafi authority of recent past has said that all kinds of things are written in our books, history has reached Shi'ites differently and when they are certain that Sahaba did wrong acts then why would not Shia curse them? The author has experienced that Salafi authorities have almost identical beliefs and fiqh like Shias in spite of them being arch enemies of one another. This is why people like Waheed uz Zamaan (one of the biggest Salafi authorities in indo-pak subcontinent) and Maulana Ishaq emerged from Salafis.

Chapter No. 7 (Battles fought against Sayyiduna Ali and he being always on Haqq i.e. truth)

Many Sunnis do not talk about unjust battles fought against Sayyiduna Ali (a.s). They are afraid that it would lead to insulting many Sahaba such as Sayyidah Ai'sha (ra), Ameer Mu'awiya (ra), Talha (ra), Zubayr (ra) and others.

Qur'an tells us to be honest, it states: **O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice.** Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do. (5:8. Taken from variety of translations)

There are two Sahaba who come in limelight in wars against Sayyiduna Ali (ra). One was Sayyidah A'isha (ra) and the other was Ameer Mu'awiya (ra). The former is pardoned according to Shariah, as author shall prove, whereas the 2nd Sahabi was on clear error.

Note: In regards to Ameer Mu'awiya (ra) authentic hadiths and verdicts of Ahlus Sunnah scholars shall be cited.

The battles against Sayyiduna Ali (a.s) are called Jamal, Sifeen, and Naharwan. Jamal was fought against him by "REBELS" in party of Sayyidah Ai'sha (ra). Sifeen was fought against him by Ameer Mu'awiya (ra) and his group, and Naharwan was fought against him by Khawarij.

Let us first see proofs that Sayyiduna Ali was always on truth.

A Sahih hadith in Mustadrak al-Hakim states:

سمعت رسول الله صلى الله عليه وسلم يقول : علي مع القرآن والقرآن مع علي لن يتفرقا حتى يردا علي الحوض

Translation: The Prophet (Peace be upon him) was heard saying: **Ali is with Qur'an and Qur'an is with Ali.** They will not separate until they come to me at the fount [Mustadrak al-Hakim, (3/134), Hadith # 4628]

Imam al-Hakim after narrating it said:

هذا حديث صحيح الإسناد وأبو سعيد التيمي هو عقيصاء ثقة مأمون ولم يخرجاه

Translation: This hadith has "SAHIH CHAIN" and Abu Sa'eed at-Taymi who is Aqysa, he is "THIQA MA'MOON (UTTERLY RELIABLE)" [ibid]

Imam al-Dhahabi agreed with al-Hakim in his Talkhees [ibid]

This hadith categorically proves that Ali and Qu'ran shall not separate i.e. Ali will always be on truth. We have already shown hadith from Sahih Muslim and other hadith books that Prophet left behind 2 weighty things i.e. Qur'an and members of his household, therefore how could Ali (RA) be considered wrong in any of the battles?

There are many more hadiths which prove that Ali (RA) will always be on truth.

After proving the fact that Ali (RA) shall always be on truth, now let us come towards Ameer Mu'awiya (ra) first and then Sayyidah Ai'sha (ra).

Let us look at predominant opinion in Ahlus Sunnah.

Imam al-Qurtubi (rah) states:

أجمع أصحابنا على أنّ عليّاً رضي الله عنه كان مصيباً في قتال أصحاب الجمل وفي قتال أصحاب معاوية بصفيين. وقالوا في الذين قاتلوه بالبصرة: إنهم كانوا على الخطاء. وقالوا في عائشة وفي طلحة والزبير: إنهم أخطأوا ولم يفسقوا، لأنّ عائشة قصدت الإصلاح بين الفريقين فغلبها بنو ضبّة وبنو الأزد على رأيها، فقاتلوا عليّاً فهم الذين فسقوا دونها، وأمّا الزبيرُ فإنه لما كلمه عليّ يوم الجمل عرف أنّه على الحقّ فترك قتاله وهرب من المعركة راجعاً إلى مكة، فأدرکه عمرو بن جرموز بوادي السبّاع فقتله وجمل رأسه إلى عليّ فبشره عليّ بالنار، وأمّا طلحة فإنه لما رأى القتال بين الفريقين همّ بالرجوع إلى مكة، فرماه مروان بن الحكم بسهم فقتله، فهؤلاء الثلاثة بريئون من الفسق والباقون من أتباعهم الذين قاتلوا عليّاً فسقة، وأمّا أصحاب معاوية فإنهم بَعُوا، وسماهم النبي (صلى الله عليه وآله وسلم) بُعَاةً في قوله لعمار: «تقتلك الفئة الباغية» و لم يكفروا بهذا البغي

Translation: Our companions have had **consensus** that Sayyidana Ali (ra) was justified in his war against the people of Jamal also against companions of Muawiya (ra) in battle of Sifeen. Same was said regarding those who fought him in Basra **“THAT THEY WERE ON MISTAKE (KHATA’)”**

As for Sayyidah Aisha (RA), Talha (RA) and Zubayr (RA) then they were **“WRONG (ON KHATA’) BUT THEY ARE NOT PUT AS FASIQOON (SINNERS)”** because Sayyidah Aisha (RA)

intended to bring **“RECONCILIATION (UNITY)”** between 2 groups (so she cannot be blamed) but the Banu Dhabba and Banu al-Azd won their opinion over her’s (i.e. they were real rebels) and they are the ones who committed the Fisq **“NOT HER!!”**

As for Zubayr (ra) then at the moment Sayyiduna Ali (RA) spoke with him on day of Jamal, he got to know **“THAT ALI WAS ON THE RIGHT PATH SO HE LEFT FIGHTING HIM AND WENT BACK TO MAKKAH”**, there Amr bin Jurmooz reached at the valley of as-Sibaa and killed him and carried his head to Ali but Ali greeted him (Amr bin Jurmooz) with the news of hell fire.

As for Talha (RA) then after seeing the fight of 2 groups he aimed to return Makkah but Marwan Ibn Hakam (the accursed) threw an arrow at him and martyred him. **“SO ALL THESE 3 ARE CLEAR FROM THE SIN”** but the rest of the followers who fought Ali (RA) are **transgressors**.

As for the company of Ameer Mu’awiya (ra) then they are **“REBELS”** because the Prophet (Peace be upon him) called them such in the (SAHIH) hadith that **“Ammar bin Yassir: You will be martyred by a rebellious group”** however **“EVEN THEY ARE NOT CONSIDERED AS DISBELIEVERS IN THIS REBELLION”**

- [Al-Qurtubi in his book At-Tadhkirah fi Ahwal al Mawti. Page # 626. It is also mentioned by Imam Abu Mansur al-Baghdadi in Usool ud Deen, Page # 289-290]

This pretty much sums up the history of all the fights against Ali (RA) and Shias should not blame Sayyidah Aisha (ra) nor Talha (ra) and Zubayr (ra). Yes Ameer Mu'awiyah (ra) is called a rebel according to above quote and many hadiths.

The Badri Sahaba and those promised paradise were with Sayyiduna Ali (a.s) in battle of Sifeen. Also Uwais al-Qarni (ra) was martyred in Sifeen fighting alongside Sayyiduna Ali [See Mustadrak al Hakim, Merits of Uwais bin Aamir (3/454). Also See Tarikh Dimashq by Ibn Asakir (9/438) and others.]

Let us look at hadiths that depict the character of Ameer Mu'awiyah (ra). The author is not biased for or against Ameer Mu'awiyah but citing hadiths and opinions of scholars, hence leaving it on the readers to decide:

Note and repentance: The book was written in year 2018. At that time the author had negative view on Sayyiduna Ameer Muawiyah (RA). Although author has presented both sides of the coin. However the author says that the hadith of Ameer Muawiyah being Hadi and Mahdi is authentic and also other narrations in his praise are authentic. Also he is a confirmed paradise bound Sahabi. The hadiths used against him are often weak and others which are authentic are to be interpreted.

Hadiths which depict Ameer Mu'awiyah (ra) in bad light

Hadith # 1

Book 40, Number 6970: (Sahih Muslim)

Narrated Umm Salamah: Allah's Apostle (Peace be upon him) said: **A band of rebels would kill Ammar.**

It is a fact that Ammar bin Yassir (ra) was martyred by group of Ameer Mu'awiya (ra) in battle of Sifeen.

Another hadith in Bukhari uses a very strict wording for group of rebels

Vol. 4, Book 52, Hadith 67: (Sahih Bukhari)

...The Prophet (ﷺ) passed by `Ammar and removed the dust off his head and said, "May Allah be merciful to `Ammar. **He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire.**"

Ameer Mu'awiya (ra) uses strange logic in this regard. Musnad Ahmed Bin Hanbal has a hadith that states:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق قال ثنا معمر عن طاوس عن أبي بكر بن محمد بن عمرو بن حزم عن أبيه قال لما قتل عمار بن ياسر دخل عمرو بن حزم على عمرو بن العاص فقال قتل عمار وقد قال رسول الله صلى الله عليه و سلم تقتله الفئة الباغية فقام عمرو بن العاص فزعا يرجع حتى دخل على معاوية فقال له معاوية ما شأنك قال قتل عمار فقال معاوية قد قتل عمار فماذا قال عمرو سمعت رسول الله صلى الله عليه و سلم يقول تقتله الفئة الباغية فقال له

معاوية دحضت في بولك أو نحن قتلناه إنما قتله علي وأصحابه جاؤوا به حتى
القوه بين رماحنا أو قال بين سيوفنا

إسناده صحيح

Translation: Amr bin Hazm narrated narrated from his Father: When Ammar bin Yassir was killed (in Sifeen), Amr bin Hazm came to Amr bin al-Aas and said: "Ammar has been killed and the Apostle of Allah said: "The rebellious group will kill him". Amr bin al-Aas got up in panic and went to Muawiya, Muawiya said: 'What happened to you?' He said: Ammar has been killed. Muawiya said: '**Ammar has been killed, so what?**' Amr bin al-As said: 'I heard the Apostle of Allah say: "The rebellious group will kill him." **Muawiya said: "You fall in your own urine, have we killed him? He was killed by Ali and his companions who brought him and threw him between our spears" – or he said, "between our swords."** [Musnad Ahmed bin Hanbal, (4/198), Hadith # 17813]

Shaykh Shu'ayb al-Arna'oot declared the Chain as "SAHIH" [ibid]. Imam al-Hakim and al-Dhahabi also declared this narration as Sahih on Criteria of Bukhari and Muslim [Mustadrak al-Hakim with Talkhees of al-Dhahabi (4/436, Hadith # 5659)]

Note at language of Ameer Mu'awiyah (ra) when he said: You fall in your own urine. Plus his logic is strange that Ali was culprit for killing Ammar (Naudhobillah) as he brought him in war. Sayyiduna Ali (ra) logically replied to Ameer Mu'awiyah (ra) by saying: This way Hamza (ra) was killed by

Prophet who brought him in war against polytheists in battle of Uhud. [at-Tadhkira by Imam al-Qurtubi (2/627)]

If someone denies the statement of Ameer Mu'awiya (ra) that Ammar (ra) was killed by Ali (a.s) and his companions by saying that Abdur Razzaq is one of the narrators and he was accused of being a Shia (although the accusation is not correct and he was one of the greatest Sunni Muhaditheen) then here is another authentic witness over it.

حدثنا عبد الله حدثني أبي ثنا أبو معاوية ثنا الأعمش عن عبد الرحمن بن زياد عن عبد الله بن الحرث قال اني لأسير مع معاوية في منصرفه من صفين بينه وبين عمرو بن العاص قال فقال عبد الله بن عمرو بن العاصي يا أبت ما سمعت رسول الله صلى الله عليه و سلم يقول لعمار ويحك يا بن سمية تقتلك الفئة الباغية قال فقال عمرو لمعاوية ألا تسمع ما يقول هذا فقال معاوية لا تزال تأتينا بهنة أنحن قتلناه إنما قتله الذين جاؤوا به

Translation: Abdullah bin Harith said: When Mu'awiya was returning after Sifeen, I was walking between him and Amr bin Aas. Abdullah bin Amr bin Aas said to his father, O Father, did you not hear the Prophet saying to Ammar: How sad (is it) O son of Ibn Samih that a rebellious group will martyr you. Amr said to Muawiya: Are you listening to him? At this Mu'awiya said: You (always) bring such troubling news. **Did we martyr him? Rather he was martyred by those who brought him (i.e. Ali and his companions)** [Musnad Ahmad (2/161, Hadith # 6499). Declared "SAHIH" by Shuayb Arna'oot]

Abul Ala Mawdudi said: "**There were some companions who were reluctant to participate in Jihad as they were unsure which party was that of truth and which party was that of**

falsehood. After Ammar ibn Yasir's death the matter became clear. It is on this basis that Abu Bakr al Jassas writes in Ahkam ul Qur'an, Volume 3 page 492: 'Ali ibne Abi Talib (ra) fought a rebellious group. Accompanying him were recognised Sahaba who had participated in Badr, **they were on the right. The Prophet told Amaar that a 'baghi group will kill you' this hadith is Mutawatir and Sahih,** so much so that when Amr bin Aas said this to Mu'awiya he did not refute it". Allamah Ibn 'Abdul Barr in al Isti'ab Volume 2 page 424 records the hadith 'a baghi group will kill Ammar, this is a Mutawatir / Sahih tradition. Allamah Hafid Ibn Hajar in al Isaba writes on Volume 2 page 502 'After Ammar's murder it became clear that the truth was with 'Ali and on this the Ahl'ul Sunnah became united when previously there were differing opinions"[Khilafat wa Malookiyat, Page No. 137]

Note: The author believes that Mawdudi was a misguided scholar and differs with his book Khilafat wa Malookiyat, but in this case he has made solid points.

In this regard we would like to present a verse of Qur'an too which states:

“But whoever kills a believer intentionally - **his recompense is Hell, wherein he will abide eternally,** and Allah has become angry with him **and has cursed him** and has prepared for him a great punishment.” [Sahih International: 4:93]

Ahlus Sunnah believes that Sayyiduna Ali (a.s) and his party were on Haqq (truth) whereas Ameer Muawiya (ra) and his

party were wrong. Hence killing of Muslims from the side of Ameer Muawiya (ra) was unjust.

There is also a hadith in Sahih Muslim which tells us why Ammar bin Yassir (ra) sided with Ali (ra)

Qais reported: I said to 'Ammar: What is your opinion about that which you have done in case (of your siding with Hadrat 'Ali)? Is it your personal opinion or something you got from Allah's Messenger (ﷺ)? 'Ammar said: We have got nothing from Allah's Messenger (ﷺ) which people at large did not get, **but Hudhaifa told me that Allah's Apostle (ﷺ) had especially told him amongst his Companion, that there would be twelve hypocrites out of whom eight would not get into Paradise,** until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them. [Sahih Muslim # 6688]

Next hadith in Sahih Muslim uses wording: "In my **Ummah**, there would be twelve hypocrites"

Hence the previous one cannot be used against Sahaba. Plus those twelve people do not include Sahaba like Muawiya (ra).

Hadith # 2

Muawiya b. Abi Sufyan appointed Sa'd as the Governor **and said: What prevents you from abusing Abu Turab (Hadrat 'Ali),** whereupon he said: It is because of three things which

I remember Allah's Messenger (ﷺ) having said about him ...
[Sahih Muslim, Hadith # 5915 or see 2404 d]

First of all there is mistranslation in this hadith by translator of Sahih Muslim, whereas in Jami' at-Tirmidhi the Salafi translator translates the wording as: "Mu'awiyah bin Abu Sufyan **ORDERED** Sa'd, saying 'What prevented you from reviling Abu Turab?..." [Jami' at-Tirmidhi. Vol. 1, Book 46, Hadith 3724]

Hence Muawiya (ra) was ordering this to happen, therefore interpretation of some scholars who have tried to defend Ameer Mu'awiyah (ra) by saying that he only asked this as an innocent question not that he wanted Sa'd bin Abi Waqas (ra) to abuse Sayyiduna Ali (a.s) is not correct. Remember it had become common at that time to curse Sayyiduna Ali (a.s) from pulpits and Ameer Muawiya did not take any steps to stop it.

The interpretation in defense of Ameer Muawiya (ra) is wrong because there is a hadith in Sunnan Ibn Majah which proves that Ameer Mu'awiyah (ra) himself used to insult Sayyiduna Ali (a.s)

Vol. 1, Book 1, Hadith 121 (Sunnan Ibn Majah)

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ،
- وَهُوَ عَبْدُ الرَّحْمَنِ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ قَدِمَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ
فَدَخَلَ عَلَيْهِ سَعْدٌ فَذَكَرُوا عَلِيًّا فَنَالَ مِنْهُ فَغَضِبَ سَعْدٌ وَقَالَ تَقُولُ هَذَا لِرَجُلٍ سَمِعْتُ
رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ " . وَسَمِعْتُهُ
يَقُولُ " أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي " . وَسَمِعْتُهُ يَقُولُ
" لَأُعْطِينَ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ " .

It was narrated that Sa'd bin Waqqas said: "Mu'awiyah came on one of his pilgrimages and Sa'd entered upon him. **They mentioned 'Ali, and Mu'awiyah criticized him. Sa'd became angry and said: 'Are you saying this of a man** of whom I heard the Messenger of Allah say: "If I am a person's close friend, 'Ali is also his close friend." And I heard him say: "You are to me like Harun was to Musa, except that there will no Prophet after me." And I heard him say: "I will give the banner today to a man who loves Allah and His Messenger." [Sunnan Ibn Majah, Vol. 1, Book 1, Hadith 121. The Salafi Dar us Salam version declared it **“SAHIH”** Also **Nasir ud-din Albani declared it Sahih and mentioned it in Sahih Sunnan Ibn Majah (1/26, Hadith # 118).** **Shaykh Shuyab Arna’oot also declared it Sahih in his Tahqiq to Ibn Majah, Hadith # 121]**

The Arabic wording used in this hadith is “Fanala Minhu.” In Dar ul Kutb al-ILmiyyah English version of Ibn Majah it is translated as: (Mu’awiyah) “INSULTED HIM” [Volume # 1 ,Page # 62]

Biggest Salafi authority i.e. Albani authenticated this hadith whereas some pseudo Salafi scholars like Zubayr Ali Zai tried to weaken this hadith by saying that Abdur Rahman bin Sabit (rah) did not hear from Sa’d bin Abi Waqqas (ra). Ironically same Zubayr Ali Zai has declared this report as “SAHIH” in Dar us Salam version of Sunnan Ibn Majah.

After checking books of Riyaal it is confirmed that Abdur Rahman bin Sabit was called a Tabi’ (successor) by Yahya bin

Ma'een and an utterly Thiqa (reliable) narrator and none of the Muhaditheen criticized him. He used to do Irsaal (i.e. raise the hadith to Prophet or Sahabi whom he had not met). According to Hanafis and many Muhaditheen the Mursal narrations from truthful and reliable narrators especially if they are high ranking Tabiyeen are accepted as they could not have attributed lies. The authenticity of Mursal narrations has been explained in detail before in Aqida section, Chapter 7.

Now let us look at a Sahih hadith about Sayyiduna Ali (ra)

'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that **no one but a believer would love me, and none but a hypocrite would nurse grudge against me.** [Sahih Muslim, Hadith # 141]

The cursing on Sayyiduna Ali (a.s) from pulpits was made a norm in Banu Ummayyad rule. It states in Sahih Muslim:

Sahl b. Sa`d reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa`d and ordered him to abuse `Ali. Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to `Ali than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name... [Sahih Muslim, Book 31, Hadith 5924]

There is also a hadith in Abu Dawud which mentions Ameer Mu'awiya and Mugheera bin Shu'ba as "FULAAN" but that hadith is understood from authentic narration in Sunnan Nasa'i al-Kubra. Let us first look at narration in Abu Dawud:

Narrated Sa'id ibn Zayd ibn Amr ibn Nufayl: Abdullah ibn Zalim al-Mazini said: I heard Sa'id ibn Zayd ibn Amr ibn Nufayl say: **When so and so came to Kufah, and made so and so stand to address the people, Sa'id ibn Zayd caught hold of my hand and said: Are you seeing this tyrant?** I bear witness to the nine people that they will go to Paradise. If I testify to the tenth too, I shall not be sinful... [Sunnan Abu Dawud Book 41, Hadith 4631. Declared Authentic by al-Albani. Also declared Hasan by Zubayr Ali Zai in Volume # 5 , Page # 182-183, Hadith # 4648 in English version. Shaykh Shuayb Arna'oot also declated it Sahih in his Tahqiq to Sunnan Abu Dawud # 4648]

So who were these "so and so?" This is understood from another authentic narration in Sunnan Nasa'i al-Kubra of Imam Nasa'i, which states:

أخبرنا محمد بن العلاء قال أنا بن إدريس قال أنا حصين عن هلال بن يساف عن عبد الله بن ظالم وعن سفيان عن منصور عن هلال عن عبد الله بن ظالم وذكر سفيان رجلا فيما بينه وبين عبد الله بن ظالم قال سمعت سعيد بن زيد قال : لما قدم معاوية الكوفة أقام مغيرة بن شعبة خطباء يتناولون عليا فأخذ بيدي سعيد بن زيد فقال ألا ترى هذا الظالم الذي يأمر بلعن رجل من أهل الجنة

Translation: Abdullah bin Zalim al-Maazini said: **When Mu'awiyah came to Kufah, and made Mughayra bin Shu'ba stand to address the people, "HE CURSED ALI"** and in the palace was Sa'id ibn Zayd, who grabbed him with his

hands and said look at this tyrant who has ordered to send “CURSE” on the man who is from the people of Paradise... [Narrated by Imam an-Nasa’i in Sunnan al-Kubra (5/59, Hadith # 8208, Published by Dar ul Kutb al-iLmiyyah) with authentic chain. Also by Imam al-Fakihi in Akhbaar Makkah with authentic chain (6/210, # 2358)]

Some Sunni scholars and Salafis have tried to weaken this report but the point is that it is narrated with same narrators starting from Muhammad bin Ala in Abu Dawud where Albani, Zubayr Ali Zai and Shaykh Shuyab Arna’oot have declared it authentic. Hence we should be consistent in approach and consider it authentic.

It now stands proven from many narrations coming from different chains that Ameer Mu’awiyah (ra) himself and by others used to get Imam Ali (a.s) cursed.

Hadith # 3

Book 31, Number 31.16.33 (Muwatta Imam Malik)

Muawiya ibn Abi Sufyan sold a gold or silver drinking-vessel for more than its weight. Abu’d Darda said, “I heard the Messenger of Allah, may Allah bless him and grant him peace, **forbidding such sales except like for like.**” **Muawiya said to him, “I don’t see any harm in it.” Abu’d-Darda said to him, “Who will excuse me from Muawiya? I tell him something from the Messenger of Allah, may Allah bless him and grant him peace, and he gives me his own opinion! I will not live in the same land as you!”** Then Abu’d-Darda went to Umar ibn al-Khattab and mentioned that to him.

Umar ibn al-Khattab therefore wrote to Muawiya, “Do not sell it except like for like, weight for weight.”

In Sahih Muslim there is wording: Ubida b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah’s Messenger (may peace be upon him) **though it may be unpleasant to Mu’awiya...** [Sahih Muslim, Hadith # 3852]

Also see: Sunnan Ibn Majah Vol. 1, Book 1, Hadith 18 (Salafi, Dar us Salam version declared it “Hasan”)

Hadith # 4

There is a long hadith in which Prophet (Peace be upon him) forbade to dispute authority of existing caliph like Ameer Muawiya (ra) did in case of Sayyiduna Ali (a.s), and whosoever does so is to be killed. Also later on, this hadith proves that Ameer Muawiya (ra) used to order unjust killing of Muslims and consume their wealth (read Qur’an 4:93 again in this regard).

The hadith mentions the Prophet (Peace be upon him) saying: ...He should obey him to the best of his capacity. **If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter.** The narrator says: I came close to him (‘Abdullah b. ‘Amr b. al-’As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (may peace be upon him)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: **This cousin of yours, Mu’awiya, orders us to unjustly consume our wealth among ourselves and to kill**

one another, while Allah says:” O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you” (iv. 29). The narrator says that (hearing this) Abdullah b. ‘Amr b. al-As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God. [Sahih Muslim, Hadith # 4546]

Hadith # 5

Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. [Sahih Bukhari, 6.352]

It is a fact that Marwan was a tyrant ruler who used to openly curse Sayyiduna Ali (a.s), he was also hated by Sahaba. There is also Sahih hadith which has direct curse on Marwan from Prophet (Peace be upon him). The above hadith also proves that Ameer Mu’awiya (ra) should not have appointed a cursed man as a governor, who then forced people to pledge allegiance to Yazeed.

ولكن رسول الله -صلى الله عليه وسلم- لعن أبا مروان ومروان في صلبه، فمروان
فَضَضَ مِنْ لَعْنَةِ اللَّهِ

Sayyidah Aisha (ra) said: The Prophet (Peace be upon him) placed a curse on father of Marwan when Marwan was still in his loins, **hence Marwan is an outcome of Allah's curse**

[Sunnan Nasa'i al-Kubra with Sahih Chain, quoted from Tafsir Ibn Kathir, under 46:17]

The appointment of Marwan and Yazid was actually start of worst form of Malookiyah (kingship which is forbidden in Islam). Here is proof of it from Tafsir Ibn Kathir:

وقال ابن أبي حاتم: حدثنا علي بن الحسين، حدثنا محمد بن العلاء، حدثنا يحيى بن أبي زائدة، عن إسماعيل بن أبي خالد، أخبرني عبد الله بن المديني، قال: إني لفي المسجد حين خطب مروان فقال: إن الله تعالى قد أرى أمير المؤمنين في يزيد رأياً حسناً، وأن يستخلفه فقد استخلف أبو بكر عمر رضي الله عنهما، فقال عبد الرحمن بن أبي بكر رضي الله عنهما: أهرقلية؟ إن أبا بكر رضي الله عنه والله ما جعلها في أحد من ولده ولا أحد من أهل بيته، ولا جعلها معاوية في ولده إلا رحمة وكرامة لولده، فقال مروان: أأست الذي قال لوالديه أف لكما؟ فقال عبد الرحمن رضي الله عنه: أأست ابن اللعين الذين لعن رسول الله صلى الله عليه وسلم أباك؟ قال وسمعتهما عائشة رضي الله عنها فقالت: يامروان أنت القائل لعبد الرحمن رضي الله عنه كذا وكذا؟ كذبت ما فيه نزلت ولكن نزلت في فلان ابن فلان، ثم انتحب مروان

Translation: Ibn Abi Hatim (rah) narrates with his Sanad from Abdullah bin Mudayni: When Marwan gave his speech, I was in the mosque, he said: **Allah made the Ameer ul Momineen (Muawiya) make the good decision regarding Yazid.** Because If you made (your son) as Khalifa then even Abu Bakr (ra) and Umar (ra) had also appointed their deputies! **Hearing this Abdur Rahman bin Abu Bakr (ra) said: This is "KINGSHIP" because by Allah Abu Bakr (ra) did not keep Caliphate amongst his children and family, whereas Muawiya did it for the sake of his son.** At this Marwan said: Aren't you the one regarding whom the Ayah is revealed {Those who say "UFF" to their parents"} , at this Abdur Rahman said: **Aren't you the son of Cursed one, whom**

“PROPHET (PEACE BE UPON HIM) CURSED” Hadrat Aisha (ra) heard this and she said: **“O MARWAN DID YOU SAY THAT TO ABDUR RAHMAN? BECAUSE YOU HAVE LIED”** this was not revealed regarding Abdur-Rahman but for Fulan bin Fulan. Then Marwan started to cry [Tafsir al Quran al Azim by Ibn Kathir (7/260) under 46:17]

Plus it is also proven that people were bribed to accept Yazid’s caliphate:

بعث معاوية إلى عبد الرحمن بن أبي بكر بمائة ألف درهم بعد أن أبى البيعة ليزيد
بن معاوية فردها عبد الرحمن وأبى أن يأخذها وقال أبيع ديني بدنياي

When Abdur Rahman bin Abu Bakr (ra) refused to give Ba’yah to Yazeed, Mu'awiya sent 1000 dirhams to Abdur Rahman (as bribe). Abdur Rahman replied 'Should I sell my religion for the sake of this world? [Al Bidayah Wal Nihayah (8/88)]

There are many more reports which prove this.

Hadith # 6

Vol. 3, Book 24, Hadith 2738 : (Sunnan Nasa’i Hasan according to Dar us Salam)

Mu'awiyah said to Ibn Abbas: "do you know that I cut the hair of the Messenger of Allah at Al-Marwah?" He said: "No." Ibn 'Abbas said: **"This Mu'awiyah forbids the people to perform Tamattu' but the Prophet performed Tamattue."**

Vol. 2, Book 4, Hadith 822 (Tirmidhi)

Ibn Abbas narrated: "The Messenger of Allah performed Tamattu, as did Abu Bakr, Umar and Uthman. **And the first to prohibit it was Mu'awiyah.**"

This hadith is also authentic due to previous one shown. Although there are hadiths which show dispute between Sayyiduna Ali (a.s) and Sayyiduna Uthman (ra) in regards to Tamattu Hajj. Ali strongly refuted Uthman in this regard and Sayyiduna Uthman accepted it be Sunnah (See Sunnan Nasa'i Vol. 3, Book 24, Hadith 2734), therefore no excuse was left for Ameer Muawiyah (ra) to still forbid it when leading Sahaba like Ali (a.s) and Ibn Abbas (r.a) had already made the case clear.

Hadith # 7

Vol. 3, Book 24, Hadith 3009: (Sunnan Nasa'i, Declared Hasan by Salafi Dar us Salam, whereas Albani declared it Sahih)

It was narrated that Saeed bin Jubair said: "I was with Ibn Abbas in Arafat and he said: 'Why do I not hear the people reciting Talbiyah?' I said: **They are afraid of Muawiyah.**' So Ibn Abbas went out of his tent and said: "Labbaik Allahumma Labbaik, Labbaik! **They are only forsaking the Sunnah out of hatred for Ali.**"

Hadith # 8

Ameer Muawiyah (ra) considered his caliphate better than that of Umar (ra)

There is a long hadith in Bukhari which is a must read, it states:

Ibn `Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn `Umar till we went to them. When the people differed. **Muawiya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father** said, "I untied my garment that was going round my back and legs while **I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,'** but I was afraid that my statement might produce differences amongst the people **and cause bloodshed,** and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so). [Sahih Bukhari, 5.434]

We have already seen the hadith in this book that Caliphate will stay for 30 years and after that there will be Kingship (Mulookiyyah). Ameer Muawiya (ra) was the first one to start Kingship in Islam. Therefore the assumed caliphate of

Ameer Muawiya (ra) stayed null and void according to Shariah and caliphate stayed till Imam Hasan (ra).

Hadith # 9

حدثنا عبد الله حدثني أبي ثنا زيد بن الحباب حدثني حسين ثنا عبد الله بن بريدة قال دخلت أنا وأبي على معاوية فأجلسنا على الفرش ثم أتينا بالطعام فأكلنا ثم أتينا بالشراب فشرب معاوية ثم ناول أبي ثم قال ما شربته منذ حرمه رسول الله صلى الله عليه

Abdullah bin Buraida said: ‘I entered on Muawiya with my father, then he (Mu’awiya) made us sit on a mattress then he brought food to us and we ate, then he brought drink to us, **Muawiya drank and then he offered that to my father, thus (my father) said: ‘I never drank it since the Messenger of Allah made it Haram’....**” (Ahmad, Vol 5, Page 347, Hadith # 22991)

Shaykh Shu’ayb Arna’oot declared its chain to be “STRONG” [ibid]

Ameer Muawiya (ra) gets benefit of the doubt here, because it is not confirmed which haram drink it was. There is a possibility that it was “Nabeez” over which Sahaba had differed whether it was Haram or Halal. However the opinion of Sahabi Abu Buraida (ra) will supercede and it has to be accepted that the same drink was declared Haram by Prophet (Peace be upon him).

Hadith # 10

Ibn Abbas reported: I was playing with children that Allah's Messenger (ﷺ) happened to pass by (us). I hid myself behind the door. He (the Prophet) came and patted my shoulders and said: **Go and call Mu'awiya. I returned and said: He is busy in taking food.** He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: **May Allah not fill his belly!** Ibn Muthanna, said: I asked Umm Umayya what he meant by the word Hatani. He said: It means "he patted my shoulders." [Sahih Muslim, Hadith # 6298]

This hadith proves 2 points:

- a) The Prophet called for Ameer M'awiya (ra) couple of times but he kept himself busy in eating food.
- b) Then Prophet said: May Allah not fill his belly, which means that Prophet made a dua against him.

There are reports in Bukhari and Muslim which are very strict in regards to people who eat in seven intestines. We cannot apply those Hadith on Ameer Mu'awiya (ra) because he was a Muslim.

Some scholars defend Ameer Muawiya (ra) from this same hadith due to chapter title set in Sahih Muslim which states:

باب من لعنه النبي صلى الله عليه وسلم او سبه او دعا عليه وليس اهلاً لذلك
كان له زكاةً واجراً ورحمةً

Chapter: Whomever Is Cursed, Reviled Or Prayed Against By The Prophet (Peace be upon him) When He Does Not Deserve that, It Will Be Purification, Reward, and Mercy For Him [Sahih Muslim]

However when we read the hadith completely it stands proven that Ameer Muawiya (ra) deserved it as he kept himself busy in eating and did not attend the Prophet in spite of being called two times and third time Prophet (Peace be upon him) made a dua against him.

Hadith # 11 (Athar)

حدثنا هشيم ، قال : أخبرنا حصين ، قال : حدثنا عبد الرحمن بن معقل ، قال : صليت مع علي صلاة الغداة ، قال : ففقت ، فقال في قنوته : اللهم عليك بمعاوية وأشياعه وعمرو بن العاص وأشياعه ، وأبي الأعور السلمي ، وعبد الله بن قيس وأشياعه .

Translation: Abdur Rahman bin Ma'qal (rah) said: I prayed fajr behind Sayyiduna Ali (a.s), he said in his Qunoot: O Allah! Hold (accountable) Muawiya and his party, Amr bin Aas and his party, Abu al-A'war Salmi, and Abdullah bin Qays and his party (meaning defeat or punish them) [Musannaf Ibn Abi Shaybah, Hadith # 7123. Chapter of naming people in Qunoot. All Rijaal of this narration are "Thiqaat"]

Remember this type of Qunoot is said on enemies especially in Fajr.

Hadiths in praise of Ameer Mu'awiya (ra)

Let us now come towards hadith which are in praise of Ameer Mu'awiya (ra)

Narrated 'Abdur-Rahman bin Abu 'Umairah - and he was one of the Companions of the Messenger of Allah (ﷺ): from the Prophet (ﷺ), that he said to Mu'awiyah: "**O Allah, make him a guiding one, and guide (others) by him.**" [Jami' at-Tirmidhi Book 46, Hadith 3842. Declared Authentic in Salafi version of Dar us Salam]

It has to be remembered that Syria was headquarter of Ameer Mu'awiyah (ra)'s kingdom. The Syrian people were mostly in favour of Ameer Mu'awiya (ra) and sometimes under compulsion.

Four of the narrators in above hadith are Syrian. It contains Abu Mushir who was Syrian, it also contains Sa'eed bin Abdul Aziz who was also Syrian, Rabia bin Yazid was also Syrian, Abdur Rahman bin Abu Umayra was also Syrian.

Plus there is doubt on companionship of Abdur Rahman bin Abu Umayra. Many Hadith specialists have doubted him to be companion of Prophet (Peace be upon him) hence this hadith becomes Mursal. Salafis do not accept Mursal narrations.

Imam Ibn Abdul Barr said:

There is “idhtirab (inconsistency)” in his hadiths and his companionship is not proven, and he is from Syria [al-Istiaab (1/255)]

Imam Ibn Hajr al-Asqalani said:

مختلف في صحبته

Translation: His companionship is differed upon [Taqrib ut Tahdhib (1/584)]

The next hadith in Tirmidhi states:

"When 'Umar bin Al-Khattab removed 'Umair bin Sa'd as governor of Hims, he appointed Mu'awiyah. The people said: 'He has removed 'Umair and appointed Mu'awiyah.' So 'Umair said: '**Do not mention Mu'awiyah except with good**, for indeed, I heard the Messenger of Allah (ﷺ) saying: "O Allah guide (others) by him." [Jami' at-Tirmidhi, Vol. 1, Book 46, Hadith 3843. Falsely declared Hasan in Salafi Dar us Salam version]

Imam at-Tirmidhi after narrating it said:

قَالَ وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ

Amro bin Waqid has “WEAKNESS” [ibid]

In another hadith Imam at-Tirmidhi said:

عَمْرُو بْنُ وَاقِدٍ مُنْكَرُ الْحَدِيثِ

Translation: Amro bin Waqid is "MUNKAR UL HADITH (DENOUNCED IN HADITH)" [Jami' at-Tirmidhi, Vol. 4, Book 10, Hadith 2340 (check Arabic)]

In Du'afa al Uqayli it states:

حَدَّثَنِي آدَمُ بْنُ مُوسَى ، قَالَ : سَمِعْتُ الْبُخَارِيَّ ، قَالَ : عَمْرُو بْنُ وَاقِدٍ الدِّمَشْقِيُّ
مَوْلَى بَنِي أُمَيَّةَ مُنْكَرُ الْحَدِيثِ

Translation: Adam bin Musa said that he heard Imam al-Bukhari who said: Amro bin Waqid al-Dimishqi is freed slave of Bani Umaiyyah and he is "**MUNKAR UL HADITH (DENOUNCED IN HADITH)**"

Hence this hadith is to be discarded.

There is another hadith which is used in praise of Ameer Mu'awiya (ra) which states:

Arbadh bin Sariyah (ra) heard Prophet (Peace be upon him) saying: **O Allah, teach Mu'awiya the Book and Mathematics, and save him from Punishment** "[Fadhail as-Sahaba by Imam Ahmed, Hadith # 1545]

There are multiple problems in chain of this hadith.

1. Al-Harith bin Ziyad is called Majhool (unknown) by majority and Laen (soft which means has slight

weakness) by Ibn Hajar (Taqrīb 1/173), plus his hadiths are Munkar (denounced)

2. Mu'awiya bin Salih al-Hadhrami was truthful but had Wahm (whims) in hadiths.

This hadith is also narrated from Abdur Rahman bin Abu Umayrah having Syrian narrators, we have already mentioned above that his companionship is disputed and Syria was headquarter of Ameer Muawiya (ra)'s rule.

Allamah Badr-ud-din al-Aini said:

فإن قلت قدر ورد في فضيلته احاديث كثيرة. قلت نعم ولكن ليس فيها حديث يصح من طريق الإسناد نص عليه إسحاق بن راهويه والنسائي وغيرهما

Translation: If you say that many traditions have been narrated regarding Muawiya (ra)'s virtues, **I will say yes but none of them has been reported with an authentic chain of narration and that is what has been declared by Ishaq ibn Rahway and Nisai'i and others.** [Umdat ul Qari, (16/249)]

It is mentioned in al-Bidayah wan Nihayah:

وقال أبو عبد الرحمن السلمي : دخلت على الحاكم وهو مختف من الكرامية لا يستطيع يخرج منهم ، فقلت له : لو خرجت حديثا في فضائل معاوية لأسترحمت مما أنت فيه ، فقال : لا يجئ من قبلي لا يجئ من قبلي

Abu Abdur Rahman as-Salami said: I visited al-Hakim when he was hiding from the Karamiyah and he could not get out because of them, I said to him: **If you narrate a tradition regarding Mu'awya's virtues, you will get rid of this**

situation'. He replied: I would not do it, I would not do it
[Al-Bidaya wa al-Nihaya, (11/409)]

This means that Hadith specialists denied to narrate hadiths in praise of Ameer Mu'awiya (ra) even when they were in deep troubles.

أنبأنا زاهر بن طاهر أنبأنا أحمد بن الحسن البيهقي حدثنا أبو عبد الله الحاكم قال سمعت أبا العباس محمد بن يعقوب بن يوسف يقول سمعت أبي يقول سمعت إسحاق بن إبراهيم الحنظلي يقول : لا يصح عن النبي صلى الله عليه وسلم في فضل معاوية بن أبي سفيان شيء

Ishaq bin Ibrahim al-Handhali (rah) said: There is nothing authentic narrated from Prophet (Peace be upon him) in regards to virtues of Mu'awiya [Imam Ibn Jawzi in Mawdhoat, (2/24)]

Allama Tahir Fatni (rah) a great Muhadith and researcher said: There is no Sahih and elevated hadith about Mu'awiya (ra)'s virtues [Tadhkiraat al Mawdhoat, Page # 100]

Even Ibn Qayyim the student of Ibn Taymiyyah said:

It includes those hadiths which **some ignorant from Ahlus Sunnah concocted in merits of Mu'awiya bin Abi Sufyan. Imam Ishaq bin Rahwih (rah) said: There is no authentic hadith proven from Prophet in regards to Mu'awiya.**

Ibn Qayyim said: I say: The meaning of this and sayings such as those from people of hadith is that **according to Ahl al-Hadith (Muhaditheen) there is no authentic narration specifically about Mu'awiyah (ra)'s virtues**, however there are generally authentic hadiths in regards to Sahaba and Quraish according to them. And Mu'awiyah Radhi Allaho

anho is included in it. [Ibn Qayyim in Al Manaar ul Muneef as-Sahih wal-Da'eef, Page # 116, Fasl 35. With Tahqeeq of Sunni scholar Abdul Fattah Abu Ghudda who said that Ibn Abi Asim, Thalab, and Abu Bakr an-Naqash wrote works on virtues of Mu'awiya, but there is no authentic narration with chains in them as said by Imam Ibn Hajr in his Fath ul Bari (7/81)]

Even contemporary Shaykh Shuyab al-Arna'oot who is accepted as an authority in hadith classification. He made a long discussion under one hadith regarding Ameer Mu'awiya (ra) and proved that no hadith on virtues of Mu'awiya (ra) is authentic [Refer to Musnad Ahmad bin Hanbal with Tahqeeq of Shaykh Arna'oot (4/101, under hadith # 16975)]

There are many Fuqaha and Ulama who mentioned innovations of Ameer Mu'awiya (ra). Imam ash-Shafi'i said in his personal book Kitab ul Umm:

Abdullah bin Yazid said: The Prophet (Peace be upon him), Abu Bakr, Umar, and Uthman **used to pray first and then say sermon (of Eid), however Mu'awiya bin Abi Sufyan came and started giving sermon before (Prayer)**[Kitab al Umm (1/392)]

Hence the matn of hadith in Tirmidhi about Ameer Mu'awiya becoming Hadi and Mahdi becomes rejected as Ameer Mu'awiya (ra) made many wrong decisions contrary to Sunnah, many hadiths have been shown which prove it.

It is asserted that Ameer Mu'awiya (ra) used to write revelation given to Prophet (Peace be upon him) i.e. he was scribe of revelation. We will not get in detail of it because

even if assuming he used to write revelation then it does not prove to be his merit as an authentic hadith states:

Narrated Abdullah ibn Abbas: **Abdullah ibn AbuSarh used to write (the revelation) for the Messenger of Allah (ﷺ). Satan made him slip, and he joined the infidels.** The Messenger of Allah (ﷺ) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Messenger of Allah (ﷺ) gave him protection. [Sunnan Abu Dawud, Book 39, Hadith 4345, Nasir al-Albani the big Salafi authority declared it Hasan in Chain]

Hence one who writes revelation, it does not become a great merit of his. That person can become a rebel later on.

However there are three hadiths of Bukhari which are claimed to have undisputed merits of Ameer Muawiya (ra). First one states:

Narrated Ibn Abi Mulaika: Somebody said to Ibn `Abbas, "Can you speak to the chief of the believers Mu`awiyah, as he does not pray except one rak`a as witr?" Ibn `Abbas replied, "**He is a Faqih** (i.e. a learned man who can give religious verdicts)."[Sahih Bukhari, 5..57.109. Previous hadith says: He was in the company of Allah's Messenger (i.e. was a Sahabi).]

However another version of this hadith is present in Sharh Ma'ani al Athaar of Imam at-Tahawi and it has the following wording from Ibn Abbas (ra):

أن أبا غسان مالك بن يحيى الهمداني حدثنا قال : ثنا عبد الوهاب بن عطاء , قال : أنا عمران بن حدير , عن عكرمة أنه قال : كنت مع ابن عباس عند معاوية نتحدث حتى ذهب هزيع من الليل , فقام معاوية , فركع ركعة واحدة , فقال ابن عباس : من أين ترى أخذها الحمار ,

Translation: Ikrima narrates that he was with Muawiya (ra) along with Ibn Abbas (ra), and some part of night passed by. Muawiya stood up and prayed 1 Rakah (witr). Ibn Abbas (ra) said: Look where did **“THIS DONKEY TAKE IT FROM”** [Sharh Maani al-Athaar (1/289, hadith # 1589, Dar ul Kutb al-iLmiyyah)]

Although all narrators of this narration are reliable but it will be considered “Shaadh (odd)” as compared to the ones in Bukhari. Plus Imam at-Tahawi after narrating it mentioned another narration and explained it as:

حدثنا أبو بكره قال ثنا عثمان بن عمر قال ثنا عمران فذكر بإسناده مثله إلا أنه لم يقل الحمار وقد يجوز أن يكون قول بن عباس أصاب معاوية على التقية له أي أصاب في شيء آخر لأنه كان في زمنه ولا يجوز عليه عندنا أن يكون ما خالف فعل رسول الله صلى الله عليه وسلم الذي قد علمه عنه صوابا وقد روى عن بن عباس في الوتر أنه ثلاث

Translation: Abu Bakra narrated from Uthman bin Amr who said that Imran narrated to us with his sanad similar to this **“BUT DID NOT SAY THE WORD DONKEY.”** (Imam Tahawi said): Hence it is possible that Ibn Abbas (ra)’s saying that Muawiya did right is Taqiyhe (not Taqiyyah as some people claim) meaning that in some other work he took the right approach, because this was Ameer Muawiya’s time of rule, and it is not permissible according to us that he did this against the Prophet and considered it authentically proven

from Prophet (at the same time). It is also narrated from Ibn Abbas that Witr consists of three cycles. [Sharh Ma'ani al-Athaar, ibid]

The second hadith which has undisputed merit of Ameer Muawiya (ra) is:

Volume 5, Book 57, Number 89: (Sahih Bukhari)

Narrated Abu Bakra: I heard the Prophet talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "**This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him.**"

Imam Hasan (a.s) did bring agreement between 2 groups of Muslims i.e. between his party and party of Ameer Muawiya (ra). This hadith calls both parties as Muslims and it is a fact that Imam Hasan (a.s) gave Bayah to Ameer Muawiya (ra). However this Bayah was a compromise and "CONDITIONAL" as we understand from this following hadith:

Al-Qasim bin Al-Fadl Al-Huddani narrated from Yusuf bin Sa'd, who said: "**A man stood up in front of Al-Hasan bin Ali, after he pledged to Mu'awiyah, so he said: 'You have made fools of the believers.'** – or: 'O you who has made fools of the believers' – **So he said: 'Do not scold me so, may Allah have mercy upon you, for indeed the Prophet had a dream in which he saw Banu Umayyah upon his Minbar. That distressed him,** so (the following) was revealed: Verily We have granted you Al-Kauthar (O Muhammad) meaning a river in Paradise, and (the following) was revealed: 'Verily

We have sent it down on the Night of Al-Qadr. And what will make you know what the Night of Al-Qadr is? **The Night of Al-Qadr is better than a thousand months, in which Banu Umayyah rules after you O Muhammad.**” Al-Qasim said: “So we counted them, and found that they were one-thousand months, not a day more nor less.” [Jami’ at-Tirmidhi, Hadith # 3350. Wrongly declared weak in Dar us Salam version]

All Riyaal of this report are Thiqaat (relied upon), it is said Samaat of Yusuf bin Sa’d is not proven from Imam Hasan bin Ali. The books of Rijal do mention Imam Hasan among his Shayookh (teachers), even if accepting that he did not narrate from him then this report mentions another man before Imam Hasan hence the breakage in chain is lifted. Plus Hanafis, Maliks, and great scholars accept Mursal narrations.

This narration proves that Imam Hasan (a.s) gave pledge to Ameer Muawiya (ra) as a compromise and he narrated hadith that Prophet was distressed by seeing Banu Ummayah on his pulpit (i.e. getting Kingship).

It is mentioned in an authentic narration that Imam Hasan (a.s) gave conditional bayah to Ameer Mu’awiya (ra) and handed over caliphate to him. [Mustadrak (3/191, # 4808). Imam al-Dhahabi did Sukoot over it]

It is proven from many narrations in books of Tarikh that Imam Hasan had put some conditions to Ameer Muawiya (ra) which Ameer Muawiya did not abide by. One of the conditions put forward was to appoint the next leader through mutual consultation of Muslims. Ameer Muawiya

(ra) violated this condition and appointed his son Yazid as ruler, therefore he went against the conditions laid down by Imam Hasan after Imam Hasan was poisoned to death.

The Shia use some reports that Ameer Muawiya (ra) was involved in getting Imam Hasan (a.s) poisoned but Ahlus Sunnah do not consider those reports to be authentic. It cannot be said for sure who poisoned Imam Hasan (a.s) as Imam Hasan refused to tell the name of person who poisoned him so that further fitnah (strife) is not caused in Ummah. However there is a hadith in Abu Dawud which gives strong hint that it benefited Ameer Muawiya (ra). Here is the hadith:

Khalid said: Al-Miqdam ibn Ma'dikarib and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn AbuSufyan. **Mu'awiyah said to al-Miqdam: Do you know that al-Hasan ibn Ali has died?** Al-Miqdam recited the Qur'anic verse "We belong to Allah and to Him we shall return." **A man asked him: Do you think it a calamity?** He replied: Why should I not consider it a calamity when it is a fact that the Messenger of Allah (ﷺ) used to take him on his lap, saying: He belongs to me and Husayn belongs to Ali? **The man of Banu Asad said: (He was) a live coal which Allah has extinguished. Al-Miqdam said: Today I shall continue to make you angry and make you hear what you dislike. He then said: Mu'awiyah, if I speak the truth, declare me true, and if I tell a lie, declare me false.**

He said: Do so. He said: I adjure you by Allah, did you hear the Messenger of Allah (ﷺ) forbidding use to wear gold?

He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of silk?

He replied: Yes. He said: I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) prohibited the wearing of the skins of beasts of prey and riding on them?

He said: Yes. He said: I swear by Allah, I saw all this in your house, O Mu'awiyah. Mu'awiyah said: I know that I cannot be saved from you, O Miqdam.

Khalid said: Mu'awiyah then ordered to give him what he did not order to give to his two companions, and gave a stipend of two hundred (dirhams) to his son. Al-Miqdam then divided it among his companions, and the man of Banu Asad did not give anything to anyone from the property he received. When Mu'awiyah was informed about it, he said: Al-Miqdam is a generous man; he has an open hand (for generosity). The man of Banu Asad withholds his things in a good manner. [Sunnan Abu Dawud Book 33, Hadith 4119. Declared Sahih by Albani]

If we read this hadith carefully it gives strong hint that Ameer Muawiyah (ra) was kind of happy at martyrdom of Imam Hasan (a.s) because he did not say anything to the person who mocked at Imam Hasan (a.s) rather gave him some property in stead. Plus Miqdam (rah) rather than making that person angry asks Ameer Muawiyah (ra) to take oath about certain things being forbidden in Islam, he then says on face of Ameer Muawiyah (ra) that all of them were found in his house.

The third hadith on merit of Ameer Mu'awiya (ra) in Sahih Bukhari is:

Volume 4, Book 52, Number 175: (Sahih Bukhari)

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet saying, **"Paradise is granted to the first batch of my followers who will undertake a naval expedition."** Um Haram added, I said, 'O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, **'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.'** I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative."

Imam Ibn Hajr al Asqalani (rah) said of this hadith:

قال المهلب في هذا الحديث منقبة لمعاوية لأنه أول من غزا البحر ومنقبة لولده يزيد لأنه أول من غزا مدينة قيصر وتعقبه بن التين وابن المنير بما حاصله أنه لا يلزم من دخوله في ذلك العموم أن لا يخرج بدليل خاص إذ لا يختلف أهل العلم أن قوله صلى الله عليه وسلم مغفور لهم مشروط بأن يكونوا من أهل المغفرة حتى لو ارتد واحد ممن غزاها بعد ذلك لم يدخل في ذلك العموم اتفاقا فدل على أن المراد مغفور لمن وجد شرط المغفرة فيه منهم

Ibn Muhallab said: **This hadith has a merit of Ameer Muawiya (ra) "BECAUSE HE WAS THE FIRST WHO DID THE GHAZWA IN SEA"** it also has a merit of Yazid because he was the first to invade ceaser's city (which is proven false from hadiths and history books as Ameer Mu'awiya and Abdur

Rahman bin Khalid bin Walid had already waged Jihad on Constantinople before Yazid) but **Ibn al-Teen and Ibn al-Munir answered back and said that "IT IS NOT NECESSARY TO INCLUDE EVERYONE WITHOUT EXCEPTION"** because the people of knowledge agree that forgiveness is **"CONDITIONED"** to those who really deserve it because if someone of the invaders had become **"APOSTATE AFTER INVASION"** then he would not be included amongst those who got forgiveness and this is proof that forgiveness mentioned in this hadith is **"CONDITIONAL"**[Fath ul Bari, Sharh Sahih ul Bukhari 6/200-201]

Rijaal of this hadith in Bukhari:

One of the narrators is Thawr bin Yazid. It is said about him

إنه كان قَدْرِيًّا، وكان جدُّ ثور بن يزيد قد شهد صفين مع معاوية، وقُتِلَ يومئذٍ، وكان ثور إذا ذكَّرَ عليًّا قال لا أحبُّ رجلاً قتل جدِّي

Translation: Ibn Sa'd (rah) said: He belonged to the "Qadri'ite sect" **his grandfather was present in battle of Sifeen and participated alongside Ameer Muawiyah (ra) and was killed in the same war. Therefore whenever the name of Ali was taken in front of Thawr he used to say: "I do not love the man who killed my grandfather-"**[Imam al Mizzi in Tahdhib ul Kamaal 3/275, Also see Imam Ibn Hajr al Asqalani's magnificent Tahdhib ut Tahdhib 1/358]

قال الطبراني : ثور بن يزيد الشامي، كان قَدْرِيًّا،

Imam al-Tabrani (rah) said: Thawr bin Yazid the Syrian belonged to the "Qad'rites" [Tahdhib ul Kamaal 3/279]

Imam Ibn Hibban also mentioned him to be Qad'rite [Kitab ul Thiqaat 6/128]

Imam Ibn Hajr al Asqalani (rah) said about this hadith in his Fath ul Bari:

والإسناد كله شاميون

Translation: All (narrators in this hadith) are from Syria [Fath ul Bari 6/200]

It is a fact that Syria was headquarter of Ameer Mu'awiya (ra) and Yazid's rule. So this hadith could have been concocted by lovers of Yazid.

Then there are general hadiths which are used such as:

Narrated Abu Sa'id: The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." [Sahih Bukhari: Vol. 5, Book 57, Hadith 22]

However many times this hadith is not shown in context which proves that Prophet (Peace be upon him) said it regarding specific Sahaba who were part of Ashra Mubashra (Ten promised paradise) and also who had accepted Islam before treaty of Hdaybiyah and taken part in battles such as Badr. It states in a longer hadith:

Abu Sa'id reported **there was some altercation between Khalid b. Walid and Abd al-Rahman b. 'Auf and Khalid reviled him. Thereupon Allah's Messwger (ﷺ) said:** None should revile my Companions. for if one amongst you were to spend as much gold as Uhud, it would not amount to as much as one mudd of one of them or half of it. [Sahih Muslim, Hadith # 6168]

Hence in this hadith the Prophet was referring to Sahaba who accepted Islam prior to treaty of Hdaybiyah and who were clearly given Basharah of paradise in Qur'an i.e. The first amongst immigrants, Ansaar (helpers), Badri Sahaba, those who took part in Bayt of Ridhwan and fought alongside Prophet in battles before treaty of Hdaybiyah.

However there are other hadiths which are in praise of all Sahaba unconditionally and proves them to be from Jannah.

Narrated 'Abdullah bin Mughaffal: that the Messenger of Allah (ﷺ) said: **"(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished."**

[Jami' at-Tirmidhi: Vol. 1, Book 46, Hadith 3862. Wrongly declared as weak in Dar us Salam version. All narrators of this hadith are reliable except Abdur Rahman bin Ziyaad who has

criticism over him but overall he is called Thiqa by Imam Ahmad bin Salih and Imam Yahya bin Ma'een. Maqbool by Ibn Hajr whereas Shaykh Shuy'ab Arna'oot and Dr. Bashir 'Awad Ma'ruf in Tahrir to Taqrib said he is "Sudooq and Hasan in hadith"]

There is also another hadith which states:

حدثنا عيسى بن القاسم الصيدلاني البغدادي ثنا الحسن بن قزعة ثنا عبد الله بن خراش عن العوام بن حوشب عن عبد الله بن أبي الهذيل عن بن عباس قال قال رسول الله صلى الله عليه وسلم : من سب أصحابي فعليه لعنة الله والملائكة والناس أجمعين

Translation: Ibn Abbas (ra) narrates that the Prophet (Peace be upon him) said: **Anyone who insults (abuses) my companions then curse of Allah, Angels, and all mankind is upon him.** [Mu'jam Tabrani al-Kabeer, Hadith # 12709. This specific chain is severely weak due to Abdullah bin Kharash]

But there are other authentic chains in this regard such as:

حدثنا عبد الرحمن بن الحسين الصابوني قال حدثنا علي بن سهل المدائني قال حدثنا ابو عاصم الضحاك بن مخلد عن بن جريج عن عطاء عن عائشة قالت قال رسول الله صلى الله عليه و سلم : لا تسبوا أصحابي لعن الله من سب أصحابي

Translation: Sayyidah Aisha (ra) narrates that the Prophet (Peace be upon him) said: **Do not abuse my companions, because curse of Allah is upon one who abuses my companions.** [Mu'jam al-Awsat by Imam at-Tabrani, Hadith

4771. All Rijal are Thiqaat. It is wrongly declared as Munkar on Multaqa ahlal hadeeth forum]

Imam Nur-ud din al-Haythami after narrating it in Majma uz Zawaid said:

رواه الطبراني في الأوسط ورجاله رجال الصحيح غير علي بن سهل وهو ثقة

Translation: Imam at-Tabrani narrated it in his al-Awsat, the narrators of it are narrators of Sahih except Ali bin Sahl who is Thiqa. [Majma uz Zawaid, Hadith # 16429]

Remember Ibn Jurayj is Mudalis and narrating with "AN" however Muhaditheen have said that when he narrates from Ata bin Rabah then accusation of Tadlees is lifted. [See: Tarikh al-Kabir by Ibn Abi Khaythma, Page # 157]

Also Ali bin Sahl is called Sudooq (truthful) by Imam Ibn Hajr in his Taqreeb (Narrator # 4743), and Thiqa by Imam al-Haythami as shown above.

It also states in another hadith:

Narrated Ibn 'Umar: that the Messenger of Allah (ﷺ) said: **"If you see those who abuse my Companions, then say: 'May Allah's curse be upon the worst of you.'"** [Jami' at-Tirmidhi: Hadith # 3866. Again wrongly declared weak in Dar us Salam version although it is Sahih li Ghayrihi (authentic from other than itself) as you can see above due to many hadiths]

Hence when this matter is proven from so many different chains including authentic and weak ones then it is not possible to call such hadiths as fabrications or weak. Salafi scholars have made blunder in declaring these hadiths as weak hence Shia should take heed and stop the practice of Tabara on Sahaba.

Let us now come towards a very famous hadith about **Sahaba being like stars** which Ahlus Sunnah use in regards to righteousness of all Sahaba. The Shia strongly deny that hadith and so do some unaware Sunnis. Nasir ud-Din Albani has wrongly called it a fabrication [Silsilat al-ahadith ad-Da'eefa (1/144-149 # 58, 59, 60, & 61)], Salih Munajjid of famous Salafi website islamqa and also islamweb another Salafi website have wrongly said in conclusion of their fatwas that both the chain and content of this hadith are not authentic. On the other hand the Ahlus Sunnah scholars of past and present (like Gibril Foud Haddad Hafidhahullah) after extensive research have proven that Matn (content) of this hadith is Authentic and multiple chains also prove the chain to be Hasan (good). The hadith states:

أصحابي كالنجوم، بأيهم اقتديتم اهتديتم

Translation: My Companions are like the stars, whoever among them you follow, you will be guided. [Narrated by Sayyiduna Jabir in Jami' al-Ilm by Ibn Abdul Barr (2/91). Also narrated by Ibn Umar as narrated by Abd bin Humayd, see Manahil al-Safa by Imam Suyuti #1027. Also narrated by Sayyiduna Umar and Ibn Abbas as mentioned in Jami as-Sagheer of as-Suyuti # 4603. Also narrated from Anas as

mentioned by Ibn Hajar in Talkhees al Habir (4/190-191 # 2098)]

Hence when it is narrated with so many chains from different Sahaba then it indeed has a basis. This is why a great Sufi and Muhadith Imam Abdul Wahab al-Sha'rani (rah) said: It is authentic according to people of Kashf (intuition) [al-Meezan (1/28). Albani went mad on Imam Sha'rani and declared all intuitions of Sufis in such regards as Bidah (Naudhobillah). Please note that authentic hadiths prove that vision of a believer is 46th part of Prophecy, see Sahih Muslim #5625. The Ahlus Sunnah and Sufis do get to know about authenticity of hadiths via Kashf when scholars of Jarh wa't Ta'deel are not sure about some narration to be correct or false. We Ahlus Sunnah do accept that Kashf is Zanni and not Qati, however in this case Imam Sha'rani is right]

Mullah Ali Qari (rah) while defending Imam Qadhi Iyaadh (rah) in regards to this hadith said: It is possible that he [Iyad] had established a chain for it, or that he considered the multiplicity of its chains to raise its grade from da'if to that of hasan, due to his good opinion of it, not to mention the fact that even the weak hadith may be put into practice for meritorious acts (fada'il al-a'mal), and Allah knows best. [Sharh ash-Shifa (2/93, Dar ul Kutb al-iLmiyyah, Beirut, Lebanon). Translation of Shaykh Gibril Foud Haddad]

Let us prove the Matn of this hadith authentic from Sahih hadith of Sahih Muslim which people like Albani did not show as valid witness over this narration. It states in Sahih Muslim:

The Messenger of Allah (Peace be upon him) said: **The stars are a source of security for the sky** and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). **And I am a source of safety and security to my Companions** and when I would go away there would fall to the lot (of my Companions) as they have been promised with **and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.** [Sahih Muslim, # 6147]

Now coming towards reports from Sahaba which are used in praise of Ameer Mu'awiya (ra). For example let us look at one with wrong translation by a Salafi website:

Saad bin Abi Waqas ra said:

مَا رَأَيْتُ أَحَدًا بَعْدَ عُثْمَانَ أَقْضَى بِحَقِّ مَنْ صَاحِبِ هَذَا الْبَابِ -يَعْنِي: مُعَاوِيَةَ

I Have not seen anyone **who ruled according to the truth** better than Muawiya ra **after Uthman ra** [Tareekh Damishq Ibn Asaakir 59/161 authenticated by Hafiz Abu Yahya Noorpoori]

First of all it is a false translation as “أَقْضَى بِحَقِّ” means: Made judgment according to truth, not ruled. So according to Salafis this report proves that after Sayyiduna Uthman (ra) Sayyiduna Ali (ra) was not best ruler but it was Mu'awiya (ra)? (Naudhobillah). Secondly there are clear narrations from Prophet (Peace be upon him) and Umar (ra) that best judge is Ali.

It was narrated from Anas bin Malik that: The Messenger of Allah said: The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is 'Umar; the most sincere of them in shyness and modesty is 'Uthman; **the best judge is 'Ali bin Abu Talib...** [Sunnan Ibn Majah: Vol. 1, Book 1, Hadith 154. Declared Sahih in Salafi Dar us Salam version]

Also Umar (ra) said it in Sahih hadith of Bukhari, hence there is no need to go towards long chain of Tarikh al-Dimishq:

Umar said, "Our best Qur'an reciter is Ubai and **our best judge is `Ali...** [Sahih Bukhari, 6.60.8]

So even if the long chain of narration in Tarikh al-Dimishq by Imam Ibn Asakir is authentic (remember longer the chain then higher the chance of inauthenticity) still the Matn is false because best judge is Sayyiduna Ali and also best ruler after Uthman (ra) is also Ali (a.s).

Another report from Sahabi used by a Salafi website:

Ibn Umar ra said:

ما رأيت بعد رسول الله صلى الله عليه وسلم أسود من معاوية

I have not seen Aswad after Prophet peace be upon him other than Muawiyah. Imam Ahmad was asked the meaning of Aswad, He replied It means generous [as-Sunnah by al Khallal 679,680,681, The Muhaqqiq of the book said the chain of saying of Ibn Umar is Hasan and the chain of the saying of Ahmad is saheeh]

First of all it has been proven before from authentic narration of Bukhari that Ibn Umar (ra) was against Ameer Mu'awiya (ra) when the latter claimed to be best caliph even better than Umar bin Khattab (ra).

Secondly, the Matn of report in as-Sunnah by al-Khallal cannot be correct either because most generous after Prophet (Peace be upon him) is proven to be Sayyiduna Jafar bin Abi Talib (a.s) as it states in hadith of Bukhari:

Narrated Abu Huraira: The people used to say, "Abu Huraira narrates too many narrations." In fact I used to keep close to Allah's Messenger (ﷺ) and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. **And the most generous of all the people to the poor was Ja`far bin Abi Talib.** He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it. [Sahih Bukhari: Vol. 5, Book 57, Hadith 57]

Even if it is accepted that Ameer Mu'awiya (ra) was most generous then there are many people who are generous but they perform other wrong deeds.

This narration is also shown by a Salafi website:

Abu Darda ra said:

مَا رَأَيْتُ أَحَدًا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَشَبَّهَ صَلَاةَ بَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مِنْ أَمِيرِكُمْ هَذَا ، يَغْنِي مُعَاوِيَةَ

I have not seen anyone who prayed like Prophet peace be upon him after Prophet peace be upon him other than Muawiyah [الفوائد المنتقاة العوالي للحسان للسمرقندي] hadith no: 67, Al Haythamee said in Majma az-Zawaid 4/285: "Narrated by at-Tabrani and its narrators are the narrators of Saheeh other than Qais bin al Harith al Munhaji, and he is trustworthy]

These narrations are narrated in books which have longer chains and longer the chain the higher the chance of inauthenticity. Although Khulafa ar Rashideen, Ashra Mubashra, and Fuqaha among Sahaba (like Ibn Mas'ud, Ibn Abbas) are more deserving to be said that they prayed exactly like Prophet and better than others. Remember it is a fact that Ameer Muawiya was not accepted as one of the 9 fuqaha among Sahaba. Even if we accept this narration on face value then still it does not prove undisputable merit of Ameer Muawiya (ra) because many people pray perfectly but have wrong beliefs and concepts. The example is of Khawarij.

There are also other hadiths used such as Ameer Mu'awiya (ra) was a barber of Prophet [See Sahih Bukhari:; Vol. 2, Book 26, Hadith 787] or that he asked about matters related to Sunnah, that he narrated hadith about Sahaba gathering to do remembrance of Allah, thanking Allah for blessing them with Prophet Muhammad (Peace be upon him) [See: Sunnan

Nasa'i Book of etiquettes and Judges. Vol. 6, Book 49, Hadith 5428. On a side note this hadith proves that Sahaba gathered to do combined Dhikr and also gives precedent to celebrating Mawlid]. However none of these reports prove indisputable merit of Ameer Mu'awiya (ra).

Some scholars have given honorary title of "Khaal al-Momineen (i.e. Meternal uncle of believers)" to Ameer Mu'awiya (ra) because he was brother of Prophet's wife Sayyidah Umme Habiba bint Abi Sufyan (ra) and as wives of Prophet are called "mothers of believers" hence their brothers become meternal uncles and so on. This is called Qiyaas whereas there is no precedent in Shariah that such meternal uncles of believers will automatically hold a great virtue. Please note that the narration attributed to Ibn Abbas (ra) where he called Ameer Mu'awiya (ra) as Khaal al Momineen has "FAMOUS KALBI THE LIAR" in it.

Please note that Allah had made big Salafi authority i.e. Maulana Ishaq go against Ameer Mu'awiya (ra). Then another person with aqid of Salafis i.e. Engineer Ali Mirza is renowned for making speeches against Ameer Mu'awiya (ra). Salafis have not been able to refute both these persons. Alright we accept that Engineer Ali Mirza is not a scholar but Maulana Ishaq was a great scholar without any shadow of doubt. [Please remember, Maulana Ishaq had many wrong beliefs like Salafis do, he even defended Muhammad bin Abdul Wahab al-Najdi emphatically, hence the Salafis cannot shy away from him].

The Ahlus Sunnah Barelwis are also very strict in regards to Ameer Mu'awiya (ra). Imam Ahmed Ridha Khan (rah) has

gone to the extent of proving those people as dogs of hell fire who keep hatred for Ameer Mu'awiya.

Imam Ahmad Ridha the Fadhil of Baraili (rah) said:

Allah azza Wajjal in Surah al-Hadid has mentioned two categories in Sahaba of Leader of Messengers (Peace be upon him). First were those who accepted faith, did Jihad, and spent their wealth in the way of Allah before conquest of Makkah Sharif. Second were those who did it later. **Then Allah said: But to all Allah has promised the best [reward]...[57:10]** i.e. with both parties has Allah promised good, and to whom he has promised good regarding them Allah says: **...for whom We have destined the finest reward will be kept far away from Hell [21:101] They will not hear its sound** while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror and **the angels will meet them, [saying], "This is your Day which you have been promised"** [21:102-103]

(Imam Ahmad Ridha continues): This is the virtue of every companion of the Messenger of Allah (Peace be upon him) which Allah told, hence anyone who ridicules any companion then he denies Allah the One and al-Qahaar. In regards to some matters related regarding these companions, many of which are Hikayaat, then to present them in comparison to Allah's sayings is not work of Islamic people. The Lord of Majesty in the same verse i.e. 57:10 has shut mouth of him (who criticizes Sahaba) that after mentioning best reward for them, Allah says: And Allah, with what you do, is Acquainted.

So Allah has promised best reward for them all, after this if someone barks, eats his own head, then he goes to hell fire. Allama Shahab ud-din Khafaji (rah) said in Naseem ur Riyaadh Sharh ash-Shifa: Whosoever ridicules Hazrat Mu'awiya then he is a dog from the dogs of hell fire (Naseem ur Riyaadh 3/430)... (The Fatwa continues but this much should suffice). [Fatawa Ridhwiyyah 29/264]

This is most magnificent analysis and compels everyone including Shia to stop ridiculing any of the Sahaba (ra).

Author's important note: With these overwhelming proofs we leave the decision to readers in regards to Ameer Mu'awiya (ra). The author does not consider Ameer Mua'wiya (ra) to be Kafir/Munafiq, nor considers it permissible to curse him or ridicule him, because he was a Sahabi of Prophet (Peace be upon him) and Qur'an generally tells us to respect all Sahaba in last two verses of Surah al-Anfal, also Qur'an says about all Sahaba:... **But to all** Allah has promised the best [reward]. (57:10)

Qur'an also states: Muhammad is the Messenger of Allah ; **and those with him are forceful against the disbelievers, merciful among themselves.** You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. **That is their description in the Torah. And their description in the Gospel** is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. **Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.** [Sahih International: 48:29]

According to Ahlus Sunnah this verse has praise for all Sahaba in Mutlaqan sense including Ameer Muawiya (ra) and later companions who accepted Islam after conquest of Makkah.

Imam Ibn Kathir (rah) said in explaining this verse: Relying on this Ayah, Imam Malik stated that the Rawafid are disbelievers because they hate the Companions, may Allah be pleased with them all. Malik said, "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever." **Several scholars agreed with Malik's opinion, may Allah be pleased with them. There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them.** [Tafsir Ibn Kathir under 48:29]

This is why Imam at-Tahawi (rah) said in his world renowned book over aqida called Aqida at-Tahawiyyah:

We love the Companions of the Messenger of Allah but we do not go to excess in our love for any one individual among them **nor do we disown any one of them**. We hate anyone who hates them or does not speak well of them and we only speak well of them. **Love of them is a part of Islam, part of belief and part of excellent behaviour, while hatred of them is unbelief, hypocrisy and rebelliousness.** [Aqida at-Tahawiyyah, Point # 93]

The Shia reply back that this verse is not about companions like Ameer Muawiya because how can such companions be called as “**Merciful among themselves**” when they have fought battles against Sayyiduna Ali? Also they say that verse in the end says: “Allah has promised those who believe **and do righteous deeds** among them forgiveness and a great reward”..Hence the verse is praising only those companions who stayed firm on faith and did righteous deeds so it cannot apply on Sahaba like Ameer Muawiya as it is proven from many hadiths that he became a rebel and did many wrong things.

Having presented both sides of the coin It is also to be noted that Sayyiduna Ali (a.s) said that people killed of both parties will be in Paradise, but Allah will decide between me and Mu’awiya (See Musannaf Ibn Abi Shaybah, Hadith # 5624, and Musannaf # 37177. Also see Shia book of Mullah Baqir Majlisi: Bihar al Anwar 32/324 where Ali is proven to have called Muawiya his brother and did not accuse him of Shirk

or hypocrisy). It also states in most authoritative book of Shi'ites i.e. Nahj ul Balagha that Sayyiduna Ali (a.s) said:

In the start of our matter, the people of Syria (i.e. Muawiya and his party) and we met. It is clear that our God is one, our Prophet is one, and our call in Islam is one. Our party does not consider ourselves more in believing in Allah or believing in his Prophet than the opposite party does (i.e. of Ameer Muawiya), they also believe the same. Our matter is same except for the difference over Uthman's murder. We (i.e. Ali and his companions) are innocent of his murder. [Nahj ul Balagha, Sermon # 58]

Different sayings are attributed to Imam Nasa'i the great Sunni Imam and one of the authors of 6 most authentic books i.e. Kutab as-Sita. Some narrations assert that he totally refused to narrate merits of Ameer Mu'awiya which is why he was beaten to such an extent that he died later on.

In conclusion we would like to say that Ameer Muawiya (ra) accepted Islam at very late time after conquest of Makkah and is thus not among those who have high ranking among Sahaba as mentioned in Qur'an 9:100 i.e. early Mahajireen, Ansar, Badri Sahaba, and those pledged at Ridhwan. If some scholars or people criticize the author for mentioning Ameer Muawiya (ra) as a rebel and monarch then they should criticize the overwhelming hadiths and opinions of great scholars which have been shown above, also they should not quote the author partially but read the complete analysis along with conclusion.

Battle of Jamal (Camel)

As we have explained above from quote of Imam al-Qurtubi that **Sayyidah Aisha (ra) only wanted reconciliation** whereas Bani Azd and Bani Dabba won their opinion over her's (i.e. they were real rebels). They caused the real rift between her and Sayyiduna Ali. **Therefore she cannot be blamed.**

Here are some important hadiths to know in this regard.

حدثنا عبد الله حدثني أبي ثنا يحيى عن إسماعيل ثنا قيس قال : لما أقبلت عائشة بلغت مياه بني عامر ليلا نبحت الكلاب قالت أي ماء هذا قالوا ماء الحوآب قالت ما أظنني إلا أني راجعة فقال بعض من كان معها بل تقدمين فيراك المسلمون فيصلح الله عز و جل ذات بينهم قالت ان رسول الله صلى الله عليه و سلم قال لها ذات يوم كيف بأحداكن تنبح عليها كلاب الحوآب
تعليق شعيب الأرنؤوط : إسناده صحيح رجاله ثقات رجال الشيخين

Qays said: 'When Ayesha reached well of Bani Amir at night, **some dogs barked at her.** She asked: 'What is the name of this well?' They replied: '**This is Hawab's well**'. **She replied: 'I have to return'**. Some of those who were with her said: 'Nay you shall go forward so that the Muslims shall see you_and **Allah then makes peace between them**'. **She replied: 'Allah's messenger once said: 'Then what would you (wives of the prophet) do when you hear the barking of Al-Hawab dogs?'** [Musnad Ahmed bin Hanbal, (6/51), Hadith # 24299]

Shaykh Shu'ayb al-Arn'aoot said: This has Sahih chain having Thiqa Riijaal who are Riijaal of Bukhari and Muslim [ibid]

Another hadith states:

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم لنسائه :
ليت شعري أيتكن صاحبة الجمل الأديب تخرج فينبحها كلاب حوآب يقتل عن
يمينها وعن يسارها قتلى كثير ثم تنجو بعد ما كادت
رواه البزار ورجاله ثقات

Translation: Ibn Abbas narrates that Messenger of Allah (Peace be upon him) said to his women (wives): Who among you shall ride the camel and while marching the dogs of Hawab shall bark at her? Then many people will be killed on her left and right sides, she would survive after which **she will feel remorseful** (guilt) [Majma uz Zaw'aid, Hadith # 12026]

Imam al-Haythami said after it: It is narrated by al-Bazzar and the narrators are relied upon. [ibid]

The hadiths prove 3 points.

- a) Sayyidah Aisha (ra) wanted peace between both parties.
- b) She still marched ahead due to some rebellious people who convinced her.
- c) Later on she felt remorse. We have already shown above that She should not have marched against Sayyiduna Ali, but she cannot be declared a sinner or rebel.

Chapter No. 8 (Merits of Imam al-Hasan and Hussain and latter's martyrdom by tyrant/fasiq/drun kard/cursed Yazid and his partners)

The battle of Karbala is a very important part of our history. People who support Banu Ummiya rule starting from Ameer Mua'wiya try to cover it up. Some extremist Salafis go to the extent of even defending Yazid.

Let us first look at the merits of Imam Hasan and Hussain (alayhum salam).

Qur'an states: Then whoever argues with you about it after [this] knowledge has come to you - say, "**Come, let us call our sons and your sons, our women and your women, ourselves and yourselves,** then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]. [Sahih International: 3:61]

In explanation of this verse there are Sahih hadiths which state:

Narrated 'Amir bin Sa'd bin Abi Waqqas: From his father who said: "**When this Ayah was revealed:** 'Come, let us call our sons and your sons, our women and your women... (3:61)' **the Messenger of Allah (ﷺ) called 'Ali, Fatimah, Hasan and Husain and said: 'O Allah! This is my family.'**" [Jami' at-Tirmidhi, Vol. 5, Book 44, Hadith 2999. Declared Sahih in Salafi dar us Salam version]

Qur'anic verse 33:33 also applies on family of Prophet including Imam al-Hassan and Hussain (alayhum salam). It has been explained before in this book.

Let us see some more beautiful hadiths in explanation of verse 33:33

Narrated Umm Salamah: "The Prophet (ﷺ) **put a garment over Al-Hasan, Al-Hussain, 'Ali and Fatimah, then he said: 'O Allah, these are the people of my house and the close ones, so remove the Rijs from them and purify them thoroughly.**" So Umm Salamah said: 'And am I with them, O Messenger of Allah?' He said: "You are upon good." [Jami' at-Tirmidhi, # 3871. Hadith is Hasan]

There are many such hadiths.

It was narrated that Ibn 'Umar said: "The Messenger of Allah said: '**Hasan and Husain will be the leaders of the youth of Paradise**, and their father is better than them.'" [Sunnan Ibn Majah, 1.118, Declared Hasan in Salafi Dar us Salam version]

It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.'" [Sunnan Ibn Majah 1.143, Declared Hasan in Salafi Dar us Salam version]

عَنْ يَعْلَى بْنِ مَرَّةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سَبَطَ مِنَ الْأَسْبَاطِ "

Narrated by Ya'la bin Murrah (RA), The Messenger of Allah (ﷺ) said: "**Husain is from me, and I am from Husain.** Allah

loves whosoever loves Husain. Husain is a Sibt among the Asbat." [Sibt first means Grandson and Asbat here will refer to many tribes i.e. he will have many offspring]

[Narrated in Jami' at-Tirmidhi in Merits of Al-Hassan and Hussain, Hadith No.4144, where he declared it Hasan (fair). All the narrators are completely relied upon (thiqat) and this hadith is absolutely authentic]

Other Books which narrate this hadith:

Imam al-Bukhari in his Adab ul Mufrad with Authentic chain, Book 19, Hadith # 364 Musnad Ahmed bin Hanbal, Hadith # 17231 Published by Dar ul Ihya li Tirath al Ar'abi, Beirut, Lebanon. Sahih Ibn Hibban, Hadith # 6857 Sunnan Ibn Majah Hadith # 147 Musannaf Ibn Abi Shaybah, Hadith # 27931 Masbah al-Zajajah by Imam al Hafidh al Busayri (rah), Hadith # 53, he said after narrating it:

هذا إسناد حسن رجاله ثقات

Translation: This chain is "Good and all men are Thiqat"

Narrated 'Ali bin Husain: from his father, from his grandfather, 'Ali bin Abi Talib: "**The Prophet (ﷺ) took Hasan and Husain by the hand and said: 'Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgement.'**"

[Jami' at-Tirmidhi, Hadith # 3733. Wrongly declared as Weak and Munkar Jiddan by Mutashadid Albani due to blind following of al-Dhahabi, also wrongly declared as weak by

Zubayr Ali Zai. All Riyaal of this narration are reliable and then it is golden chain starting from Ali bin Jafar bin Muhammad bin Ali who was brother of great Imam of Ahlul Bayt Imam Musa Kadhim. Imam Ibn Hajr Asqalani called him Maqbool (acceptable). He is definitely known as brother of Imam Musa Kadhim. Ahmad Shakir a Salafi Muhaqiq over Musnad Ahmad has declared the chain as "HASAN (GOOD)" in Takhreej of Musnad Ahmad, Hadith # 576, Published by Dar ul Hadith, Cairo]

The above hadith has shawahid over it, like for example in another hadith narrated with different chain it states:

أخبرني أبو بكر إسماعيل بن الفقيه بالري ثنا أبو حاتم محمد بن إدريس ثنا كثير بن يحيى ثنا أبو عوانة داود بن أبي عوف عن عبد الرحمن بن أبي زياد أنه سمع عبد الله بن الحارث بن نوفل يقول : ثنا أبو سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم دخل على فاطمة رضي الله عنها فقال : إني وإياك وهذا النائم يعني عليا وهما يعني الحسن والحسين لفي مكان واحد يوم القيامة

هذا حديث صحيح الإسناد ولم يخرجاه

Translation: Abu Sa'eed al-Khudri (ra) said: The Prophet went to Fatima (a.s) and said: **Me, you, this person sleeping i.e. Ali, Hasan and Hussain will be in same place on day of Judgment** [Mustadrak al-Hakim (3/147, Hadith # 4664). Imam al-Hakim declared the chain as Sahih and al-Dhahabi also declared it Sahih]

Imam Ibn Kathir (rah) writes about Imam Hussain: You are Hussain bin Ali bin Abi Talib bin Abdul Muttalib bin Hashim Abu Abdullah al Qarshi al Hashimi, the grandson (of Prophet), son of his daughter Fatima Az Zahra, **bouquet of**

flowers for Prophet in this world who got martyred in Karbala. [Al Bidayah wan Nihayah, 8/195, Urdu Version]

There are many more hadiths in praise of Imam Hasan and Hussain. Let us now come towards incident of Karbala and prove conclusively that Yazid bin Mu'awiya was a disgusting, treacherous, and cursed tyrant. He also used to consume alcohol. Some scholars went to the extent of declaring him Kafir.

Quran states: Those who **annoy Allah and His Messenger, Allah has cursed them in this World and in the Hereafter and has prepared for them a humiliating Punishment** (Yusuf Ali: 33:57)

What could be a bigger annoyance to the Prophet than getting his grandson brutally martyred and ransacking the place which he had declared to be Sacred (i.e. Madina al Munawara)

Qur'an states: So would you perhaps, if you turned away, **cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed**, so He deafened them and blinded their vision. [Sahih International: 47:22-23]

In explanation of these verses Imam Alusi al-Hanafi (rah) said:

واستدل بها أيضاً على جواز لعن يزيد عليه من الله تعالى ما يستحق. نقل
البرزنجي في «الإشاعة» والهيتمي في «الصواعق» أن الإمام أحمد لما سأله

ولده عبد الله عن لعن يزيد قال كيف لا يلعن من لعنه الله تعالى في كتابه؟ فقال
عبد الله قد قرأت كتاب الله عز وجل فلم أجد فيه لعن يزيد فقال الإمام إن الله
تعالى يقول
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ
لَعَنَهُمُ اللَّهُ
محمد: [22] الآية وأي فساد وقطيعة أشد مما فعله يزيد؟

Translation: The Proof of sending curse upon Yazid is derived from this (verse), as was mentioned by Al-Barzanji (rah) in his Al-Ashaat and Imam al-Haythami (rah) in As-Sawaiq from Imam Ahmed (rah) that his son Abdullah asked him about sending Lanah on Yazid, (Imam Ahmed) said: Why cannot curse be sent on him when Allah has sent curse on him in Quran, Abdullah (rah) asked: Recite the Kitab of Allah so that I know how curse is sent on Yazid? Imam Ahmed (rah) mentioned these verses: Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship? Such are the men whom Allah has cursed...(47:22-23) Hence what could be a bigger Strife than what Yazid did? [Ruh ul Ma'ani by Imam Al-Alusi, Volume 9 Under Surah Muhammad 22-23]

Allama Alusi also said:

الذي يغلب على ظني أن الخبيث لم يكن مصداقاً برسالة النبي صلى الله عليه وسلم

...

أن الخبيث كان مسلماً فهو مسلم جمع من الكبائر ما لا يحيط به نطاق البيان، وأنا أذهب إلى جواز لعن مثله على التعيين ولو لم يتصور أن يكون له مثل من الفاسقين، والظاهر أنه لم يتب/ واحتمال توبته أضعف من إيمانه، ويلحق به ابن زياد. وابن سعد. وجماعة فلعنة الله عز وجل عليهم أجمعين، وعلى أنصارهم

وأعوانهم وشيعتهم ومن مال إليهم إلى يوم الدين ما دمعت عين علي أبي عبد
الله الحسين

Translation: And I say what is prevalent over my mind that **disgusting (Yazid) did not testify to the messenger-ship of the Holy Prophet (Peace Be upon Him).** According to me it is correct to curse a person like Yazid, although one cannot imagine a transgressor like him and apparently he never repented, the possibility of his repentance is weaker than the possibility of his faith (Iman). Along with Yazid, Ibn Ziyad, Ibn Sa'd and his group shall also be included. Verily, may Allah's curse be upon all of them, their friends, their supporters, their group and upon everyone who inclines towards them until Qiyamah and until an eye sheds a tear for Abu Abdullah Hussain (ra). [Tafsir Ruh al-Ma'ani, Volume 26, Page No. 73]

What is authentically narrated from Imam Ahmad bin Hanbal (rah) is that he was asked by his student Muhana (rah) regarding Yazid bin Mu'awiyah. He Imam Ahmad said, which is paraphrased: He (Yazid) is that person who did with Madina (and it's residents) so and so. Then he was asked what he did? Imam Ahmad said he looted it. He was asked should we narrate hadiths from Yazid? Imam Ahmad said: No you cannot narrate hadith from him. And it is not Jaiz for anyone to take even one hadith from him. He was asked who were with Yazeed when he did such (heinous crimes)? Imam Ahmad said, the people of Syria.

(Ar Raddo alal mutasib il Aneed al Maan'i min Dhami Yazeed. By, Imam Ibn Jawzi. Page # 40. Published by Dar al Kutb al Ilmiyyah, Beirut, Lebanon. **Sanad is Hasan li Dhatihi**)

This is severe Jarh on Yazid.

Another great Mufasir and author of great books, a scholar accepted by all Sunni Muslims i.e. Qadhi Thanā Ullah Panipatthi (rah) writes in explanation of verse 14:28

Quran states: Hast thou not seen those who gave the grace of Allah in **exchange for thanklessness and led their people down to the Abode of Loss** (Pickthall: 14:28)

Tafsir: Bani Ummayyā had always rejoiced upon disbelief, however Abu Sufyan, Ameer Mu'awiyā, Amr bin Aas and others became Muslims. **Later Yazid and his companions rejected the blessings of Allah and rose the flag of enmity towards Ahlul Bayt and finally brutally martyred Imam Hussain (RA) to the extent that Yazid even denied the religion of Muhammad (Peace be upon him).** He after martyrdom of Imam Hussain (RA) said: Had my predecessors lived they would have seen how I took revenge from the family of Prophet and Bani Hashim, **The couplet which Yazid made had this in the end: I will avenge Ahmed (i.e. Prophet) for whatever he did with my predecessors in Badr (Naudhobillah).** Yazid even declared alcohol as permissible and in praise of it he said: If liquor is forbidden in the religion of Muhammad (Peace be upon him) then take it to be permissible according to the religion of Jesus (a.s). [Tafsir al Mazhari Volume 5, Pages 211-212]

Imam Ibn Kathir (rah) says in his Tarikh al-Bidayah wan Nihayah under events of 63 AH

فقال ابن الزبير يا هؤلاء قتل أصحابكم فانا لله وإنا إليه راجعون

وقد أخطأ يزيد خطأ فاحشاً في قوله لمسلم بن عقبة أن يبيح المدينة ثلاثة أيام وهذا خطأ كبير فاحش مع ما انضم إلى ذلك من قتل خلق من الصحابة وأبنائهم وقد تقدم أنه قتل الحسين وأصحابه على يدى عبيد الله بن زياد وقد وقع في هذه الثلاثة أيام من المفاصد العظيمة في المدينة النبوية ما لا يحد ولا يوصف مما لا يعلمه إلا الله عز وجل وقد أراد بارسال مسلم بن عقبة توطيد سلطانه ومملكه ودوام أيامه من غير منازع فعاقبه الله بنقيض قصده وحال بينه وبين ما يشتهي فقصمه الله قاصم الجبابرة وأخذه أخذ عزيز مقتدر وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة إن أخذه أليم شديد

Translation: Ibn Zubayr (RA) said: O PEOPLE YOUR COMPANIONS HAVE BEEN KILLED – Inna Lillahi Wa Inna Ilaihi Rajiun

"Yazeed committed a mistake and that too a disgusting one by ordering Muslim bin Uqba to make Madina legal for three days. This was his biggest and ugliest blunder. Many Sahaba and their children were slaughtered. As it has been mentioned before that Yazid made UbaydUllah Ibn Ziyad kill the grandson of Prophet Husain and his companions.

In those three days, heinous crimes happened in Madina about which nobody knows except Allah. Yazeed wanted to secure his governance by sending Muslim bin Uqbah but Allah did against his wishes and punished him. Verily! Allah killed him likewise Allah made grip over the oppressing

towns, no doubt His grip is painful and strict" [Al Bidayah Wan Nihayah, Vol 8 Page 283]

The crime of Yazid was not only getting Imam al-Hussain (RA) martyred but also that he made Madina mubah (legal) for three days. He committed **heinous** crimes there. This also makes him liable of Allah's Curse.

Imam Ahmed narrates this report from Sa'ib bin Khalad (RA) that the Prophet of Allah (Peace be upon him) said: **Whosoever spreads injustice and frightened the people of Madina, then Curse (Lanah) of Allah, his Angels and all the people is upon such a person.** [Musnad Ahmed bin Hanbal as narrated by Imam Ibn Kathir in Al Bidayah wan Nihayah Vol 8 Page No. 274]

The incident of al-Harrah (attack and looting of Madina by order of Yazid) is known from Tawatur. This is why Ibn Kathir (rah) said:

ثم أباح مسلم بن عقبة الذى يقول فيه السلف مسرف بن عقبة قبجه الله من شيخ سوء ما أجهله المدينة ثلاثة أيام كما أمره يزيد لا جزاه الله خيرا وقتل خيرا خلقا من أشرافها وقرائها وانتهب أموالا كثيرة منها ووقع شر وفساد عريض على ما ذكره غير واحد فكان ممن قتل بين يديه صبورا معقل بن سنان وقد كان صديقه قبل ذلك ولكن أسمعته في يزيد كلاما غليظا فنقم عليه بسببه

Translation: And he Muslim bin Uqba who is known as As-Salf Musraf bin Uqba, May Allah not do well to this leader of evil and ignorance, **he made Madina legal for 3 days on the order of Yazid. May Allah also not grant Jaza and khayr to him(i.e. Yazid), he got many righteous killed and also looted**

the amwaal in Madina in great numbers, this has been multiply narrated that he created a lot of Shar and Fasad. It is mentioned that Hadrat MuafI bin Sanan (RA) was tied in front (of Ibn Uqba) and then martyred, you were his friend before but later you used strong words against Yazid due to which he became angry at you. [Al-Bidayah Wan Nihayah, Volume 8, Page No 280]

Also Ka'ba was burnt by Army of Yazid as it is stated in Sahih Muslim:

'Ata' reported: The House was burnt **during the time of Yazid b. Muawiya** when the people of Syria had fought (in Mecca)... [Sahih Muslim, Hadith # 3083]

There is no proof whatsoever that Yazid stopped his Army from attacking Makkah and Madina. Neither did Yazid punish people like Muslim bin Uqba and UbaydUllah Ibn Ziyad after their atrocities.

Sahaba were against forceful Bayah of Yazid as proven from Sahih Bukhari (The hadith has been mentioned in Chapter # 7 under heading of "Hadiths which depict Ameer Muawiya in bad light, hadith # 5")

Let us look at more hadiths:

وعن عمران بن حصين ، قال: مات النبيُّ وهو يكره ثلاثة أحياءٍ: ثقيفٍ، وبنِي حنيفةَ، وبنِي أميَّةَ

Imran bin Hussain (ra) narrates that the Prophet (Peace be upon him) went by being unhappy with three tribes 1.

Thaqif. 2. Bani Hanifa 3. Bani Umaiya [Mishkaat al Masabih Hadith #5992]

First narrator is Zayd bin Ahzam at-Tai'i, regarding him Hadith specialists said:

قال أبو حاتم، والنسائي : ثقة

Translation: Abu Harim and Imam Nasa'i said: He is **"RELIED UPON"** [Tahdhib ul Kamaal #2317]

The second narrator is Abdul Qahir bin Shu'ayb , regarding him Hadith specialists said:

Imam Ibn Hibaan mentioned him in **"Thiqaat"** (14271) and Imam Ibn Hajr al Asqalani (rah) said of him that **"There is no harm in him"** [Taqrib ut Tahdhib # 4682]

Third narrator is Hishaam bin Hasaan, regarding him Hadith specialists said:

وقال العجلي : بصري، ثقة، حسن الحديث
وقال أبو حاتم : كان صدوقا

Translation: Imam al Ajli said: He is Basri, **RELIED UPON"** and **"Good in hadith"**

Imam Abu Hatim said: He is **"TRUTHFUL"** [Tahdhib ul Kamaal #8064]

Fourth narrator is the great Imam Hasan-al Basri, who needs no introduction.

Fifth narrator is Imran bin Husain (ra) the Sahabi of Prophet (Peace be upon him)

Sheikh Abdul Haq Muhadith Dhelvi (rah) writes: From Thaqif came Hajaj bin Yusuf, who captured 1 lac 20 thousand Muslims and martyred them, from Bani Hanifa came Musaylma Kadhaab who claimed Prophethood and **"FROM BANI UMAIYA CAME YAZID AND IBN ZIYAD WHO WERE CRUEL AND THEY MARTYRED IMAM HUSSAIN"** [Ash'at al Lamaat 2/623]

Defenders of Yazid such as Salafi Kafayat Ullah Sanabli has denied this hadith due to Tadlees of Hishaam, although the matn of hadith is absolutely correct due to undeniable history regarding these three tribes. Anyways here is another hadith about Banu Umaiyyah.

Sa'eed bin Jumhan narrated: "Safinah narrated to me, he said: 'The Messenger of Allah(s.a.w) said: "Al-Khilafah will be in my Ummah for thirty years, **then there will be monarchy after that.**"' Then Safinah said to me: 'Count the Khilafah of Abu Bakr,' then he said: 'Count the Khilafah of 'Umar and the Khilafah of 'Uthman.' Then he said to me: 'Count the Khilafah of 'Ali.'" He said: "So we found that they add up to thirty years." Sa'eed said: **"I said to him: 'Banu Umaiyyah claim that the Khilafah is among them.'** He said: **'Banu Az-Zarqa' lie, rather they are a monarchy, among the worst of monarchies.**" [Jami' at-Tirmidhi, Vol. 4, Book 7, Hadith 2226. Declared Hasan (good) in Dar us Salam version. Please note that Sanabli has tried to declare the last part of this hadith

as weak by hook and crook methods and quoted Albani, but that proves ignorance of Salafis in hadith methodology]

عن أبي ذر قال: سمعت رسول الله صلى الله عليه وسلم يقول: «أَوَّلُ مَنْ يُبَدِّلُ سُنَّتِي رَجُلٌ مِنْ بَنِي أُمَيَّةَ».

Abu Dhar (ra) narrates that he heard from the Prophet (Peace be upon him) saying: **The first one to change my Sunnah will be a man from Bani Umaiyah** [Musannaf Ibn Abi Shaybah (8/340)]

Imam al Manawi (rah) explains this hadith:

قال البيهقي في كلامه على الحديث: هو يزيد بن معاوية

Translatin: Imam Bayhaqi while commenting on this hadith said that **“IT WAS YAZID BIN MUAWIYA”** [Faydh ul Qadeer (3/94)]

In another hadith with slightly different wording narrated by totally different narrators it even mentions name of Yazid. It states:

حدثنا الحكم بن موسى حدثنا الوليد بن مسلم عن الأوزاعي عن مكحول عن أبي عبيدة قال : قال رسول الله صلى الله عليه و سلم : لا يزال أمر أمتي قائما بالقسط حتى يكون أول من يثلمه رجل من بني أمية يقال له يزيد

Translation: Abu Ubaidah (ra) said that the Allah’s Messenger (Peace be upon him) said: The matter of my Ummah will remain upright until the first person who will make them divided will be from Bani Ummaiyah **“WHO WILL BE CALLED YAZID”**

[Musnad Abu Ya'la (2/175, Hadith # 871). All Riyaal of this narration are Thiqaat (relied upon) except there is inqita (disconnection) between Makhul and Abu Ubaydah, also Walid bin Muslim is Mudalis, however it is also narrated with different chain without Walid (Abu Ya'la, Hadith # 870) hence Tadlees issue is removed. Remember Makhul is "Thiqa Faqih" so he cannot be accused of lying. Kafayat Ullah Sanabli has made blunder to call this hadith as fabricated although there are many Shawahid of it]

This hadith has come with many different chains and in another long hadith which is absolutely authentic the name of Yazid is also mentioned. It is narrated by Ibn Asakir (rah) as:

أخبرنا أبو سهل محمد بن إبراهيم أنا أبو الفضل الرازي أنا جعفر بن عبد الله نا محمد بن هارون نا محمد بن بشار نا عبد الوهاب نا عوف ثنا مهاجر أبو مخلد حدثني أبو العالية حدثني أبو مسلم قال غزا يزيد بن أبي سفيان بالناس فغنموا فوقعت جارية نفيسة في سهم رجل فاغتصبها يزيد فأتى الرجل أبا ذر فاستعان به عليه فقال له رد على الرجل جاريته فتلكأ عليه ثلاثا فقال إني فعلت ذاك لقد سمعت رسول الله (صلى الله عليه وسلم) يقول أول من يبدل سنتي رجل من بني أمية يقال له يزيد فقال له يزيد بن أبي سفيان نشدتك بالله أنا منهم قال لا

Translation: Abu Muslim (rah) said that Yazid bin Abu Sufyan (ra) took part in a battle with people and he earned spoils of war. In one warrior's part came a "BEAUTIFUL" slave girl, but Yazid bin Abu Sufyan snatched that (beautiful) girl from him. That warrior came to Sayyiduna Abu Dhar (ra) and asked for help against Yazid bin Abu Sufyan. Abu Dhar told Yazid to return the slave girl to him but he refused, he said it three

times but he refused, at this Abu Dhar said: Fine Do what you want **because I heard the Prophet (Peace be upon him) saying: The first person to change my Sunnah will be a man from Banu Umaiyah called Yazid.** At this Yazid bin Abu Sufyan said: I ask you for the sake of Allah, am I one of them? **Abu Dhar said No!** Then Yazid bin Abu Sufyan returned the slave girl to the warrior. [Ibn Asakir in Tarikh al Dimishq (65/249-250)]

This narration clearly refers to Yazid bin Mu'wiya (LA) and is absolutely authentic. Even leading Salafi Muhadith Zubayr Ali Zai declared it authentic, however one Yazid sympathizing Salafi/Nasibi i.e. Mr. Kafayat Ullah Sanabli has tried to call all these reports coming from different chains as fabricated, he used hook and crook methods due to his love for Yazid. He exchanged heated words with Zubayr Ali Zai in this regard but after reading the exchange it becomes clear that these reports are authentic and Sanabli has just spread deceit.

Imam al-Bukhari (rah) has set a whole chapter title in his Sahih Bukhari as:

باب: قول النبي صلى الله عليه وسلم: (هلاك أمتي على يدي أغيلمة سفهاء).

Translation: Chapter: The Prophet (Peace be upon him) said: The destruction of my Ummah will happen from the hands of **“YOUNG FOOLISH BOYS”** [Sahih Bukhari. Kitab al-Fitan, Chapter # 3. In Online version see: Vol. 4, Book 56, Hadith 802, & Vol. 9, Book 88, Hadith 180]

Such young stupid boys include Yazid.

Imam Ibn Hajr al-Asqalani explains:

وأن أولهم يزيد كما دل عليه قول أبي هريرة رأس الستين وإمارة الصبيان فإن يزيد كان غالباً ينتزع الشيوخ من إمارة البلدان الكبار ويوليها الأصغر من أقاربه

First of them was Yazid as proven by the words of Abu Hurraira (who feared) 60 AH and kingdom of young (foolish boys) because Yazid dismissed elder Shuyukh from city but appointed minor figures from his friends [Fath ul Bari (13/9, Under Hadith # 7058, Published by Dar ul Fikr, Beirut, Lebanon)]

Let us look at the authentic hadith of Abu Hurraira (ra):

أخبرني محمد بن علي بن عبد الحميد الصنعاني بمكة حرسها الله تعالى ثنا إسحاق بن إبراهيم أنبأ عبد الرزاق أنبأ معمر عن إسماعيل بن أمية عن سعيد عن أبي هريرة رضي الله عنه يرويه قال ويل للعرب من شر قد اقترب على رأس الستين تصير الأمانة غنيمة والصدقة غرامة والشهادة بالمعرفة والحكم بالهوى

هذا حديث صحيح على شرط الشيخين ولم يخرجاه بهذه الزيادات

Translation: Abu Hurairra (ra) said: Woe to the Arabs for a disaster that is fast approaching at the turn of the year 60! The public trust will become spoils of war, almsgiving will be considered a fine, people will only bear witness for their friends, and lusts will govern [Mustadrak ala Sahihayn by Imam al-Hakim. Imam al-Hakim declared it Sahih on the criteria of Bukhari and Muslim. Al-Dhahabi agreed with him too (4/530, Hadith # 8489)]

It is a fact that rule of Yazid started in 60 AH and Abu Huraira (ra) passed away before 60 AH.

Now let us come towards hadiths and reports which people like Zakir Naik and Mr.Sanabli misuse.

It states: The Prophet (ﷺ) said, **'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.** [Bukhari, Vol. 4, Book 52, Hadith 175]

Yazid was not in the first army who invaded Ceaser's city.

Sahih hadith in Sunnan Abu Dawud states

عن أسلم أبي عمران قال : غزونا من المدينة نريد القسطنطينية وعلى الجماعة
عبد الرحمن بن خالد بن الوليد

Translation: Aslam Abi Imran (ra) said: **We went out on an expedition from Madina with the intent to attack Constantinople. Abd al-Rahman bin Khalid bin Walid was the leader of our group.** [Sunnan Abu Dawud, Volume No. 2 Hadith # 2512, Albani declared it Sahih in his Takhrij]

Imam at-Tabri says in his Tarikh

فمما كان فيها من ذلك دخول المسلمين مع عبد الرحمن بن خالد بن الوليد بلاد
الروم ومشتاهم بها وغزو

Translation: In (44 AH) The Muslims with Abdur Rahman bin Khalid bin Walid entered Rome and the battle took place [Tarikh at-Tabri under events of 44 AH]

Note: Yazid did not go to Rome until it was past 50 AH, rather about 6-7 battles had already taken place before he went, thus he is not liable for this glad tiding by any means!

Plus Yazid was later sent as a punishment and he was indulged in immoral vulgar deeds which had hurt Ameer Muawiya.

Imam Ibn Al-Atheer (rah) writes:

في هذه السنة وقيل : سنة خمسين سير معاوية جيشًا كثيفًا إلى بلاد الروم للغزاة ، وجعل عليهم سفیان بن عوف ، وأمر ابنه يزيد بالغزاة معهم فتناقل واعتلّ فأمسك عنها أبوه ، فأصاب الناس في غزاتهم جوعٌ ومرض شديد ، فأنشأ يزيد يقول :

ما إن أبا لي بما لاقت جموعهم *** بالفرقدونة من حمى ومن موم
بدير مروان عندي أم كلثوم *** إذا اتكأت على الأنماط مرتفعا

فبلغ معاوية شعره ، فأقسم عليه ليلحقن بسفیان في أرض الروم ، ليصيبه ما أصاب الناس ، فسار ومعه جمع كثير أضافهم إليه أبوه

Translation: In this year i.e. 49 AH or 50 AH, Muawiya (ra) sent a huge army towards Rome. He made Sufyan bin Awf (ra) as its commander and he ordered his son Yazid to go with them, however Yazid **“ACTED TO HAVE BECOME SICK AND DENIED TO GO”** When the warriors were struck with harsh hunger and diseases, Yazid (mockingly) said this poetry:

At Farqudwana immense wrath covered them, whether they had fever or whatever I don't care because I am sitting on a high carpet and Umm ul Kulthum (one of his wives) is between my armpits.

When Ameer Muawiya (ra) heard these phrases he made Yazid to take an oath and join Sufyan bin Awf in Rome so that **“HE COULD ALSO BE STRUCK BY THESE SAME DIFFICULTIES AS THE WARRIORS OF ISLAM HAD FACED (THIS WAS PUNISHMENT TO YAZID)”** Yazid became helpless and he had to go and Ameer Muawiya sent another army with him [Tarikh Ibn al Atheer, Volume No.3, Page No. 131]

Imam Badr ud-din Ayni (rah) said:

قلت: الأظهر أن هؤلاء السادات من الصحابة كانوا مع سفیان هذا ولم يكونوا مع يزيد بن معاوية، لأنه لم يكن أهلاً أن يكون هؤلاء السادات في خدمته

Translation: I say that it is obvious that the great amount of sahaba went under the leadership of Sufyan bin Awf (ra) and **“NOT WITH YAZID BIN MUAWIYA BECAUSE HE WAS NOT DESERVING OF LEADING THEM”** [Umdat ul Qari, Sharh Sahih ul Bukhari 14/197-198]

He also explained this hadith as:

وقال المهلب: في هذا الحديث منقبة لمعاوية لأنه أول من غزا البحر، ومنقبة لولده يزيد، لأنه أول من غزا مدينة قيصر. انتهى. قلت: أي منقبة كانت ليزيد وحاله مشهور؟ فإن قلت: قال، صلى الله عليه وسلم، في حق هذا الجيش: مغفور لهم. قلت: لا يلزم، من دخوله في ذلك العموم أن لا يخرج بدليل خاص، إذ لا يختلف أهل العلم أن قوله، صلى الله عليه وسلم: مغفور لهم، مشروط بأن يكونوا

من أهل المغفرة حتى لو ارتد واحد ممن غزاها بعد ذلك لم يدخل في ذلك العموم،
فدل على أن المراد مغفور لمن وجد شرط المغفرة

Translation: Ibn Muhallab said: This hadith has a merit of Ameer Muawiya (ra) “BECAUSE HE WAS THE FIRST WHO DID THE BATTLE ON SEA” it also has a merit of Yazid because he was the first to invade ceaser’s city (which has been proven false above). **Imam Badr ud din Ayni said: How could it have a merit of Yazid when his worth is already known to us.** If you say that the Prophet (Peace be upon him) said about this army that all their sins will be forgiven then I say that **“IT IS NOT NECESSARY TO INCLUDE EVERYONE WITHOUT EXCEPTION”** because scholars agree that forgiveness is **“CONDITIONED”** to those who really deserve it because if someone of the invaders had become **“APOSTATE AFTER INVASION”** then he would not be included amongst those who got forgiveness and this is proof that forgiveness mentioned in this hadith is **“CONDITIONAL”** [Umdat al Qari, Sharh Sahih ul Bukhari 14/198]

Imam ibn Hajr al-Aqalani also give similar explanation [Fath ul Bari, Sharh Sahih ul Bukhari 6/200-201]

Imam al Qastallani (rah) has also mentioned this in his Irshad al Sari, Sharh Sahih ul Bukhari 5/101

This proves that all the greatest commentators of Bukhari excluded Yazid (LA) from this hadith.

Imam Abdur Rauf al Manawi (rah) also explains this hadith as:

لا يلزم منه كون يزيد بن معاوية مغفوراً له لكونه منهم إذ الغفران مشروط بكون الإنسان من أهل المغفرة ويزيد ليس كذلك لخروجه بدليل خاص ويلزم من الجمود على العموم أن من ارتد ممن غزاها مغفور له وقد أطلق جمع محققون حل لعن يزيد

Translation: It is not necessary that Yazid would be forgiven just because he was with the group of Muslims (who took part in the Jihad) **because the forgiveness is conditional i.e. It will only for him who “ACTUALLY DESERVED IT AND THIS IS NOT THE CASE WITH YAZEED”** and there is exception in his case due to authentic proofs. If someone deliberately persists and says that this hadith includes everyone then we will have to include even people who later turned apostates and above all **a group of scholars have also said that it is “LAWFUL TO SEND CURSE ON YAZID”** [Faydh al Qadeer 3/84]

Imam al Zarqani (rah) also excluded Yazid from this tiding in his Sharh of Muwatta 3/42

Rijaal of the hadith in Bukhari:

One of the narrators is Thawr bin Yazid. It is said about him

إنه كان قَدْرِيًّا، وكان جدّ ثور بن يزيد قد شهد صفين مع معاوية، وقُتِلَ يومئذٍ، وكان ثور إذا ذكّرَ علياً قال لا أحبّ رجلاً قتل جدّي

Translation: Ibn Sa’d (rah) said: **He belonged to the “Qadri’ite sect (those who deny destiny)”** his grandfather was present in battle of Sifeen and participated alongside Ameer Muawiyah and was killed in the same war. **Therefore whenever the name of Ali was taken in-front of**

Thawr he used to say: "I do not love the man who killed my grandfather-"[Imam al Mizzi in Tahdhib ul Kamaal 3/275, Also see Imam Ibn Hajr al Asqalani's magnificent Tahdhib ut Tahdhib 1/358]

قال الطبراني : ثور بن يزيد الشاميّ، كان قديرًا،

Imam al-Tabrani (rah) said: Thawr bin Yazid belonged to the "Qadriyah (a sect which denied fate or made wrong interpretations on it)" [Tahdhib ul Kamaal 3/279]

Imam Ibn Hibban also mentioned him to be Qadr'ite [Kitab ul Thiqaat 6/128]

Imam Ibn Hajr al Asqalani (rah) said in his Fath ul Bari:

والإسناد كله شاميون

Translation: All (narrators in this hadith) are from Syria [Fath ul Bari 6/200]

Remember Syria was headquarter of Yazid's rule and It is also proven that Yazid used to force other people in giving pledge of allegiance to him and also to praise him, hence it is possible that this hadith was made up to somehow send the cursed Yazid to Paradise.

Another narrator of this hadith is Umair Ibn al-Aswad. Regarding him Imam Ibn Hajr al Asqalani (rah) said:

ومات في خلافة معاوية، وليس له في البخاري سوى هذا الحديث

Translation: He died in the caliphate of Muawiya (ra). Imam Bukhari has not taken any hadith from him "EXCEPT THIS ONE" [Fath ul Bari 6/200]

Another narrator of this hadith is Khalid bin Madan although he is Thiqa but he used to narrate hadiths directly from Ameer Muawiya (ra) which means that Ameer Muawiya (ra) was amongst his shayukh, this makes the hadith weak even further because Ameer Muawiya (ra) was sympathetic towards his son Yazid.

Another report which sympathizers of Yazid and also Shia use against Sahaba is:

Narrated Nafi`: **When the people of Medina dethroned Yazid bin Muawiya**, Ibn `Umar gathered his special friends and children and said, "I heard the Prophet (ﷺ) saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me." [Sahih Bukhari Vol. 9, Book 88, Hadith 227]

First of all this hadith by itself proves that many Sahaba and Tabiyeen of Madina dethroned Yazid, hence their opinion will supercede that of Ibn Umar (r.a). Also this happened

after Martyrdom of Imam Hussain (a.s). According to one sound opinion in Shariah, once a tyrant ruler has established his kingdom then no matter he is most wicked still we are told in Shariah not to fight him or dethrone him as that will create more turmoil. You shall understand the reasoning behind this from the next chapter of this book which is on Khawarij. In present times this applies to situation in Syria where Bashar al Assad is a tyrant Shia ruler but still rebellion against him is not justified.

Thirdly, Ibn Umar (r.a) is proven to be a well wisher of Imam Hussain (a.s) , he himself along with many other Sahaba had denied to give Bayah to Yazid even during Ameer Muawiya (ra)'s time when Bayah was taken for Yazid. Also it is proven from books of Tarikh (history) that Ibn Umar stopped Imam Hussain from going to Kufa as people there would betray him.

It states in al-Bidayah wan Nihayah of Ibn Kathir: When during the lifetime of Mu'awiya (ra) the Bayah of Yazid was taken, Imam Hussain (a.s) along with Ibn Zubayr (ra), Abdur Rahman bin Abi Bakr (ra), **Ibn Umar (ra)** and Ibn Abbas (ra) **rejected to give Bayah to him**, Ibn Abi Bakr (ra) passed away on this opinion but when Ameer Mu'awiya died in 60 AH, Ibn Abbas (ra) and Ibn Umar (ra) agreed to give bayah to Yazid (i.e. because of their Ijtihad due to hadith which tell us to obey the ruler even if we see bad traits in him) [See: Al-Bidayah wan Nihayah Volume # 8, Pages :195-250. Urdu version published by Nafees Academy. Brackets are mine.]

Hence it is proven that Ibn Umar (r.a) also considered Yazid a Fasiq and tyrant ruler and considered Imam Hussain (a.s)

on truth. However Ibn Umar (r.a) was more of a pacifist and did not involve himself in fighting the corrupt rulers therefore unlike Imam Hussain (r.a) and other superior Sahaba , Ibn Umar accepted kingship of Yazid in spite of knowing Yazid did not deserve it. Ahlus Sunnah believes that his Ijtihad was wrong but according to sound hadith a Mujtahid gets one fold reward even if he reaches a wrong conclusion.

Also Shia who use the hadith of Bukhari to ridicule Ibn Umar (r.a) should know that Muhammad bin Hanafiyyah (rah) the very son of Imam Ali (a.s) also gave Bayah to Yazid after martyrdom of Imam Hussain (a.s) so would Shia call him names too? Also Shiapen which is a Shia website shows many quotes from books of Tarikh that Ibn Umar (r.a) was even bribed by Ameer Mu'awiya (ra) to accept Yazid as a ruler but Ibn Umar (r.a) did not sell his faith during time of Ameer Muawiyah, however only later on after death of Ameer Muawiyah he accepted to give Bayah.

Another hadith which is misused by people like Mr. Sanabli is:

It has been reported on the authority of Jabir b. Samura who said: I went with my father to the Messenger of Allah (may peace be upon him) and I heard him say: **This religion would continue to remain powerful and dominant until there have been twelve Caliphs.** Then he added something which I couldn't catch on account of the noise of the people. I asked my father: What did he say? My father said: He has said that all of them will be from the Quraish. [Sahih Muslim, Hadith # 4482]

The Nasibis say that Yazid was among these righteous 12 Caliphs. However they ignore a Sahih hadith from Sunnan Abu Dawud which states:

Narrated Jabir ibn Samurah: The Prophet (ﷺ) said: The religion will continue to be established till there are twelve caliphs over you, **and the whole community will agree on each of them.** I then heard from the Prophet (ﷺ) some remarks which I could not understand. I asked my father: What is he saying: He said: **all of them will belong to Quraysh.** [Sunnan Abu Dawud, Hadith # 4266. The Hadith is authentic whereas Albani has wrongly said that “Whole community will agree on each of them” is not correct. Ibn Hajr and other scholars have relied on this hadith]

It is a fact that whole Ummah did not agree upon Yazid. Shia are also wrong in believing that such hadiths refer to their 12 Imams because the hadith mentions the word “Caliphs” whereas after Imam Hasan none of the shia Imams became caliphs nor Ummah agreed upon them.

Plus, if we do not understand this hadith in light of other hadiths i.e. Caliphate staying till 30 years and after that there will be Kingship (and of worst kind), then hadiths will contradict. Hence this hadith about 12 caliphs applies to 7 known Caliphs which are.

1. Sayyiduna Abu Bakr.
2. Sayyiduna Umar.
3. Sayyiduna Uthman.
4. Sayyiduna Ali.

5. Sayyiduna Hasan.
6. Hadrat Umar bin Abdul Aziz
7. And Last will be Imam Mahdi.

These seven are confirmed whereas remaining four will come before Imam Mahdi from Quraish. This is why Ibn Kathir (rah) said:

ومعنى هذا الحديث البشارة بوجود اثني عشر خليفة صالحاً يقيم الحق ويعدل فيهم, ولا يلزم من هذا تواليهم وتتابع أيامهم, بل وقد وجد منهم أربعة على نسق وهم الخلفاء الأربعة: أبو بكر, وعمر, وعثمان, وعلي, رضي الله عنهم, ومنهم عمر بن عبد العزيز بلا شك عند الأئمة وبعض بني العباس, ولا تقوم الساعة حتى تكون ولايتهم لا محالة, والظاهر أن منهم المهدي المبشر به في الأحاديث الواردة بذكره

Translation: The meaning of this Hadith is a glad tidings of **12 righteous caliphs (after the Prophet) who will establish truth and treat people with justice. It does not necessarily mean that they will come one after another.** Four of them have come one after another i.e. four caliphs Abu Bakr, Umar, Uthman, and Ali. Among them is undoubtedly Umar bin Abdul Aziz (rah), and some from Bani Abbas. The Day of Resurrection will not come until the 12 caliphs rule. And apparently Imam Mahdi whose glad tidings has been mentioned in many narrations is one of them [Tafsir Ibn Kathir (3/65)]

Please note that Ibn Kathir (rah) calls them righteous and who will establish truth and treat people justly. This cannot apply on Yazid by any standards. Plus Ibn Kathir jumped

straight to Umar bin Abdul Aziz after mentioning four Khulafa ar-Rashideen (Note: Some scholars do not mention Imam Hasan in righteous caliphs because he ruled only for 6 months. Qadhi Iyaadh in his ash-Shifa has mentioning him among 5 righteous caliphs whose rule would stay till thirty years. If we count rule of these caliphs for thirty years then it ends with Imam Hasan)

Also the scholars were not certain who these 12 caliphs would be except for the 7 mentioned above. Ibn Hajr al-Asqalani (rah) said:

قال بن بطال عن المهلب لم ألق أحدا يقطع في هذا الحديث يعني بشيء معين

Ibn Battal narrates from al-Muhallab: I have not met anyone who is certain about the meaning of this Hadith [Fath ul Bari (13/211)]

Ibn ul Jawzi (rah) also said:

هذا الحديث قد أطلت البحث عنه، وتطلّبت مظانّه، وسألت عنه، فما رأيت أحدا وقع على المقصود به

I have done long research on this hadith, checked many references, and made many enquiries, still I did not see anyone who was able to explain it. [Kashf-al-Mushkil (1/449)]

Technically the Prophet (Peace be upon him) did not consider Banu Umaiyah to be worthy enough to be given

Khumus of war booty let alone Prophet considering them to be righteous caliphs except for Sayyiduna Uthman (ra) and Umar bin Abdul Aziz (rah) whose caliphate is proven from clear hadiths.

Narrated Jubair b. Mu'tim: On the day of Khaibar the Messenger of Allah (ﷺ) divided the portion to his relatives among the Banu Hashim and Banu 'Abd al-Muttalib, and omitted Banu Nawfal and Banu 'Abd Shams. So I and 'Utham b. 'Affan went to the Prophet (ﷺ) and we said: Messenger of Allah, these are Banu Hashim whose superiority we do not deny because of the position in which Allah has placed you in relation to them ; but tell us about Banu 'Abd al-Muttalib to whom you have given something while omitting us though our relationship is the same as theirs. The Messenger of Allah (ﷺ) said: There is no distinction between us and Banu 'Abd al-Muttalib in pre-Islamic days and in Islam. We and they are one, and he (ﷺ) intertwined his fingers. [Sunnan Abu Dawud, Hadith # 2974. Declared Authentic by Albani]

Note: Banu 'Abd Shams are Ummayyad.

People like Mr.Sanabli also use other weak reports like one from Ibn Abbas (ra) where he said: Yazid bin Muawiya is a pious and righteous man from the family of Ameer Muawiya (ra) [Ansaab al-Ashraaf by al-Balazari (5/302-303)]

This report is weak due to “Abul Huwairith Abdur Rahman bin Muawiya” Regarding one hadith having him Imam al-Haythami (rah) said:

وفي إسناده: أبو الحويرث عبد الرحمن بن معاوية، ذكره ابن حبان في الثقات والأكثر على تضعيفه

Translation: In this Isnad is Abul Huwairith Abdur Rahman bin Muawiya. Ibn Hibban mentioned him in Thiqaat but **“MAJORITY HAVE CALLED HIM WEAK”** [Majma uz Zawaid (1/32)]

Mr.Sanabli has spread deceit that Imam al-Haythami (rah) was wrong whereas majority have done Tawtheeq of him.

Imam Malik has said he is not Thiqa, Imam Nasa'i has said: He is “NOTHING” Imam Ibn Hajr al Asqalani gave overall hukm over him that he is “Truthful but “SA'EE AL HIFZ (WEAK IN MEMORY),” remember Sa'ee al Hifz is Mufasar Jarh, so even if Sanabli makes false deduction that majority have done tawtheeq of him then Mufasar Jarh will supercede. [Refer to Tahdhib ul Kamaal of Hafidh al Mizzi and also Taqrib ut Tahdhib of Hafidh Ibn Hajr]

On top of this al-Balazari himself said about Yazid: Yazid was the first one to drink wine openly, enjoyed through songs and hunting. He kept singing girls and beardless boys near him, he enjoyed all things which are enjoyed by evil people like playing with monkeys, making dogs and cocks fight. “BESIDES HE KILLED IMAM HUSAIN (RA), HE KILLED PEOPLE OF HARRAH, HE SET HOLY KA'BA ON FIRE AND (GOT) STONES THROWN ON IT” [Same book Anaasb al-Ashraaf by Balazari (5/287) which Sanabli hypocritically did not quote]

It is a fundamental Usool that when same Imam who narrated virtue of someone but he himself refutes him then

the narration is considered weak according to him. How can he bash Yazid so severely when he has narrated a report on his praise? This proves that the report is weak not only by itself but also according to the Imam who narrated it.

Mr.Sanabli & Co also use report from Muhammad bin Hanafiyyah (rah) in praise of Yazid, which states:

ولما رجع أهل المدينة من عند يزيد مشى عبد الله بن مطيع وأصحابه إلى محمد بن الحنفية فأرادوه على خلع يزيد فأبى عليهم، فقال ابن مطيع: إن يزيد يشرب الخمر ويترك الصلاة ويتعدى حكم الكتاب. فقال لهم: ما رأيت منه ما تذكرون، وقد حضرته وأقيمت عنده فرأيتته مواضبا على الصلاة متحريرا للخير يسأل عن الفقه ملازما للسنة، قالوا: فإن ذلك كان منه تصنعا لك. فقال: وما الذي خاف مني أو رجا حتى يظهر إلي الخشوع؟ أفأطلعكم على ما تذكرون من شرب الخمر؟ فلئن كان أطلعكم على ذلك إنكم لشركاؤه، وإن لم يكن أطلعكم فما يحل لكم أن تشهدوا بما لم تعلموا. قالوا: إنه عندنا لحق وإن لم يكن رأيناها. فقال لهم أباي الله ذلك على أهل الشهادة، فقال: * (إلا من شهد بالحق وهم يعلمون) * [الزخرف: 86] ولست من أمركم في شيء، قالوا: فلعلك تكره أن يتولى الأمر غيرك فنحن نوليك أمرنا. قال: ما أستحل القتال على ما تريدونني عليه تابعا ولا متبوعا. قالوا: فقد قالت مع أبيك، قال: جيئوني بمثل أبي أقاتل على مثل ما قاتل عليه، قالوا: فمر ابنك أبا القاسم والقاسم بالقتال معنا، قال: لو أمرتهما قاتلت. قالوا: فقم معنا مقاما تحض الناس فيه على القتال، قال: سبحان الله!! أمر الناس بما لا أفعله ولا أرضاه إذا ما نصحت لله في عباده. قالوا: إذا نكرهك. قال: إذا أمر الناس بتقوى الله ولا يرضون المخلوق بسخط الخالق

Translation: When people of Madina came back from Yazid then **Abdullah bin Mutih (ra)** and his companions came to **Muhammad bin Hanafiyyah (rah)** and told him to break

the pledge of allegiance to Yazid, but Muhammad bin Hanafiyyah refused to do so. **Abdullah bin Mutih (ra) said: Yazid drinks alcohol, abandons Salah (prayer) and goes against rulings of Qur'an. At this Muhammad bin Hanafiyyah said: I did not see any such thing in him like you are saying, rather I have gone to him and did Qiyaam with him, during this I found him steadfast in prayer, searcher of good, student in knowledge of deen, and always abiding by Sunnah.** The people (Sahaba and Tabiyeen) said: Yazid did this just to show you, then Muhammad bin Hanafiyyah replied: What fear did he have from me or what did he want from me that he had a need to do good deeds in front of me?

What you people say of him regarding consuming alcohol, did Yazid himself inform you about it? If yes then you are all involved in his sin, and if Yazid did not tell you all of this then it is not permissible for you to bear witness about something for which you have no knowledge. **“PEOPLE (SAHABA AND TABIYEEN) SAID THIS IS TRUTH IN OUR SIGHT”** although we have not seen it. At this Muhammad bin Hanafiyyah said: Allah does not accept bearing witness of this sort because Allah has said: “Those who bear witness to truth and have knowledge of it too” therefore I cannot take part with you in these actions. At this they said: Maybe you dislike that someone else other than you becomes ruler, therefore (do not worry) we (will) make you our ruler. Muhammad bin Hanafiyyah said: I do not consider your Qitaal on this matter to be right, what need do I have to follow anyone and make people follow me?

At this people said: You have fought along with your father! Muhammad bin Hanafiyah said: Then bring people like my father and with whom he fought. They said: Grant your children Qasim and Abul Qasim to fight along with us. Muhammad bin Hanafiyah said: If I give them such an order then why shouldn't I join with you? People said: Alright you just go with us and incite people for war. Muhammad bin Hanafiyah said: Subhan Allah! The thing which I dislike myself and stay away from it then how can I order people for it? If I do this then I will not be well wisher of people in matters of Allah. They then said: Then we will force you. Muhammad bin Hanafiiyyah said: I will still ask people to fear Allah and do not anger their Lord for the wishes of creation. [Ibn Kathir in al-Bidayah wan Nihayah (8/233) with Broken chain between Ibn Kathir and Imam al Mudayni (rah)]

Mr.Sanabli has tried to call this narration as authentic with hook and crook methods. First of all the chain between Imam Ibn Kathir (rah) and Imam al-Mudayni (rah) is broken. Imam Ibn Kathir nor others narrated with a continuous chain upto Ibn Mudayni (rah). Mr. Sanabli has done gymnastics to assume that Ibn Kathir and al-Dhahabi must have narrated from al-Harrah the book of al-Mudayni which is now lost.

Imam Ibn Mudayni (rah) died in 215 to 232 AH according to difference in opinions. Whereas Ibn Kathir was born in 701 AH. Hence there is a long gap of hundreds of years and this narration is Munqata (broken) without a shadow of doubt.

We do not accept this narration to be authentic but still let us understand what this narration asserts.

- a) Abdullah bin Mutih (ra) was a Sahabi whereas Muhammad bin Hanafiyyah (rah) was a Tabi'i. According to Usool the saying of Sahabi will supercede.
- b) The majority of Sahaba and Tabiyeen differed with Muhammad bin Hanafiyyah so their stance will supercede.
- c) The majority were right in saying that Yazid showed his good character just to show off in front of Muhammad bin Hanafiyyah.

Mr. Sanabli & Co then use narration from Imam Hussain (ra) claiming that he called Yazid as "Ameer ul Momineen"

He quoted from Tarikh at-Tabri which states: Imam Hussain marched towards Yazid from the route of Syria, however horse riders stopped him on the way and he stopped. At this Imam Hussain asked them for the sake of Allah and Islam. UbaydUllah ibn Ziyad had sent Amr bin Saad bin Abi Waqqas, Shimr, and Husain bin Nimr towards him. Imam Hassain asked them for the sake of Allah and Islam to "TAKE HIM TO AMEER UL MOMINEEN YAZID SO THAT HE CAN PLEDGE ON THE HAND OF YAZID" [Tarikh at-Tabri (3/229)]

This report is weak without a doubt. Hence word Ameer ul Momineen being used there is refuted. This narration is to be rejected for the following reasons.

1. Sanabli claimed that the narration is authentic according to criteria of Sahih Muslim because he also narrated hadiths via route of Ibaad bin al-Awaam from Husain. This is ignorance of Sanabli as Imam Muslim only narrated from this route in Maqroon and Mutabiyat form. The scholars like Ibn Hajr, Imam Nawawi, Ibn Salah and others have said that when Bukhari and Muslim mention some narrations in Maqroon and Mutabiyat form then their chain is not always deemed authentic. Sanabli is ignorant in Usool ul Hadith.
2. Sanabli has lied that Hussain is among Qadeem Shayookh of Ibaad bin al-Awaam and he narrated from him before he deteriorated in memory. Here is reply to Sanabli. Imam al-Iraqi said: Before deterioration Suliman at-Taymi, Suliman al-Amash, Shu'ba, and Sufyan (Thawri) narrated from Husain bin Abdur Rahman [Al-Taqiyad wal Iedha Sharh Muqadmah Ibn Salah, Page # 406. Similar is said by Ibn Hajr in Muqadmah of Fath ul Bari called Hadi us Sari, Page #398. Also See Fath al Mughees by Imam al-Sakhawi (4/374). Hence it is proven that Ibaad bin al-Awaam heard from Husain when he deteriorated in memory hence this report of Tabri is weak without a shadow of doubt]

3. Above all Hilaal bin Yasaaf was not present with Imam Hussain nor in Army of Yazid, hence who narrated this incident to him is not known. So it is also Munqata.

Mr.Sanabli the Nasibi Ghayr Muqalid has used hook and crook methods to praise and defend Yazid. We have refuted him on all the strongest hadiths he misused and also sayings from Sahaba and Tabi'i like Muhammad bin Hanafiyyah.

Imam Ibn Hajr (rah) made the whole title in his book al-Imta bil al-Arb'ain as "SENDING LANAH ON YAZID (لعن يزيد)"

وأما المحبة فيه والرفع من شأنه فلا تقع إلا من مبتدع فاسد الاعتقاد فإنه كان فيه من الصفات ما يقتضي سلب الإيمان عن يحبه لأن الحب في الله والبغض في الله من الإيمان والله المستعان

Translation: Loving and glorifying him (Yazid) is not done "EXCEPT BY AN INNOVATOR WHO HAS VOID BELIEF" because he (Yazid) had such characteristics that **his lover deserves to be faithless**, because to love and hate just for the sake of God is a sign of faith. [al-Imta bil al-Arba'in al-Matbainatus Samah (الإمتاع بالأربعين المتباينة السماع), Author: Imam Ibn Hajr al Asqalani (rah), Publication date: 1997, Page No. 96, Publisher's name: Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Imam al-Hakim states:

هو رجل يشرب الخمر ويزني بالحرم

Translation: He (Yazid) was a man who drank alcohol and did fornication with Mahram (i.e. blood relatives) [Mustadrak ala Sahihayn, Volume No. 3/598 Hadith # 6274]

Imam Jalal ud din Suyuti (rah) states in his great work Tarikh ul Khulafa:

You (Imam Hussain) were martyred and your head was brought to Ibn Ziyad on a plate. "**May Allah's curse be upon the person who killed you, also on Ibn Ziyad "AND UPON YAZID"** [As-Suyuti in Tarikh ul Khulafa, Page No. 165]

Allama Taftazani (rah) the author Sharh al Aqaid al Nasafi said:

نتوقف في شأنه بل في كفره وإيمانه لعنة الله عليه وعلى أنصاره وأعوانه

Translation: We do not hesitate in his (Yazeeds)'s case whether in his kufr or faith. "**MAY ALLAH'S CURSE BE UPON HIM, HIS HELPERS AND SUPPORTERS**" [Imam Ibn Imaad in Shadhrat al Dhahab, 1/68]

Imam al-Sakhawi (rah) said:

باغ على الخمير السكر الهاتك لحرم الشريعة المطهرة يزيد بن معاوية لعنهم الله

Translation: The rebel drunkard, who mocked at the pure Shariah. Yazid bin Muawiya "**MAY ALLAH'S CURSE BE UPON HIM**" [Nayl al Awtaar, 7/330]

Imam al-Dhahabi (rah) writes about Yazid

وكان ناصبيا فظا غليظا جلفا يتناول المسكر ويفعل المنكر افتتح دولته بمقتل الشهيد الحسين واختتمها بواقعة الحرة فمقته الناس ولم يبارك في عمره وخرج عليه غير واحد بعد الحسين كأهل المدينة قاموا لله

Translation: **He (Yazid) was a disgusting Nasibi (heretical cult of those who hate Ahlul bayt). He drank and did evil. He started his kingdom with the killing of the martyr al-Hussain (RA) and ended it with the incident of al-Harra (i.e. besiegement of Madina which also makes him directly liable to be cursed as Sahih hadiths prove).** Hence the people hated him, he was not blessed in his life, and many took up arms against him after Imam Hussain (RA) such as the people of Madina - they rose for the sake of Allah [Siyar A'lam an Nubala, Volume No. 4, Page No. 37-38]

Even Ibn Khuldun (rah) who was accused of Nasb, explains : When the qualities of “FISQ” emerged in Yazid then Sahaba differed over him, so some Sahaba “MARCHED AGAINST HIM AND STOOD AGAINST HIM” and considered it necessary to break his Bayah like Imam Hussain (ra), Abdullah Ibn Zubayr (ra) and their followers and some due to “INTENSE STRIFE AND FEAR OF MASSIVE KILLING” did not march against him because at that time Yazid had become a very strong (and tyrant) ruler [Muqadma Ibn Khuldoon, Page No. 177]

Some people claim that Imam Ahmad Raza Fadhil of Baraili (rah) somehow defended Yazid in his Fatawa Ridhwiyyah. So let us look at his explanation in the esteemed work:

He said: **Yazeed was Paleed (disgusting), he was Qat'an and Yaqeenan (Absolutely and with conviction) Ba Ijmah (with consensus) of Ahlus Sunnah a "FASIQ AND FAJIR (sinner and transgressor)" who committed "KABAIR (BIG) SINS"**

On this do the Ahlus Sunnah have agreement, **however in his Takfir, sending (direct) Lanah there is dispute. "IMAM AHMED BIN HANBAL (RA) AND HIS COMPANIONS CALL HIM KAFIR AND THEY DO THAT BY CURSING HIM WITH NAME AND THEY DO ISTADLAL FROM THIS AYAH:** Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? **Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.** [Quran 47:22-23]

"THERE IS NO DOUBT THAT YAZID DID FASAD WHEN HE BECAME RULER" rather he utterly disrespected the Haramayn Tayibayn, the Ka'ba itself and the blessed shrine of Prophet (Peace be upon him). He (got) horses tied in Masjid an Nabwi due to which the urine of them even spilled over the pulpit (Naudhobillah), for three days Adhaan and prayer was stopped in Masjid an Nabwi, he got thousands of innocent Sahaba martyred in Makkah, Madina and Hijaz, got stones being thrown on Ka'ba, got the Ghulaaf torn and burnt, **This "KHABEETH"** made the pure and pious ladies of Madina as Halal for his army (i.e. to do Zina .. AstaghfirUllah), he kept the loved one of Prophet as thirsty and hungry for 3 days and then got him slaughtered along with his

companions. The ones who were brought up in the lap of Prophet, he made the horses trample their bodies (AstaghfirUllah) The blessed face of Imam Hussain (ra) which was used to be kissed by Prophet, it was gotten cut and put on a spear and displayed it to public ...

Imam Ahmed Raza (rah) after proving all this said (Please note the honesty of this Imam in Fiqh): **Imam Ahmed and his Companions send Lanah on Yazid whereas our Imam Abu Hanifa (rah) has done "SUKOOT (MAINTAINED SILENCE)"** over calling him Kafir or sending Lanah upon him, due to "CAUTION" **but be clear that him being "FASIQ AND FAJIR" is proven from "TAWATUR"** but Kufr is not Mutawatir, so whosoever does not (Consider him kafir) will not be held responsible but whosoever rejects that he was Fasiq o Fajir and puts blame on the Malzoom Imam Hussain (ra) is **"CLEARLY AGAINST THE FUNDAMENTALS OF AHLUS SUNNAH AND DOES ZALALAT AND IS FROM BAD MADHAB"** rather this could never come from the heart of person who has the lamp of Prophet (Peace be upon him)'s love [Fatawa al Ridhwiyyah, Volume No. 14, Pages: 591-592, Published Lahore, Pakistan]

Imam Ibn Hajr al-Asqalani (rah) gave an overall hukm regarding Yazid in his Taqrib ut Tahdhib as:

ليس بأهل أن يروى عنه

Translation: He is not deserving that anything should be narrated from him [Taqrib ut Tahdhib (2/331)]

Now imagine the pathetic state of a person regarding whom Shaykh ul Islam Ibn Hajar gave an overall hukm that nothing should be narrated from him.

We have comprehensively explained reality of Yazid and also refuted the biggest proofs which defenders of Yazid like Zakir Naik and Kafayat Ullah Sanabli use.

Chapter No. 9 (Refutation of Khawarij)

This chapter is of great importance. There is a lot of strife and killing in the Muslim world today. Many Muslims are being butchered in Syria, Iraq, and elsewhere. There are terrorist groups like ISIS, Al-Qaeeda, Al-Shibab, Boko Haram and bandwagon who believe that majority of Muslims and our leaders have become apostates therefore waging war on them is justified.

According to Islam waging war even on corrupt leaders having hearts of devils is forbidden as we shall explain in detail.

Although this book is written on reconciliation between Muslims but it is an undeniable fact that terrorist groups like ISIS/Al-Qaeeda/BokoHaram/Al-Shibab/Jandullah/Al-Nusra and others belong to the same extremist ideology of Muhammad bin Abdul Wahab at-Tameemi al-Najdi.

So who are Khawarij and their modern counterparts?

Imam Ibn Nujaym al-Hanafi describes Khawarij as:

"Al-Khawarij" are the group who have "Strength and Zealotry" who revolt against the (Muslims/governments) due to (self styled) interpretation. They believe that (Muslims/governments) are upon falsehood, disbelief, or disobedience and thus it is necessary to fight against them. "THEY DECLARE LAWFUL THE BLOOD AND WEALTH OF

MUSLIMS" [Ibn Nujaym in his Bahr al Ra'iq, Volume # 2, Page # 234]

The groups like ISIS create anarchy on God's earth by destroying Islamic heritage, shrines, and historical landmarks by calling them idol houses. They always do this acting as splinter groups without proper backing from even their own highly revered scholars (who carry same ideology, but cannot speak for open violence due to pressure from governments and genuine Sunni scholars who refute them soundly)

From Ibn Nujaym al-Hanafi's definition one can clearly understand that Khawarij will indeed accumulate "Strength and Zealotry" in order to revolt against Muslims and our governments. After doing so they will start killing even Muslims and consider their wealth (and other sources prove that even women) to be legal upon them.

O Dear Muslims, we need to be sure in our minds that there is "NO SUCH THING AS JIHAD UPON MUSLIMS" whether the Muslims are extremely sinful or transgressors. No group can wage war on Muslim nations considering itself to be on truth or self-assumed Caliphs upon earth. It is a historical fact that last Muslim Ottoman caliphate and control of Mecca and Madina was snatched by rebels working under Saud dynasty and extremist religious ideology of Muhammad bin Abdul Wahab. There was mass killing of Muslims even in Makkah and Madina.

Let us now come towards overwhelming proofs from Qur'an and Sunnah in regards to Khawarij.

Proof # 1 from Qur'an

Qur'an states: O you who have believed, do not take as intimates "THOSE OTHER THAN YOURSELVES", for they will not spare you [any] ruin. They wish you would have hardship. **"HATRED HAS ALREADY APPEARED FROM THEIR MOUTHS, AND WHAT THEIR BREASTS CONCEAL IS GREATER"** We have certainly made clear to you the signs, if you will use reason. [Sahih International: 3:118]

This glorious verse of Qur'an outlines how terrorists work against Muslim nations. They only want to corrupt us, they want our ruin, hatred comes from their mouths and their hearts conceal bigger evil. All of this fits on Khawarij and modern day terrorists of today. It is an outright lie that Muslim scholars do not speak against terrorism. One should read Dr. Tahir ul Qadri's magnificent book called "Fatwa on terrorism and Suicide bombing"

Imam Jalal ud din Suyuti (rah) says in his Tafseer:

وأخرج ابن أبي حاتم والطبراني بسند جيد عن حميد بن مهران المالكي الخياط قال: سألت أبا غالب عن قوله {يَظْلِمُونَ * يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ} الآية. قال: «حدثني أبو أمامة عن رسول الله صلى الله عليه وسلم: أنه قال: هم الخوارج».

Translation: Ibn Abi Hatim and Imam at-Tabrani narrate "WITH STRONG CHAIN" from Hameed bin Mahran al-Maliki that he asked Abu Ghalib (RA) about (this verse) he said: Abu Umama (RA) narrates from Prophet (Peace be upon him) that he said: They are "Khawarij" [Tafseer Dur ul Munthoor under 3:118, also see Ibn Abi Hatim al Razi, Tafsir al Qur'an al Azeem (3/742)]

Imam al Qurtubi (rah) also narrates it in his Jami li Ahkaam al Qur'an under 3:118.

Proof # 2 from Qur'an

Qur'an states: Indeed, the penalty for those who wage war against Allah and His Messenger "**AND STRIVE UPON EARTH [TO CAUSE] CORRUPTION**" is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment [Sahih International: 5:33]

In Tafsir of this verse Ibn Jarir at-Tabri (rah), Ibn Abbas (RA) interprets this verse as: **Whosoever takes up arms against the Muslims and spreads fear on the roads** and is absiquently apprehended and caught, his fate is at the discretion of the ruler of Muslims whether he decides to kill him or decides to "CRUCIFY HIM" or cut off his hands and feet from opposite sides. [Tafsir at-Tabri (6/214,) Ibn Katheer in his Tafsir (2/51)]

This is also mentioned by Sa'eed bin Musayb the leading successor, Mujahid, Ata, and Hasan al Basri, so it is a clear

explanation of this verse and waging war upon Allah and Prophet is fulfilled even by waging war on Muslims and killing them due to false ideology or to establish self-assumed-Caliphate.

The verse says that: They be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land.

Why such a strict punishment on rebels when Islam is a peaceful religion? The answer to this is that after seeing the atrocities of Khawarij i.e. how they mass murder people, burn them to death, create anarchy on earth then it is absolutely justified that these Barbarians deserve such a severe punishment.

Proof # 3 from Qur'an

Qur'an states: And those who spread corruption on the earth, "**FOR THEM IS THE CURSE**" and worst abode. [13:25. Taken from variety of analytical translations.]

In Tafsir of this verse Imam al-Qurtubi (rah) said:

قال سعد بن أبي وقاص: والله الذي لا إله إلا هو إنهم الحُرُورِيَّة

Sayyiduna Sa'd bin Abi Waqqas (RA) said: By the One besides whom there is no other God, "**THESE ARE THE HURURIYYAH** [KHAWARIJ] [Tafseer al Qurtubi (9/314)]

Allama Abu Hafs al-Hanbli (rah) states: As for Allah's statement "And those who spread corruption on the earth" this is either by inviting to something other than God's religion or "**COMITTING OPRESSION, SUCH AS TAKING LIVES, DESTROYING WEALTH AND LAYING WASTE THE LAND**" [Abu Hafs al Hanbli in al-Lubab fi 'ulum al Kitab (9/425)]

If we look at atrocities committed by Khawarij in the name of Islam or Jihaad we will find them doing exactly as mentioned in this verse and commentary of it. This verse is also a refutation of people like Yazeed bin Mu'awiya who has been refuted in this book before.

Proof # 4 from Qur'an (Khawarij will assume to be on truth but Qur'an calls them wrong)

Qur'an states: Say: Shall we inform you of who are the "**GREATEST LOSERS**" with respect to their deeds? It is those whose entire struggle is wasted in the life of this world, "**BUT THEY PRESUME THEY ARE DOING GOOD**" [18:103-104. Taken from different translations]

حدثنا محمد بن بشار، قال: ثنا يحيى، عن سفيان بن سلمة، عن سلمة بن كهيل، عن أبي الطفيل، قال: سأل عبد الله بن الكواء علياً عن قوله: قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً قال: أنتم يا أهل حروراء.

Translation: When Ibn al Kawa the Kharj'ite asked Sayyiduna Ali (RA) about these losers, Sayyiduna Ali (RA) replied: It is

you O people of Hurrura (i.e. Khawarij) [See Tafseer at-Tabri (16/33-34)]

Another chain says:

حدثني يونس، قال: أخبرنا ابن وهب، قال: ثنا يحيى بن أيوب، عن أبي صخر، عن أبي معاوية البجلي، عن أبي الصهباء البكري، عن علي بن أبي طالب، أن ابن الكواء سأله، عن قول الله عز وجل: هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً فقال علي: أنت وأصحابك.

Translation: When Ibn al Kawa (Kharj'ite) asked Sayyiduna Ali (RA) about Allah's saying "these are the losers" Sayyiduna Ali (RA) replied: You and your companions. [ibid]

Hence, Khawarij and their ilk are all included, now no matter how cleverly they claim to be following Qur'an and Sunnah but in reality Allah has proven them as Losers and delusional people who "ASSUME TO BE DOING GOOD"

Proof # 5 & 6 from Qur'an

Qur'an states: And when it is said to them, "DO NOT SPREAD CORRUPTION ON THE EARTH" they say "WE ARE ONLY REFORMERS" Beware it is they who truly spread corruption although they perceive it not [2:11-12. Taken from different translations]

These verses also applies on oppressive regressive regimes like Israel. The Khawarij are also their puppets with ulterior motives.

Qur'an also states:

Is he, the evil of whose deeds is made fairseeming unto him so that he deems it good, (other than Satan's dupe)? Allah, verily sends whom He will astray, and guides whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do! [Pickthall made easy: 35:8]

Abu Hafs al Hanbli said: Qatada said: Amongst them are the Kharji'ites who declare lawful the blood and wealth of Muslims [Abi Hafs al Hanbli in al Lubab fi ulum al-Kitab (13/175)]

We will always notice that Khawarij will say to people as if they are forbidding evil and ordering good but in reality they are the major strife creators on this earth. They misinterpret Qur'an, they accuse Majority of Muslims to have become polytheists whose lives and properties are legal upon them.

They are heavily funded by monarchs, they are very vocal about their beliefs. Due to this some unaware youngsters are mostly attracted to this sick ideology and they do not realize that it is far better to remain misguided in worldly matters rather than becoming a Kharj'ite.

Now let us come towards overwhelming hadiths which are about Khawarij and their modern counterparts. If you read these hadiths you will be first of all sure about immense knowledge of unseen being given to Prophet (Peace be upon him) which is also something these lunatics deny emphatically and are thus Warriors upon Prophet.

Hadith # 1

Imam Bukhari in the book: Afflictions and the End of the World (Muhsin Khan Translation) narrates:

Narrated Ibn `Umar: The Prophet (ﷺ) said, "O Allah! Bestow your blessings on our Sham! O Allah! Bestow your blessings on our Yemen." **The People said, "And also on our Najd."** He said, "O Allah! Bestow your blessings on our Sham (north)! O Allah! Bestow your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet (ﷺ) said, "**There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan.**" [Sahih Bukhari Vol. 9, Book 88, Hadith 214]

Salafis in order to defend Muhammad bin Abdul Wahab al-Najdi al-Khariji claim that this hadith refers to Iraq and not area from where he came. So let us now see 4 categorical hadiths which prove the following:

- a) Prophet (Peace be upon him) in regards to Najd pointed towards **"East"** and **"From where sun rises"** which can never refer to Iraq but to Najd within Saudi Arabia.
- b) Also the Prophet had set **different Miqat of Hajj** for Najd and Iraq which means they cannot be same places.
- c) The Prophet himself told whereabouts of Najd.

d) Finally we will show hadith that Prophet (Peace be upon him) prayed for Iraq whereas totally declined to pray for Najd.

Hadith # (a)

حدثنا عبد الله ثنا أبي ثنا أبو سعيد مولى بنى هاشم ثنا عقبة بن أبي الصهباء ثنا سالم عن عبد الله بن عمر قال صلى رسول الله صلى الله عليه وسلم الفجر ثم سلم فاستقبل مطلع الشمس فقال ألا ان الفتنة ههنا ألا ان الفتنة ههنا حيث يطلع قرن الشيطان

صحيح وهذا إسناد جيد

Translation: Saalim bin Abdullah narrates from his father (Ibn Umar RA) who said: The Prophet (Peace be upon him) prayed the morning prayer, after saying salutation he **"TURNED TOWARDS WHERE SUN RISES"** and said: Indeed The Fitnah is from there, the fitnah is from there, from there will rise **"HORN OF SATAN"** [Musnad Ahmed bin Hanbal (2/72, Hadith # 5410)]

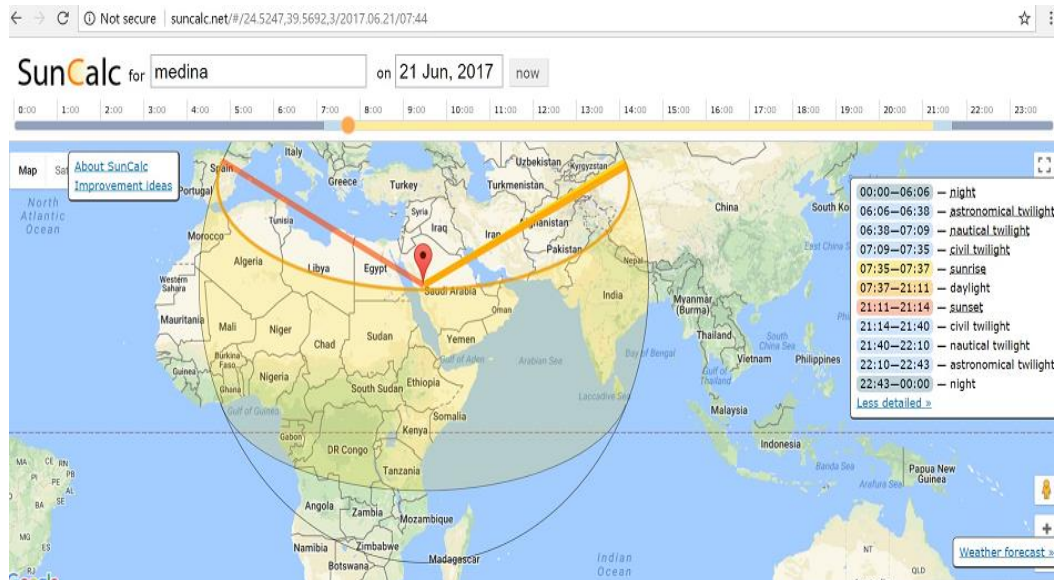
Shaykh Shu'ayb al Arna'oot said after this hadith:

صحيح وهذا إسناد جيد

Translation: (It is) Sahih and this Sanad is **"STRONG"** [ibid]

This hadith has clear proof that Prophet (Peace be upon him) did not turn towards Iraq because Sun never rises from Iraq's side in Madina. Plus It is now proven from same Ibn Umar (RA) that mention of NAJD, EAST, and RISING OF SUN are all

same things and without doubt East referred to is Najd within Saudi Arabia. Let us look at this image for as proof that Sun never rises from side of Iraq



I want readers to observe the above photo closely. It is a map that shows you a graph of where the sun rises and sets over Madina throughout the year. The maximum it goes towards North-East is in June 21 but still never rises from side of Iraq, so Iraq cannot be al-Mashriq, and hence Najd is not Iraq.

The Salafis are asked to prove that Sun rises from Iraq's side in Madina? Sun rises in Madina from the Side of Riyaadh, Uyayna, tribes like Mudar (Bani Tamim), Rabi'a (Banu Hanifa) located in Saudi Arabia, and never rises from the side of Iraq. Salafis use some odd hadiths which say that Prophet (Peace be upon him) pointed towards Iraq and not areas within Saudi Arabia.

One odd hadith they use is:

Narrated by Yusair bin 'Amr: I asked Sahl bin Hunaif, "**Did you hear the Prophet saying anything about Al-Khawarij?**" He

said, "I heard him saying while pointing his hand towards Iraq." There will appear in it (i.e, Iraq) some people who will recite the Quran but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body.' [Sahih Bukhari: Volume 9: Book 84 : Hadith 68]

Imam Ibn Hajr al Asqalani (rah) said under this hadith:

أي من جهته وفي رواية علي بن مسهر عن الشيباني عند مسلم نحو المشرق

The saying of Sahl bin Hunaif (RA) that (I heard him saying while pointing his hand towards Iraq) Ibn Hajr explains: This means towards that direction, (however) "IN THE NARRATION OF ALI BIN MUSHAR **FROM ASH-SHAYBANI**" which is in Muslim (it says) "**TOWARDS EAST**" [Fath ul Bari, Sharh Sahih ul Bukhari, under Hadith from Sahl bin Hunaif]

This proves that even the same narrator "ASH-SHAYBANI" present in this hadith narrated the word "EAST" instead of Iraq.

Let's see same hadith from Sahih Muslim

Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif: Did you hear the Messenger of Allah making a mention of the Khwarij? He said: I heard him say and he pointed with his hand towards the east that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey. [Sahih Muslim, Hadith # 2336]

Hence it is proven that wording in Hadith of Bukhari becomes “Shadh (odd)”

Note: One Narrator in Bukhari has narrated this from Ash-Shaybani who is Abdul Wahid, but 2 more narrators have narrated it from same Ash-Shaybani in Sahih Muslim

1. Ali bin Mushar (In Sahih Muslim with wording of East)
2. Abdul Wahid. (Both in Sahih Bukhari and Sahih Muslim but with different wordings)
3. Al-Awwam bin Haoshab (In Sahih Muslim, with wording East)

The hadith from Ali bin Mushar mentions "EAST" whereas the hadith from Abdul Wahid mentions "IRAQ". The point arises which one to take? The answer is that the hadith which corresponds to majority of other Marfu Hadiths in Sahih Bukhari and Muslim mentioning “Najd or East” is to be taken. The word "IRAQ" is Shadh.

Even the chain with Abdul Wahid in Sahih Muslim says a different wording:

This hadith had been transmitted by Sulaiman Shaibani with the same chain of narrators (and the words are)," **There would arise out of (this group) many groups**" [Sahih Muslim Hadith # 2337]

Things do not just stop here, there is also another hadith with different chain saying:

Sahl b. Hunaif reported Allah's Apostle as saying: There would arise from the "**EAST**" a people with shaven heads. [Sahih Muslim Hadith # 2338]

Now it stands proven from yet another Mutabiyat from Al-Awaam bin Haoshab (rah) from Ash-Shaybani (rah) that word used was "MASHRIQ (EAST)" and by no means Iraq.

Salafis use odd and weak hadiths from Ibn Umar (RA) that Prophet pointed towards Iraq [Musnad Ahmad Vol.10 Page.391, Abu Nu'aym in al-Hilya (6/133), and others], however if we look at overwhelming majority of hadiths from Ibn Umar (ra) then he mentions "**East**" or "**Najd**" or "**from where sun rises**" (these hadiths have been mentioned above) so the hadith mentioning Iraq becomes odd without a doubt.

Narrated `Abdullah: The Prophet (ﷺ) stood up and delivered a sermon, and **pointing to `Aisha's house (i.e. eastwards)**, he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East). [Sahih Bukhari 4.336]

The house of A'isha (ra) is towards east and if we draw a straight line then it reaches towards areas of Najd within Saudi Arabia and cannot ever reach Iraq which is towards Northern side.

This hadith is very important to understand the knowledge of Prophet (Peace be upon him) in regards to cardinal points (i.e. East, West, North, South). The Salafis with their false propaganda say that Prophet (Peace be upon him) was clueless of cardinal points such as "NORTH AND SOUTH"

which is why he considered Iraq to be east although on map it is towards Northern side.

This is a disrespect of Islam and our Prophet, due to such pathetic viewpoints the anti-Islamic propagandists laugh at Islam and mock at our Prophet by saying look their Prophet did not even know of cardinal points properly.

For proof that Prophet knew of North and South cardinal points see these hadiths: Book 040, Number 6792: (Sahih Muslim, Online version) & Bukhari: Volume 1, Book 4, Number 167 (Muhsin Khan Translation)

Many other hadiths prove that the horn of Satan will emerge from east and from “WHERE THE SUN RISES” It is proven geographically that it refers to areas inside Saudi Arabia because the sun rises from east of Madina which cannot refer to Iraq by any standards.

Hadith # (b) (Different Mawaqeeet for Iraq and Najd)

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about **(the place for entering upon the) state of Ihram**: I heard (and I think he carried it directly to the Messenger of Allah) him saying: For the people of Medina Dhu'l-Hulaifa is the place for entering upon the state of Ihram, **and for (the people coming through the other way, i.e. Syria) it is Juhfa; for the people of Iraq it is Dhat al-'Irq; for the people of Najd it is Qarn (al-Manazil)** and for the people of Yemen it is Yalamlam. [Book 007, Number 2666: (Sahih Muslim)]

Different Miqat for Najd and Iraq are also proven from Sahih hadith from Sayyidah Aisha (ra) in Sunnan Nasa'i Volume. 3, Book 24, Hadith 2657. Declared Sahih in Dar us Salam Salafi version. It now stands established from multiple hadiths from different Sahaba that Miqat for Iraq and Najd are different.

These hadiths prove that Najd and Iraq cannot be same places. The Salafis however use an extremely weak hadith which states:

It was narrated that Jabir said: "The Messenger of Allah (ﷺ) addressed us and said: 'The Talbiyah of the people of Al-Madinah begins at Dhul-Hulaifah. The Talbiyah of the people of Sham begins at Juhfah. The Talbiyah of the people of Yemen begins at Yalamlam. The Talbiyah of the people of Najd begins at Qarn. **The Talbiyah of the people of the east begins at Dhat 'Irq.'** Then he turned to face the (eastern) horizon and said: 'O Allah, make their hearts steadfast.'" [Sunnan Ibn Majah: Vol. 4, Book 25, Hadith 2915. **Falsely declared Sahih in Dar us Salam version**]

This hadith falsely calls Dhat 'Irq to be Miqat for people of east. The hadith contradicts other authentic hadiths we have shown above, plus the chain of this hadith contains "Ibrahim bin Yazid" regarding whom Muhaditheen said:

Imam Ahmed said: "**MATROOK UL HADITH**"

Ibn Ma'een said: "He is **not Thiqa**" and "**HE IS NOTHING**"

Abu Zura' and Abu Hatim said: "**MUNKAR UL HADITH**", "**DA'EEF IN HADITH**"

Imam Bukhari said: "**SAKATU 'ANHU**" (They remain silent on him, note: this is extreme Jarh by Imam Bukhari) and Imam al-Dawlabi'i said: It means "**Rejected**"

Imam an-Nasa'i said: "**MATROOK UL HADITH**"

[Detailed extract from Tahdheeb ut Tahdheeb (1/116),
Published by Dar ul Ma'rifah, Beirut, Lebanon]

Hadith # (c) (The Prophet told whereabouts of Najd himself)

Sahih al-Bukhari Hadith: 5.672

Narrated Abu Huraira: The Prophet said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear

Also see Sahih Muslim: Book 1, Hadith 87

Note: Keep these hadiths in mind because in reference to Belief being Yemenite, Prophet (Peace be upon him) mentioned the tribes of "SAUDI ARABIA" i.e. Rabi'a and Mudar. Salafis always hide this hadith and only show this abridged version by linking it to Iraq.

Here let's see the longer hadith from Sahih Muslim and Bukhari once and for all:

Book 1, Hadith 83 (Sahih Muslim)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، قَالَ سَمِعْتُ قَيْسًا، يَزُوي عَنْ أَبِي مَسْعُودٍ، قَالَ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ " أَلَا إِنَّ الْإِيمَانَ هَا هُنَا وَإِنَّ الْفُسُوءَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ حَيْثُ يَطْلَعُ قَرْنُ الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ . "" .

It is narrated on the authority of Abu Mas'ud that the Messenger of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, **and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.**

Also see: *Volume 4, Book 54, Number 521: (Sahih Bukhari)*

This hadith is a backbone breaker of those people who say cursed Najd is Iraq.

a) It is Sharah of hadith from hadith and first hadith proves that after mentioning Belief to be Yemini the Prophet (Peace be upon him) talks about east from where horns of Satan would appear.

b) In the second hadith shown above the Prophet (Peace be upon him) outlines the barbaric nature of such Camel

herding Bedouins of "RABI'A AND MUDAR" **The Salafis are challenged to prove these tribes are from Iraq and not Saudi Arabia.** As I know they cannot confront us real Ahlus Sunnah and always fail to answer our challenges, hence I will present undeniable proofs for convenience of our readers. It comes from their own highly revered Shaykh ul Islam called Ibn Taymiyyah. Yes I say again Ibn Taymiyyah, yes you read it right "IBN TAYMIYYAH" whom they follow blindly.

Ibn Taymiyyite sword on necks of those who say cursed Najd is Iraq

Ibn Taymiyya cites the report of Ibn 'Abbas as:

كما قال ابن عباس: أول جمعة جمعت في الإسلام بعد جمعة المدينة جمعة بجواثي. قرية من قرى البحرين. وقالوا: يا رسول الله! إن بيننا وبينك هذا الحي من كفار مضر، وإنا لا نصل إليك إلا في شهر حرام، فمرنا بأمر فصل نعمل به وندعو إليه من وراءنا، وأرادوا بذلك «أهل نجد» من تميم وأسد وغطفان وغيرهم

Translation: Ibn Abbas (RA) said: "The first Jumu'a that gathered in Islam after the Jumu'a of Madina was that of Jawathi, one of the towns of al-Bahrayn. They said: 'O Messenger of Allah! Between us and you are those regions of the **disbelievers of Mudar**, and [we] cannot come to you except in a sacred month. Therefore give us a decisive order which we might put into practice and by which we shall call those who are behind us.' **Meaning: the people of Najd from them [tribes of] Tamim, Asad, Ghatafan, and**

others. («أهل نجد» من تميم وأسد وغطفان وغيرهم) [Ibn Taymiyya, Majmu'a al-Fatawa (7/552)]

And again Ibn Taymiyyah establishes:

ووفد عبد القيس من خيار الوفد الذين وفدوا على النبي صلى الله عليه وسلّم،
وقدومهم على النبي صلى الله عليه وسلّم كان قبل فرض الحج، وقد قيل
قدموا سنة الوفود: سنة تسع، والصواب أنهم قدموا قبل ذلك، فإنهم قالوا إن
بيننا وبينك هذا الحي من كفار مضر. يعنون أهل نجد. وإنا لا نصل إليك إلا
في شهر حرام،

Translation: "The delegation of 'Abd al-Qays was one of the best delegations ever to come to the Prophet - Allah bless and greet him -... and they said: '**Between us and you there are those regions of the disbelievers of Mudar - and they meant Najd** - and we cannot reach you except during a sacred month.'" [Ibn Taymiyya, Majmu'a al-Fatawa (7/598)]

And again:

وقد قدم على النبي صلى الله عليه وسلّم وفد عبد القيس، وكان قدومهم قبل
فتح مكة على الصحيح كما قد بيناه، وقالوا: يا رسول الله! إن بيننا وبينك هذا
الحي من كفار مضر يعنون بذلك أهل نجد: من تميم وأسد وغطفان لأنهم
بين البحرين وبين المدينة، وعبد القيس هم من ربيعة ليسوا من مضر

Translation: "The delegation of 'Abd al-Qays came to the Prophet - Allah bless and greet him -... and said: 'O Messenger of Allah! Between us and you there are those regions of the disbelievers of Mudar' meaning by that, the people of Najd such as Tamim, Asad, and Ghatafan, because those were between al-Bahrayn and al-Madina,

while 'Abd al-Qays are from Rabi'a and not from Mudar.
[Ibn Taymiyya, Majmu'a al-Fatawa (7/607)]

Hadith (d) The Prophet praised Iraq, hence it cannot be cursed Area Najd.

Narrated Anas bin Malik (RA): The Prophet (Peace and Blessings be upon him) "**LOOKED TOWARDS IRAQ**", Syria and Yemen and made the dua: O Allah accept their hearts on your obedience and "**PLACE FIRMLY YOUR MERCY AROUND THEM**"... [Al Mu'jam as-Sagheer , Hadith # 273]

Imam al-Haythami after narrating this hadith said: At-Tabrani narrated it in his As-Sagheer and Al-Awsat and "THE MEN OF OF THIS ARE MEN OF SAHIH" except Ali bin Bahr bin Bariy "WHO IS THIQA" [Majma uz Zawaid (10/57)]

The Prophet (Peace be upon him) had totally declined to pray for Najd whereas in above hadith we see him praying well for Iraq, therefore Najd and Iraq cannot be same places.

We have written in detail about whereabouts of Najd elsewhere, but even if assuming it refers to Iraq only then today we can see groups like ISIS spreading terrorism in Iraq too. The ISIS have same beliefs like that of Muhammad bin Abdul Wahab at-Tameemi an-Najdi al-Khariji.

Hadith # 2

*Book 005, Number 2319: (Sahih Muslim) – Mutafaq Alaih
(In Bukhari see: Vol. 5, Book 59, Hadith 638)*

...there stood up a person with deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loin cloth (ممشراالإزار), and he said: Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee, ...Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) **who would recite the Qur'an glibly, but it would not go beyond their throats;** they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud.

- End of Hadith

a) The Khawarij were the first hypocrites from within Muslims who disrespected Prophet Muhammad (Peace be upon him) as we can clearly understand from this hadith. Remember extremists of today also follow similar approach on Prophet and deny many of his known attributes as we have mentioned in Aqida section of this book.

b) Thick Beards (Extremists are known to be very strict on beard issue and their beards grow wild although according to Sacred law and many hadiths It is proven to keep the beard groomed & well kept)

c) Tucked upon loin cloth. You will find extremists lifting their trousers or dresses very high from their ankles and they are most strict in this regard too, sometimes they even punish people who have their trousers below the ankles. This

extremism is wrong as it is proven from many hadiths that actual reasoning behind lifting our clothes above ankles is "NOT TO RESEMBLE THE KINGS OF PAST CENTURIES WHO USED TO DRAG THEIR CLOTHES IN PRIDE AND ARROGANCE" this is proven from Sahih Bukhari where Prophet Peace be upon him allowed Sayyiduna Abu Bakr to drag his cloth as Prophet said "YOU DO NOT DO IT IN PRIDE" [See Sahih Bukhari: Vol. 5, Book 57, Hadith 17].

Remember extremists never understand the essence and spirit of Islam, they are just barbarians who follow the literal meanings of Qur'an and Sunnah without realizing that many times literal meanings are not to be taken.

d) Deep sunken eyes, prominent cheek bones, and elevated foreheads.

e) Many other hadiths in Bukhari and Muslim prove that "We will find our prayers inferior to them." You will notice extremists claiming to know all about prayer and the prayer of other Muslims to be wrong. They especially hate Hanafi school of thought which does Tark of Raful Yaddain and do not tie hands on the Chest. They will spread legs wide and claim to be imitating Sunnah, they will say prayer of woman is exactly same like that of men and they will be very strict to implement their own procedure of prayer upon others.

Hence unaware Muslims getting attracted towards extremism should take heed.

Hadith # 3

Volume 4, Book 56, Number 807: (Sahih Bukhari) - Mutafaq Alayh

Narrated Abu Said Al-Khudri: While we were with Allah's Apostle who was distributing (i.e. some property), there **came Dhu-l-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Apostle! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allah's Apostle! Allow me to chop his head off." The Prophet said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body...**

Please Note that Muhammad bin Abdul Wahab was from the same tribe of Bani Tameem. The Salafis show a hadith from Abu Hurayra (ra) that Prophet (Peace be upon him) praised Bani Tameem. Let us see that hadith:

Volume 3 : Book 46 : Hadith 719; (Sahih Bukhari)

Narrated by Abu Huraira: I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, **These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal.**" When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are the Sadaqat (i.e.

charitable gifts) of our folk." 'Aisha had a slave-girl from that tribe, and the Prophet said to 'Aisha, "Manumit her as she is a **descendant of Ishmael (the Prophet).**"

Points to understand from this hadith are:

a) Bani Tameem "WILL BE" stern against Dajjal "WHEN HE COMES" but before that this tribe has caused havoc. The (Sufi) Abdaal with Imam Mahdi (alayh salam) as proven from Sahih hadith of Abu Dawood (proven sahih due to different chains) will mend the stubborn people everywhere in the world even Bani Tameem. We also love the Salafis who abandon their beliefs and turn towards Ahlus Sunnah wal Jamm'ah. A great Bani Tameemi i.e. Sulayman bin Abdul Wahab (rah) was stern against his brother Muhammad bin Abdul Wahab and refuted him.

b) Those in Bani Tameem giving Sadaqat and Prophet accepted them proves that the Prophet (Peace be upon him) was generous with all kinds of people, even those who used to insult him. But with Capital B this glad tidings to Bani Tameemi was short lived as proven from this hadith:

Salafis hide this following hadith:

Volume 4, Book 54, Number 413: (Sahih Bukhari)

Narrated 'Imran bin Husain: **Some people of Bani Tamim came to the Prophet** and he said (to them), "O Bani Tamim! rejoice with glad tidings." **They said, "You have given us glad tidings, now give us something."** **On hearing that the color of his face changed** then the people of Yemen came to him

and he said, "O people of Yemen ! **Accept the good tidings, as Bani Tamim has refused them.**" The Yemenites said, "We accept them. Then the Prophet started talking about the beginning of creation and about Allah's Throne. In the meantime a man came saying, "O 'Imran! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Apostle had said).

Hence Bani Tameem changed the color of Prophet (Peace be upon him)'s face.

c) Bani Tameem being descendant of Isma'eel (alayh salam) is no special quality. Many Arabs are descendants of Ism'ael (alayh salam). It was generosity of Prophet (Peace be upon him) that he freed slaves. He even freed the Mushrikeen of Makkah after battle many times and we know that Arab Mushrikeen were also descendants of Ism'ael (alayh salam) too.

Over here I would like to add a marvelous hadith from Musnad Ahmed which has come with Sahih Chain. That hadith will absolutely clarify that Prophet (Peace be upon him) categorically called a person who praised Najd as a "LIAR" and he included Najd Bani Tameem tribe to be amongst losers. Here is the hadith:

(Long hadith but translation of important part is this): Amr ibn Abasa (RA) said: Allah's Messenger (Peace be upon him) was one day reviewing the horses, in the company of Uayyana ibn Hisn ibn Badr al-Fazari. [. . .] **Uayyana remarked: "The best of men are those** who bear their swords on their shoulders, and carry their lances in the woven stocks of their horses,

wearing cloaks, **and are the people of the Najd." But Allah's Messenger (Peace be upon him) replied: "You lie!** Rather, the best of men are the men of the Yemen. Faith is a Yemeni, the Yemen of [the tribes of] Lakhm and Judham and Amila. [. . .] Hadramawt is better than the tribe of Harith; one tribe is better than another; another is worse [. . .] **My Lord commanded me to curse Quraysh, and I cursed them, but he then commanded me to bless them twice, and I did so [. . .] Aslam and Ghifar, and their associates of Juhaina, are better than Asad and Tamim and Ghatafan and Hawazin, in the sight of Allah on the Day of Rising.** [. . .] The most numerous tribe in the Garden shall be [the Yemeni tribes of] Madhhij and Ma"kul." (Ahmad ibn Hanbal and al-Tabarani, by sound narrators. Cited in Ali ibn Abu Bakr al-Haythami, *Majma al-zawa'id wa manba,, al-fawa'id* [Cairo, 1352], X, 43).

Five important points are proven from this hadith like bright sun.

1. A Sahabi tried to praise Najd by saying they carry swords (i.e. claim to be Mujahideen) and also mentioned other traits.
2. The Prophet of Mercy (Peace be upon him) got angry and said : "YOU LIE" .. Now remember our parents be sacrificed on Prophet, why did he get so angry although the traits which that Sahabi mentioned were good traits and can even denote strong resolve for doing Jihad? The answer is given in hadith itself.

3. The Prophet was ordered by Allah to curse Quraysh but then Allah told him to bless them twice (this includes Makkah, Madina and all Qurayshi people who are upright)

4. However The Prophet made it "KHAAS" and whatever he made Khaas cannot ever be overruled, the Prophet said: **Aslam and Ghifar, and their associates of Juhaina, are better than Asad and Tamim** and Ghatafan and Hawazin, in the sight of Allah on the Day of Rising (end quote) Now remember the Prophet said "IN THE SIGHT OF ALLAH ON THE DAY OF RISING" which proves beyond doubt that Tamim is not praised in Mutlaqan terms as Salafis derive wrongly from Hadith of Abu Hurraira (RA).

5. This completes the hadith in regards to Faith being Yeminite and arrogance being in tribes of Rabi'a and Mudar (which are in Saudi Arabi. Bani Tamim is sub tribe of Mudar)

The Hadith about Rabi'a and Mudar is necessary to quote here:

It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, **and harshness and callousness of the hearts is found amongst the rude owners of the camels** who drive them behind their tails (to the direction) **where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.** [Sahih Muslim Book 1, Hadith 83]

Ibn Taymiyyah the leading Salafi authority said:

وقد قدم على النبي صلى الله عليه وسلم وفد عبد القيس وكان قدومهم قبل فتح مكة على الصحيح كما قد بيناه وقالوا: يا رسول الله إن بيننا وبينك هذا الحي من كفار مضر يعنون بذلك أهل نجد: من تميم وأسد وغطفان لأنهم بين البحرين وبين المدينة وعبد القيس هم من ربيعة ليسوا من مضر

"The delegation of 'Abd al-Qays came to the Prophet - Allah bless and greet him -... and said: 'O Messenger of Allah! Between us and you there are those regions of the disbelievers of **“MUDAR MEANING BY THAT, THE PEOPLE OF NAJD SUCH AS TAMIM”** Asad, and Ghatafan, because those were between al-Bahrayn and al-Madina, while 'Abd al-Qays are from Rabi'a and not from Mudar. [Ibn Taymiyya, Majmu'a al-Fatawa (7/607)]

If still Salafis are not satisfied then here is Divine proof against Bani Tamim:

Qur'an states: Verily! Those who call you from behind the dwellings, **most of them have no sense.** [49:4]

The Tafsir of this verse is clear as follows:

Imam Ibn Ishaq and Imam Ibn Mardawy (rah) narrate from Ibn Abbas (RA) that once a **delegation from Bani Tamim** comprising of 70 or 80 personnel came to Prophet (Peace be upon him) in Madina. It included Zabarqan bin Badr, Attarad bin Ma'bd, Qays bin Asim, Qais bin Harith and Amr bin Ahtam. With them Uyayna bin Hasan bin Badr al-Fazari also started walking. This delegation travelled through every valley until they reached the Prophet (Peace be upon him)'s

chamber (Hujra) **and they started to call out the Prophet in "RUDE WAY"** from outside the chambers : O Muhammad come out to us, O Muhammad come out to us, O Muhammad come out to us (Naudhobillah). When the Prophet (Peace be upon him) came to them, they said in arrogance: Whosoever we praise then it is Zeenat for him and whosoever we ridicule then it becomes his defect and **"WE ARE SUPERIOR MOST AMONGST ALL ARAB"**

The Prophet (Peace be upon him) replied: **YOU HAVE LIED** because it is Allah's praise which is Zeenat and to accuse Allah is reason for one being degraded. Yusuf bin Ya'qub bin Ishaq bin Ibrahim (The Prophet) is deserving to be more superior than you. (They said): We have come to you so that we can discuss with you, this kept on happening till a long time and in the end the Bani Tameemi rose up and said: By Allah for this man (everything) is created. One of his lecturers is more superior in (knowledge) than ours and his poet was more skillful in the art than ours. The narrator says: This wording of verse {Verily! Those who call you from behind the dwellings} was revealed regarding Bani Tamim and regarding {Most of them have no sense.} he said this was in first Qiraat [Tafsir Dur ul Munthoor under 49:4]

There are many more hadiths and Athaar in this regard and I consider it important to mention one more which proves why Prophet (Peace be upon him) spared Bani Tameem otherwise he would have prayed for their total destruction. It states:

Imam Ibn Mandah (rah) and Ibn Mardawy (rah) narrate from sanad of Ya'la bin Ashdaq (rah) from Sa'd bin Abdullah (RA)

that Prophet (Peace be upon him) was asked regarding { Verily! Those who call you from behind the dwellings, most of them have no sense} he said: **These were the "ILL MANNERED/STUBBORN" people from Bani Tameem. If these people out of all people were not more strong and strict to Kill one eyed Dajjal (as compared to others) "THEN I WOULD HAVE PRAYED TO ALLAH THAT HE SHOULD DESTROY THEM"** [Tafseer Dur ul Munthoor under 49:4]

This proves that only 1 merit of Bani Tameem was considered by Prophet (Peace be upon him) and I have explained above that Sufi Abdaal of Syria and best men of Iraq shall be in Army of Imam Mahdi (alayh salam) and due to this even Bani Tameemites will become righteous and shall turn back to actual teachings of Ahlus Sunnah. But remember this will happen when Dajjal comes not that misguided cults could not emerge from Bani Tameem before that.

Imam at-Tabri (rah) narrates:

Imam Mujahid (rah) says regarding Allah's wording { Verily! Those who call you from behind the dwellings } is regarding **Bedoiuns from Bani Tameem.** [Tafseer at-Tabri under 49:4]

This is authentic Tafseer of the verse. If Salafis say that some Tafaseer mention one person calling out and it does not refer to "BEDOUINS" of Banu Tameem then that Tafseer will not be considered authentic because the wording of verse 49:4 is in "PLURALITY" i.e. Verily! Those who call and in the end it says "MOST OF THEM HAVE NO SENSE" Hence this

cannot apply to one person according to verse of Qur'an itself.

It was a Bani Tameemi Kharj'ite who exclaimed against Sayyiduna Ali and Ameer Muawiya that Hukm is of Allah alone:

Imam Ibn Atheer (rah) narrates in his "Al-Kaamil": Ash'aat bin Qays started to read the written (treaty between Sayyunda Ali and Ameer Muawiya) to all people till he "REACHED THE FACTION **FROM BANI TAMEEM**, IN THEM WAS URWA BIN ADIYA (A KHARJ'ITE)" who was brother of Abi Bilaal, Urwa exclaimed: **You make men as Judges between us in the Amr of Allah? There is no Hukm except of Allah!** [Narrated by Ibn Atheer in al-Kaamil (3/196)]

Hence it stands established that Bani tamim is tribe of Fitnah.

Hadith # 4

Volume 4, Book 56, Number 808: (Sahih Bukhari)

Narrated 'Ali: ...I heard Allah's Apostle saying, "**In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."**

Note: They will appear in "THE LAST DAYS OF THE WORLD" and also shall be "YOUNG FOOLISH PEOPLE"

We know extremists often misguide people that they only follow Qur'an and Sunnah. Also see that Prophet (Peace be upon him) foretold by saying: "IN THE LAST DAYS OF THIS WORLD THERE WILL APPEAR YOUNG FOOLISH PEOPLE" this is mostly true about extremists who incite youngsters to attack other Muslims, young ignorant kids are spread on internet like offspring of snakes and they try to misguide many people.

Hadith # 5

Book 020, Number 4553: (Sahih Muslim)

... (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. **They will be a people having the same complexion as ours and speaking our language**. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: **You should stick to the main body of the Muslims and their leader**. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.

- End of Hadith.

This is a beautiful hadith and foretells the extremely bad situation of Muslims today. The extremists are standing at the gates of hell and inviting people to it (hell) and some people are responding to their call without realizing that they would be thrown in it.

The next important point to note is that Prophet (Peace be upon him) said: There will be a people having same complexion as ours (i.e. they will be Arabs) and speaking our language (i.e. Arabic). You will notice that extremism is spread in Arab world like wild fire (especially now in Iraq and Syria).

The next important point is about sticking to main body of Muslims which is understood from other hadiths that it refers to Ahlus Sunnah wal Jamm'ah i.e. Sawad ul Adham (highest ranking scholars and their majority fellowship who hold onto four schools of jurisprudence, who are Ash'ari/Maturidi and also followers of Sufism)

The next important point is that even if we do not find genuine Sunni scholars or leader of Muslim Ummah, then Prophet did not say wage war on Muslim nations, rather he told us to isolate ourselves even if we have to eat the roots of trees until death comes up upon us.

Hadith # 6 (This hadith also destroys the fake Jihad of extremists completely)

Book 020, Number 4555: (Sahih Muslim)

Messenger of Allah (may peace be upon him) said: **One who defected from obedience (to the Amir) and separated from the main body of the Muslims-if he died in that state-would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim).** One who fights under the banner of a people who are blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their family, honour, and supports his kith and kin (i. e. fights not for the cause of Allah but for the sake of this family or tribe) -if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. **Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them,** sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security-he has nothing to do with me and I have nothing to do with him.

Note: The author has read this hadith many times, and By God this refutes the extremists word by word. Especially the last passage starting from: "**Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them...**" is very revealing.

Hadith # 7

Book 020, Number 4565: (Sahih Muslim)

Messenger of Allah (may peace be upon him) said: Different evils will make their appearance in the near future. **Anyone who tries to disrupt the affairs of this Umma while they are united you should strike him with the sword whoever he be.** (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)

Hadith # 8

Volume 9, Book 83, Number 2: (Sahih Bukhari)

Narrated Ibn 'Umar: Allah's Apostle said, "A faithful believer remains at liberty regarding his religion unless he **kills somebody unlawfully.**"

Note: The Prophet (Peace be upon him) made a beautiful point and he mentions "Killing **SOMEBODY** unlawfully" rather than only saying "Killing **MUSLIM** unlawfully"

This includes all kinds of people whether Sunni, Shia, Christians, or polytheists. Islam teaches proper guidelines not indiscriminate killing of even animals let alone polytheists. Hence how could extremists with their so called Jihaad against Ahlus Sunnah or Shias and their mass murdering be justified? This false ideology of extremists is exposed like bright sun even by this short hadith.

Hadith # 9

Volume 9, Book 83, Number 7: (Sahih Bukhari)

Narrated 'Abdullah bin 'Umar: The Prophet said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another.

Note: This hadith does not apply on Sahaba but Khawarij who always incited Sahaba and Ahlul Bayt to fight with one another. The present day extremists are following the legacy of Khawarij too and inciting Shia and Sunnis to kill one another.

This hadith also proves that striking heads of other Muslims (i.e. Killing them) makes one a disbeliever.

Hadith # 10

Book 20, Number 4573: (Sahih Muslim)

Messenger of Allah (may peace be upon him) said: The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. **And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No,** as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.

Even though description of worst rulers apply on Saudi Kingdom today but still the Prophet (Peace be upon him) forbade us to use sword against tyrant rulers. On the other hand present day Kharj'ite ideology was founded on brutality when they attacked the last Muslim Ottoman Sultanate and they spilled the blood of thousands of Muslims.

Hadith # 11

Sahih Muslim Chapter title:

The obligation of staying with the Jama'ah (main body) of the Muslims when Fitan (tribulations) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah

Book 20, Hadith 4554: (Sahih Muslim)

...The Prophet (Peace be upon him) said: There will be leaders who will not be led by my guidance and who will not adopt my ways. **There will be among them men who will have the hearts of devils in the bodies of human beings** (رَجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ). I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: **You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.**

- End of Hadith

Again this refutes the extremist ideology completely, please note at the Hadith as it says to the extent that some of our leaders will have HEARTS OF DEVILS IN BODIES OF HUMAN BEINGS but still war cannot be waged on them.

Now no matter the ruler is Shia or even non-Muslim as long as the rulers do not stop the Muslims from establishing prayers in mosques they cannot be fought against. This has marvelous wisdom because once you start the fight in Muslim countries then only the Islam haters benefit from it. We have seen anti Islamic propagandists laughing over the Muslims and mocking at Islam that look they are killing themselves. The foreign forces only want to eliminate Muslims and they do not care whether we are Sunni or Shia.

Hadith # 12

Volume 2, Book 23, Number 428: (Sahih Bukhari)

Narrated 'Uqba bin 'Amir: One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. **By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth) By Allah! I am not afraid that you will worship others along with Allah after my death,** but I am afraid that you will fight with one another for the worldly things

Some people misinterpret this hadith by saying that it refers to the tenure of Sahaba only. However they forget to read the last part of this same hadith which states: "**BUT I AM AFRAID THAT YOU WILL FIGHT WITH ONE ANOTHER FOR**

THE WORLDLY THINGS...hence had this hadith only applied to the tenure of Sahaba then extremist Shi'ites would become right in claiming that Sahaba fought over worldly matters (like supremacy in caliphate, wealth etc...). Plus Salafis should show a Marfu hadith which makes this hadith Khaas (specific), the hukm of Prophet is for all times, had it been specific to Sahaba only then he would have made it khaas himself.

To expand a little more we would like to show some more hadiths which establish that polytheism will not enter this Ummah "IN MAJORITY" the extremists accuse the majority of being indulged in Shirk so none of their interpretation is to be given any weight.

First Hadith in explanation of this is found under chapter title of Sahih Muslim which states:

بَابُ تَحْرِيشِ الشَّيْطَانِ وَبَعْثِهِ سَرَايَاهُ لِفِتْنَةِ النَّاسِ وَأَنَّ مَعَ كُلِّ إِنْسَانٍ قَرِينًا

Chapter: The Mischief of the Satan and how he sends his troops to tempt People...

Book 39, Hadith 6752: (Sahh Muslim)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَاسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ،
عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ
إِنَّ الشَّيْطَانَ قَدْ آيَسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةٍ "صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
"الْعَرَبُ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ".

Jabir reported: I heard Allah's Apostle (ﷺ) as saying: **Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia,** but he (is hopeful) that he would sow the seed of dissension amongst them.

Satan had sown exactly that into Muhammad bin Abdul Wahab at-Tameemi an-Najdi who contrary to this hadith believed that Arabian Peninsula was engulfed in polytheism and thus he started dissension amongst Muslims (i.e. Arabs first and then this strife spread elsewhere through the Saudi funding)

Allah's Merciful Prophet is saying that Satan has lost all hope that Muslims will worship him (i.e. commit shirk) but extremists say that Muslim world is engulfed in polytheism.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ فَقَالَ " أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ " . قَالَ قُلْنَا بَلَى . فَقَالَ " الشِّرْكُ الْخَفِيُّ أَنْ يَفُومَ الرَّجُلُ يُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ " .

It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) came out to us when we were discussing Dajjal (False Christ) and said: 'Shall I not tell you of that which I fear more for you than Dajjal?' We said: **'Yes.'** He said: **'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.'**" [Ref: Ibn Majah, Vol.1 B37, H4204]

This hadith is declared "Good" by Salafi version of Dar us Salam publication.

The Prophet (Peace be upon him) feared "SHIRK AL-KHAFI (HIDDEN/MINOR SHIRK)" more than he feared Dajjal and this is a proof that Prophet (Peace be upon him) did not fear of Shirk al-Akbar (MAJOR SHIRK) to become prevalent in Majority of Ummah.

Let us look at more hadiths which clarify that Tawhid is simple to understand and it is not to be complicated like Salafis divide it into three parts i.e. Tawhid al-Uloohiya, Tawhid ar-Raboobiya, and Tawhid Asma wa Sifaat. The Salafis are first of all asked to show a Sahih Marfu hadith in which Prophet (Peace be upon him) named these three divisions of Tawhid. The Salafis believe that every Bidah is misguidance whether good or bad so they cannot justify their division of Tawhid to be a praiseworthy innovation according to their own principle.

Volume 5, Book 59, Number 568: (Sahih Bukhari)

Narrated Usama bin Zaid: Allah's Apostle sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, **he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him** by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, "O Usama! Did you kill him after he had **said "La ilaha ilal-Lah?"** I said, "But he said so only to save himself." **The Prophet kept on repeating that**

so often that I wished I had not embraced Islam before that day.

Now remember that person did not get a chance to know detailed aspects of Islam but he had just said La ILaha IL Allah. This means that a person becomes Muwahid (monotheist) by just uttering La ILaha iL Allah. Such a person cannot be declared Mushrik no matter what grave sins he commits. Let us see another hadith which proves that simple testimony of faith is enough.

Vol. 1, Book 8, Hadith 386: (Sahih Bukhari)

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

Both Shias and Sunnis pray, face the same Qibla, and slaughter animals according to same Islamic procedure. Hence none can be declared as disbelievers contrary to false Salafi propaganda that Sufis and Shias are indulged in Kufr.

عن أنس بن مالك قال
قال رسول الله صلى الله عليه وسلم ثلاث من أصل الإيمان الكف عمن
قال لا إله إلا الله ولا نكفره بذنوب ولا نخرجه من الإسلام بعمل والجهاد ماض
منذ بعثني الله إلى أن يقاتل آخر أمتي الدجال لا يبطله جور جائر ولا عدل
عادل والإيمان بالأقدار

Translation: Anas bin Malik (ra) narrates from the Prophet (Peace be upon him) who said: **Three things are the roots of faith (1) To refrain from (killing) a person who says “La ILaha IL Allah” (2) Not to declare him unbeliever whatever sin he commits (3) and also not to declare him out of Islam due to any of his deed.** Jihad continues from the day I was sent as Prophet to the day that last member of my community fight with the Dajjal. The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine Decree. [Sunnan Abu Dawud, Volume No. 2, Hadith # 2170]

Although this hadith contains a Majhool (unknown) narrator but the Matn (content) of it is Sahih. According to another hadith the one who accuses another Muslim of shirk is more deserving to be Mushrik than the one accused.

أن حذيفة يعني ابن اليمان رضي الله عنه حدثه قال: قال رسول الله صلى الله عليه وسلم «إن مما أتخوف عليكم رجل قرأ القرآن حتى إذا رؤيت بهجته عليه وكان رداؤه الإسلام اعتراه إلى ما شاء الله انسلخ منه ونبذه وراء ظهره وسعى على جاره بالسيف ورماه بالشرك» قال قلت يا نبي الله أيهما أولى بالشرك
«المرمي أو الرامي؟ قال «بل الرامي
إسناد جيد

Translation: Hudhaifa i.e. Ibn al Yaman (ra) said that the Prophet (saw) said: Verily, I fear about a man from you who will read the Qur'an so much that his face will become enlightened and he will come to personify Islam. This will continue until Allah desires. Then these things will be taken away from him when he will disregard them by putting them

all behind his back and will attack his neighbor with the sword accusing him of Shirk. **The Prophet was asked - which of the two will be deserving of such an accusation? - The attacker or the attacked? The Prophet replied - the attacker (the one accusing the other of Shirk)**

[Narrated by Ibn Hibban in his Sahih, Tahqiq Nasir Albani, Volume 001, Page No. 200, Hadith Number 81. Nasir Albani said: 'this hadith is **hasan**' also see [Silsilat al-ahadith al-sahihah - Albani Volume 007-A, Page No. 605, Hadith Number 3201. Imam al-Haythami in Majma uz Zawaid, where he declared its chain to be "**Hasan**", Imam Ibn Kathir declared the Chain as "**Jayyid (strong)**" in his Tafsir al Quran al Azim, Volume No. 2, Page No. 266]

Hadith # 13 (The Kharj'ite ideology may attract even good people towards them so Beware!)

عَنْ سَعِيدِ بْنِ جُهْمَانَ قَالَ : كَانَتِ الْخَوَارِجُ قَدْ تَدْعُونِي حَتَّى كِدْتُ أَنْ أَدْخُلَ فِيهِمْ، فَرَأَتْ أُخْتُ أَبِي بِلَالٍ فِي النَّوْمِ أَنَّ أَبَا بِلَالٍ كَلَّبَ أَهْلَبَ أَسْوَدُ عَيْنَاهُ تَدْرِفَانِ. فَقَالَتْ : يَا أَبَا بِلَالٍ مَا شَأْنُكَ أَرَأَيْكَ هَكَذَا؟ وَكَانَ أَبُو بِلَالٍ مِنْ رُؤُوسِ الْخَوَارِجِ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عَاصِمٍ وَاللَّفْظُ لَهُ إِسْنَادُهُ صَحِيحٌ

أخرجه ابن أبي شيبة في المصنف، 7 / 555، الرقم : 37895

Translation: Sa'eed bin Juhman (rah) narrates: **The Khawarij used to invite me (towards their ideology) and It was close that I had joined them (by getting influenced) but Abu**

Bilal's sister saw a dream that Abu Bilal is "IN A FORM OF BLACK DOG WITH LONG HAIR" and his eyes were overflowing. She said: O Abu Bilal may my father be sacrificed on you, what is the reason that I see you like this? Abu Bilal replied: We people have been turned into "DOGS OF HELL FIRE" after you, and this Abu Bilal was one of the leaders in Khawarij [Musannaf Ibn Abi Shaybah (7/555), Hadith # 37895 with Sahih chain]

Hadith # 14 (The Khawarij will kill Muslims and leave the idolaters)

In a long hadith about Khawarij the Prophet (Peace be upon him) said:

Vol. 9, Book 93, Hadith 527: (Sahih Bukhari)

... **And they will kill the Muslims and leave the idolaters.** Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."

The above hadith mentions trait of Khawarij that they will kill Muslims, but spare the Idolaters. When extremists are shown this hadith they give lame excuse that Muslims are the idolaters. There are videos of ISIS (terrorist group in Iraq) sparing Indian Nurses out of so called Mercy but killing Muslims instead. Their supporters were seen shouting, look how merciful and generous these people are but soon the Ahlus Sunnah used this above hadith and the extremists were dumbstruck.

The extremists have always been shouting that Iraq is Najd not areas inside Saudi Arabia, now this has backfired upon them due to violence and turmoil in Iraq.

The terrorist organization called ISIS/DA'EESH is spreading violence "EVEN IN IRAQ" and killing Sunnis who differ with their false caliphate. The leader of that cult is Abu Bakr al-Baghdadi who was released by USA to spread violence in Iraq.

Here is proof from pictures that root cause of even strife in Iraq was always Khawarij and people with beliefs like that of Muhammad bin Abdul Wahab.

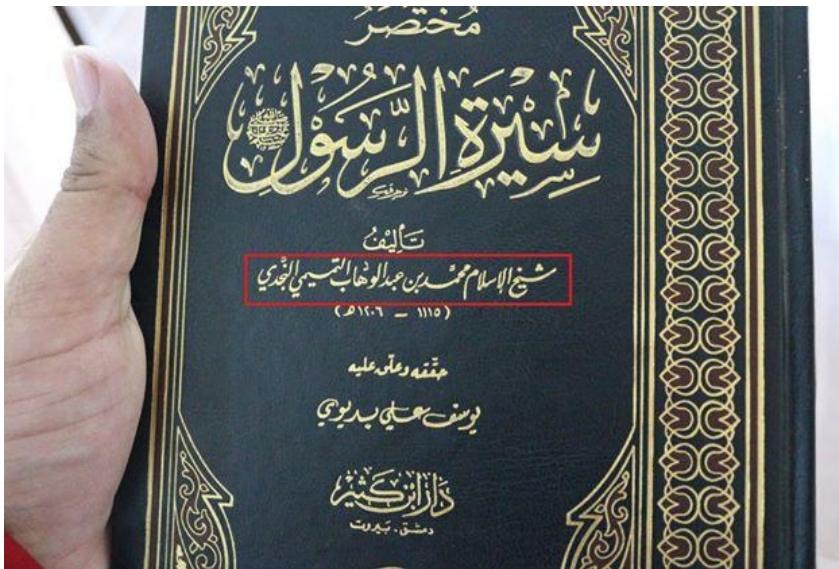
Picture # 1



Look ISIS is spreading this pathetic book of Muhammad bin Abdul Wahab in Iraq to deceive people. This proves that no matter where these Khawarij come from the root cause is

always the horn of Satan i.e. Muhammad bin Abdul Wahab and his movement.

Picture # 2 (Proof that Muhammad bin Abdul Wahab was "NAJDI" right from their own publishers)



Look clearly they themselves write the name of their pseudo reviver as " Shaykh ul Islam Muhammad bin Abdul Wahab **at-Tameemi al-Najdi**"

Shaykh Suliman bin Abdul Wahab the very brother of Muhammad bin Abdul Wahab wrote a whole book against him with the name: "As-sawa'iq al-ilahiyya fi'r-raddi'ala 'i-Wahhabiya meaning: The Divine Thunderbolts Concerning the Wahhabiyah"

Imam Abu Zuhra al-Misri (Rahimahullah) whom the Arab world recognizes to be a great scholar as he wrote the

magnificent book on all 4 schools of Jurisprudence with the name of "Tarikh al Madhahib al Islamiyyah" In it he has refuted the Kharji'i and Wahabi movement.

Reconciliation: Although this chapter has proven Salafis to be counterparts of Khawarij but still we cannot declare them to be disbelievers. Many Salafi scholars like Abu-Amina Elias have openly refuted ISIS and such groups too.

Remember groups like ISIS and other terrorist groups are indeed disbelievers and they have nothing to do with Islam.

Chapter No. 10 (Merits of Ali and conclusion)

Now we have come towards conclusion of this book. We have mentioned many merits of Ali (RA) above, but this chapter shall be detailed and shall mention more of them.

Imam al-Hakim (rah) states in Mustadrak al-Hakim:

محمد بن منصور الطوسي يقول : سمعت أحمد بن حنبل يقول ما جاء لأحد
من أصحاب رسول الله صلى الله عليه وسلم من الفضائل ما جاء لعلي بن أبي
طالب رضي الله عنه

Translation: Muhammad bin Mansur at-Tusi said: He heard Imam Ahmed bin Hanbal saying: None of the companions of Prophet (Peace be upon him) have as many merits narrated than Ali [Mustadrak, 3/116, Hadith # 4572. Imam al-Dhahabi did Sukoot over it i.e. he did not consider it weak]

Mullah Ali Qari states in Mirqat Sharh al Mishqaat:

قال أحمد والنسائي وغيرهما لم يرد في حق أحد من الصحابة بالأسانيد الجياد
أكثر مما جاء في علي كرم الله وجهه

Translation: Imam Ahmed, Imam an-Nasa'i and others said: None of the companions of the Prophet have as many merits narrated with strong chains than Ali Karam Allahu Wajahu [Mirqat Sharh al Mishqaat (10/453)]

Imam ash-Shafi'i (rah) said:

إن كان رفضاً حبّ آل محمّد فليشهد الثقلان أني رافضي

Translation: If love for the family of Muhammad (Peace be upon him) is Rifdh, then let all bear witness that I am a Rafidhi! [Siyar A'lam an Nubala by al-Dhahabi, (8/401), Mirqaat by Mullah Ali Qari, (8/147-148) and others]

Remember, loving Ahlul Bayt is part of faith. Nobody can be a true believer until he/she loves the Ahlul Bayt.

Qur'an states: ...Say: "No reward do I ask of you for this **except the love of those near of kin.**"... [Yusuf Ali: 42:23]

There is difference of opinion in Ahlus Sunnah who these near of kin mentioned in this verse are. The Shia firmly believe that it refers to Ahlul bayt, whereas Ahlus Sunnah include all those who were close to Prophet among Quraish. This however indeed includes Ahlul Bayt and there is a strong opinion within Ahlus Sunnah that this verse refers to close Ahlul Bayt (i.e. Hamza, Abbas, Jafar, Ali, Fatima, Hasan, Husain and others).

It states in Sahih Bukhari: Ibn 'Abbas was asked about His words, "except for you to love your near of kin." (42:23) **Sa'id ibn Jubayr said, "It is the relatives of Muhammad,** may Allah bless him and grant him peace." Ibn 'Abbas said, "You have been hasty. There is no branch of Quraysh but that the Prophet, may Allah bless him and grant him peace, has relatives in it. He said, 'I only want to maintain good ties with my relatives.'" [Sahih Bukhari, Hadith # 4541. Translation by Aisha Bewley]

So it refers to all relatives of Prophet (Peace be upon him) who accepted faith including Hamza, Abbas, Jafar, and his noble wives. We have already shown hadith that only a believer would love Ali and only a hypocrite will nurse a grudge against him. Hence love of Ali and Ahlul Bayt is part of faith.

Let us now see hadiths:

Hadith # 1

The Messenger of Allah (ﷺ) said: **"Ali is from me and I am from 'Ali.** And none should represent me except myself or 'Ali." [Jami' at-Tirmidhi Vol. 1, Book 46, Hadith 3719, Dar us Salam Salafi version declared it Hasan]

Hadith # 2

Ali remained behind the Prophet (ﷺ) during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Messenger (ﷺ)?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, **Allah's Messenger (ﷺ) said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle** will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us, though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Messenger (ﷺ) gave the flag to him and Allah bestowed victory upon him. [Sahih Bukhari, 4.219]

This hadith has one of the greatest merits of Sayyiduna Ali (ra). It proves beyond doubt that Allah and his Prophet (Peace be upon him) love Ali and he loves them too. Plus Ali (ra) held the flag and won the battle for Muslims, he also uprooted the big door of Khaybar, which could not have been uprooted by many men combined.

Hadith # 3

Umar said, "Our best Qur'an reciter is Ubai and **our best judge is `Ali...** [Sahih Bukhari, 6.60.8]

Also see Marfu Hadith in Sunnan Ibn Majah: Vol. 1, Book 1, Hadith 154

It has come in long hadith in end of which Umar (RA) said:

Translation: Had Ali (ra) not been there, Umar would have ruined. [Ibn Abdul Barr in al-Istiaab (3/1103)]

The chain contains Mummal bin Ismail who had bad memory but Salafis consider him reliable as they use him in hadith of tying hands on chest. Remaining narrators are all reliable.

Hadith # 4

We have already shown the hadith of Ali being to Prophet what Harun was to Musa. This hadith has one of the greatest merits any Sahabi could have. Due to this hadith some scholars have proven superiority of Sayyiduna Ali (ra) over all

Sahaba because best person after Musa (a.s) was Harun (a.s).

Hadith # 5

We have already mentioned the hadith that the Prophet said: For whosoever I am Mawla (master/friend/helper) then Ali is his Mawla. The Prophet also called him Wali of all.

Ibn Taymiyyah who is revered highly by Salafis is known for keeping grudge against Sayyiduna Ali. He rejected many hadiths in praise of Sayyiduna Ali to an extent that he rejected the Mutawattir hadith of For whosoever Prophet is Mawla then Ali is his Mawla. We have refuted Ibn Taymiyyah on this hadith from words of Albani who is also a big authority for Salafis.

Imam Ibn Hajr al-Asqalani (rah) said:

On the Merits of (Sayyiduna Ali) Imam Nasa'i has compiled many **strong hadiths** in his books "Al-Khasais" and as for the hadith "For whosoever I am Mawla then Ali is his Mawla" then It is narrated by Imam at-Tirmidhi (rah) and Imam an-Nasa'i and **It has "TOO MANY ROUTES THROUGH WHICH IT IS NARRATED"** Imam Ibn Aqda collected them in a separate book and many of these chains as "SAHIH AND HASAN" [Fath ul Bari, (7/437)]

al-Dhahabi said:

Translation: This hadith is Hasan of highest standard and "**Matan (content) of it is Mutawattir (multiply narrated to certainty)**" [Siyr A'lam an Nubala (7/571)]

Hadith # 6

We have already mentioned the hadith from Prophet that Qur'an and Ali shall never separate until they come to him at the fount.

Hadith # 7

We have already mentioned the hadiths that Ali was the first to accept Islam and also first to offer Salaat (prayer)

Hadith # 8

We have already mentioned the hadith that Prophet covered 5 people under his cloak and said they are his Ahlul Bayt. It includes Sayyiduna Ali

Hadith # 9

We have already mentioned the hadith that Prophet left behind 2 weighty things i.e. Qur'an and his progeny (which includes Sayyiduna Ali)

Hadith # 10

We have already mentioned the hadith that only a believer would love Ali and only a hypocrite would nurse a grudge against him

Imam Ibn Hajr al-Asqalani said:

التي يوردها ابن المُطَهَّر، وإن كان معظم ذلك من الموضوعات والواهيّات، لكنه رد في رده كثيراً من الأحاديث الجياد التي لم يستحضر حالة التصنيف مظانها؛ لأنه كان لاتساعه في الحفظ، يتكّل على ما في صدره، والإنسان عامد للنسيان، وكم من مبالغة لتوهين كلام الرافضي ذاته أحياناً إلى تنقيص علي رضي الله عنه

Translation: The reports which Ibn Muthar al-Hilli (Rafidhi Shia) narrated then indeed most of them are fabrications and cooked up (lies) **but “IBN TAYMIYYAH EVEN REJECTED THE STRONG (AUTHENTIC) HADITHS”** which he did not remember properly while writing his book. Ibn Taymiyyah did such a thing because he used to rely on his chest due to his capacity of memorizing, and It is nature of man that he returns towards Nisyaan (forgetfulness). Ibn Taymiyyah went to the long extents in refuting the Ahanaat in sayings of Rafidhi to the extent that **“IBN TAYMIYYAH HIMSELF STARTED TO FIND FAULTS IN ALI AT CERTAIN PLACES”**[Lisaan ul Mizaan (6/390)]

Hadith # 11

Returning of the Sun for Ali (ra)

Hadrat Asma bint Umays (RA) said: Once revelation was being sent on Prophet of Allah (Peace be upon him) and he was resting his head on the lap of Sayyiduna Ali (RA) and he Ali had not prayed Asr while the sun had set too. The Prophet (Peace be upon him) said: O Ali! Have you prayed? Hadrat Ali (ra) replied: No. Hearing this, Prophet (Peace be upon him) made this dua:

O Allah, he (Ali) was busy in obeying You and your Prophet,

so return the sun upon him. Hadrat Asma (RA) said: I saw that Sun had sunken but then it came back again after sunset.[Imam at-Tahawi in Mushkil al-Athaar (4/385)]

It has also come with a different chain which Imam at-Tahawi also narrated [ibid]

Again Ibn Taymiyyah has rejected this hadith. Let us see quotes of scholars who authenticated this hadith.

Imam al-Haythami (rah) said:

Imam at-Tabarani (rah) has narrated this hadith with different chains **and the men of one of them are men of "SAHIH"** except Ibrahim bin Hasan who is "THIQA" and Ibn Hibban called him "THIQA" too. As for Fatima bint Ali bin Abi Talib, I do not know her [Majma uz Zawaid (8/525)]

As for Fatima bint Ali bin Talib then she was one of the daughters of Sayyiduna Ali but not from Sayyidah Fatima. She was sister of Muhammad Ibn al-Hanafiyyah [Tahdhib ul Kamaal (22/396, Narrator # 11550)]

Plus Imam Ibn Hajr al-Asqalani (rah) said of her in at Taqrib: Fatima bint Ali bin Abi Talib is **"THIQA"** [Taqrib ut Tahdhib (2/654), Narrator # 11786]

Hence this report is absolutely Sahih with all Rijaal being Thiqaat.

Imam Jalal ud-din Suyuti (rah) said of these hadiths:

They are narrated by Ibn Mandah, Ibn Shaheen, and at-Tabrani. **Some of these are on criteria of Sahih** [al-Khasais ul

Kubra (2/137)]

Imam al-Qadhi Iyaadh (rah) a great lover of Prophet who wrote Ash-Shifa Shareef, he said:

Translation: (Imam at-Tahawi) said: **Both these hadiths are "PROVEN AND THEY ARE NARRATED BY RELIABLE (THIQAAT)"** narrators

Imam at-Tahawi narrates the words of wisdom from Ahmed bin Salih (rah) who said: **It is not worthy for a person who wants to reach knowledge that he should miss the hadith of Asma (RA)** because this hadith is amongst the signs of Prophethood. [Ash- Shifa by Qadhi Iyaadh (1/176)]

Ibn Hajr al-Asqalani (rah) said:

This hadith is Baleegh in category of Prophetic Miracles and **"IBN JAWZI MADE MISTAKE" to mention it in "Fabricated hadiths (book of Ibn Jawzi)", similarly Ibn Taymiyyah also made a mistake** to call it fabricated in his book Radd ala Rawafidh [Fath ul Bari, Sharh Sahih ul Bukhari (6/347)]

Sheikh ul Islam Ibn Hajr al-Makki (rah) said in his world-renowned book written against Shias called "As-Sawaiq ul Muhriqa":

This hadith has been declared **"Sahih"** by Imam at-Tahawi, Qadhi Iyadh in his ash-Shifa ,Sheikh ul Islam **Abu Zura'** **declared it "Good"** and other Hadith specialists have followed them by refuting those who called this hadith fabricated [as-Sawaiq ul Muhriqa, Page # 161, Dar ul Fikr edition]

Many more scholars authenticated it.

Hadith # 12

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم : أنا مدينة العلم وعلي بابها

Translation: Ibn Abbas (ra) said that the Prophet (Peace be upon him) said: I am the city of knowledge and Ali is its gate [Mustadrak al Hakim, (3/136, Hadith # 4637)]

Imam al-Hakim has narrated this hadith with 3 different chains, 2 from Ibn Abbas and 1 from Jabir bin Abdullah (ra). All of them he graded to be Sahih and he has given detailed authentication of them.

However al-Dhahabi differed with him and declared them to be Mawdho (fabricated). Also teacher of al-Dhahabi i.e. Ibn Taymiyyah declared them fabricated. Ibn Jawzi and an-Nawawi have also rejected this hadith. Having said that, there is difference of opinion among scholars in regards to this hadith. The correct opinion which is held by many scholars is that the Hadith is "HASAN (GOOD)" but does not reach stage of Sahih.

Imam Ibn Jarir at-Tabri (d.310 AH) who is higher in status than all scholars mentioned above said: This hadith has Sahih chain [Tahdhib al-Athaar (1/395)]

Imam al-Zarkashi said: In a nutshell, this hadith via the route of Abu Mu'awiya and Sharik reaches the stage of Hasan (good) and it is to be relied upon. It is not weak let alone

fabricated [*At-tadhkirah fi al-ahadith al-mushtaharah*, Page # 165]

Imam al-Sakhawi (rah) also declared it Hasan [*al-Maqasid al-Hasanah*, Page # 124, No. 189]

Imam Ibn Hajr al-Asqalani (rah) said:

This hadith has many chains which have been narrated by Imam al-Hakim in his *Mustadrak*. All these chains prove that this hadith at least has a basis, hence to call it fabricated is incorrect. [*Lisaan ul Meezan* (2/218)]

Shah Wali Ullah Muhadith dhelvi (rah) said:

In nutshell, I will not mention fabricated, or those hadiths that have severe weakness which cannot become authentic due to *Mutabiyat* (corroboration) and *Shawahid* (witnesses). Rather I will mention only those hadiths which are *Sahih* or *Hasan* or hadiths which have capability to be (authentic) in spite of weakness. [*Izalatul Khafa*, in Persian (4/444), In Urdu Translation (4/442)]

Then Shah Wali Ullah mentioned this hadith in *Merits of Sayyiduna Ali bin Abi Talib* [*ibid*, (4/451)]

A big authority for Salafis i.e. Qadhi Shawkani after narrating authentication of Ibn Hajr al-Asqalani (rah) said:

This saying is the truth, because Imam al-Hakim and Yahya bin Ma'een differed in authenticating Abu as-Salat. Therefore due to this difference of opinion this hadith is not

Sahih but becomes Hasan due to strength of other hadiths [al-Fawaid al Majmua fi al-ahadith al Mawdhoa, Page #374]

Hadith # 13

Narrated Anas bin Malik: "There was a bird with the Prophet (ﷺ), so he said: '**O Allah, send to me the most beloved of Your creatures to eat this bird with me.**' So '**Ali came and ate with him.**' [Jami' at-Tirmidhi, Hadith # 3721. The Salafi Dar us Salam version declared it "**HASAN**"]

Although Salafis are mostly heard rejecting this hadith, but Allah made the Salafi Dar us Salam publication authenticate it.

This hadith has come from different routes and sum of all the routes is that It is "HASAN (GOOD)"

Imam al-Hakim (rah) after narrating a longer version of this hadith said:

هذا حديث صحيح على شرط الشيخين ولم يخرجاه
وقد رواه عن أنس جماعة من أصحابه زيادة على ثلاثين نفسا ثم صحت
الرواية عن علي وأبي سعيد الخدري وسفينة

Translation: This Hadith is **Sahih on the criteria of Bukhari and Muslim** but they did not report it. It was narrated from Anas **by more than thirty companions** and the Hadith has been authentically narrated from Ali, Abu Sa'eed al-Khudri, and Safina. [Mustadrak al Hakim (3/141, Hadith # 4650)]

Al-Dhahabi said:

واما حديث الطير فله طرق كثيرة جدا قد افردتها في مصنف ومجموعها هو
يوجب ان يكون الحديث له أصل

The hadith of the bird has so many turaq (chains of narration). I collected them in a separate book and the total of it proves that the hadith has a basis. [Tadhkira tul Hufaadh, Volume # 3, under biography of Imam al-Hakim, # 962]

Hadith # 14

Qur'an states: Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, **ourselves and yourselves**, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." [Sahih International: 3:61]

In Sahih Muslim and other books of hadith it is narrated:

...When the (following) verse was revealed: "Let us summon our children and your children." Allah's Messenger (ﷺ) called '**Ali, Fatima, Hasan and Husain and said: O Allah, they are my family.**' [Sahih Muslim, Hadith # 5915]

In this verse Sayyiduna Ali (a.s) is linked to Nafs of Prophet as has been mentioned in many commentaries.

Hadith # 15

حدثنا عثمان حدثنا جرير عن الأعمش عن إسماعيل بن رجاء عن أبيه عن أبي سعيد الخدري قال : سمعت رسول الله صلى الله عليه و سلم يقول : إن منكم من يقاتل على تأويل القرآن كما قاتلت على تنزيله فقال أبو بكر : أنا هو يا رسول الله ؟ قال : لا قال عمر : أنا هو يا رسول الله ؟ قال : لا ولكنه خاصف النعل وكان أعطى عليا نعله يخصفها

Translation: Abu Sa'eed al-Khudri (ra) said that he heard the Prophet (Peace be upon him) saying: **Amongst you is one who will fight over the interpretation of Qur'an like I fought over its revelation!** Abu Bakr (ra) said: Is that me O Messenger of Allah? The Prophet said: No. Umar (ra) said: Is it me O Messenger of Allah? The Prophet said: No. But he is the one who is repairing my shoe. The Prophet had given Ali (a.s) his shoes who was repairing them.

[Musnad Abu Ya'la (2/340, Hadith # 1086). With Authentic chain as declared by Salafi Muhaqiq Hussain Salim Asad. Chains having Am'ash an Ismail are present in Sahih Muslim. Salafi authorities like Albani and Zubayr Ali Zai declared many hadiths with such chain as authentic, look for example Hadith # 2772 in Jami' at-Tirmidhi. Imam al-Hakim declared this report as authentic on criteria of Bukhari and Muslim. Imam al-Dhahabi also agreed with him (Mustadrak with Talkhees (3/123, Hadith # 5621))]

This hadith has one of the greatest praise of Mawla Ali (a.s) as it proves that Ali (a.s) will fight over interpretation of Qur'an like Prophet fought over its revelation. This also proves that Sayyiduna Ali was always on truth in his battles whereas those who opposed him were on mistake.

Hadith # 16

Narrated Jumai' bin 'Umair At-Taimi: "I entered along with my uncle upon 'Aishah and she was asked: '**Who among people was the most beloved to the Messenger of Allah (ﷺ)?**' She said: '**Fatimah.**' So it was said: '**From the men?**' She said: '**Her husband,** as I knew him to fast much and stand in prayer much. [Jami' at-Tirmidhi, Hadith # 3874. It is wrongly declared as weak in Dar us Salam version. You will see authentic witness over it in next hadith]

After reading this book people must have known for sure that Salafis are very ill in hadith science and they wrongly declare many hadiths as weak without looking at other chains and hadiths. Most people are not capable of checking other books of hadith so they rely on authentication of pseudo Muhaditheen like Albani and Zubayr Ali Zai (who has given many wrong rulings on hadiths of 4 books i.e. Abu Dawud, Tirmidhi, Nasa'i, and Ibn Majah).

This hadith is narrated with a totally different authentic chain in Mustadrak al-Hakim where not only Imam al-Hakim but also al-Dhahabi declared it "AUTHENTIC"

حدثنا أبو العباس محمد بن يعقوب ثنا العباس بن محمد الدوري ثنا شاذان
الأسود بن عامر ثنا جعفر بن زياد الأحمر عن عبد الله بن عطاء عن عبد الله
بن بريدة عن أبيه قال كان أحب النساء إلى رسول الله صلى الله عليه وسلم
فاطمة ومن الرجال علي
هذا حديث صحيح الإسناد ولم يخرجاه

Translation: Abdullah bin Buraidah narrates from his Father that the Prophet (Peace be upon him) used to love Fatima the most among women and among men (he used to love) Ali (the most).

[Mustadrak al Hakim (3/168, Hadith # 4735). Imam al-Hakim after narrating it said It has Sahih chain but Bukhari and Muslim did not narrate it. Imam al-Dhahabi also called it "SAHIH" in Talkhees. Please note had this hadith not been authentic due to one narrator being Thiqa Shia i.e. Jafar bin Ziyad then al-Dhahabi would have been first to point that out. Hence this hadith has come from different chains the summary of which is that it is authentic and it is narrated by non-Shia reliable narrators]

Some people would object that there are hadiths that most beloved to Prophet from women was Aisha (ra) and her Father (Abu Bakr r.a). [Jami' at-Tirmidhi, Hadith # 3885] hence these hadiths contradict that. The testimony in favour of Sayyidah Fatima (a.s) and Mawla Ali (a.s) comes from none other than Sayyidah Aisha (ra) herself as narrated in authentic hadith:

وعن النعمان بن بشير قال: استأذن أبو بكر على رسول الله صلى الله عليه وسلم فسمع صوت عائشة عالياً وهي تقول: والله لقد عرفت أن علياً وفاطمة أحب إليك مني ومن أبي - مرتين أو ثلاثاً - . فاستأذن أبو بكر [فدخل] فأهوى إليها فقال: يا بنت فلانة لا أسمعك ترفعين صوتك على رسول الله صلى الله عليه وسلم.

قلت: رواه أبو داود غير ذكر علي وفاطمة.
رواه أحمد ورجاله رجال الصحيح.

Nu'man bin Basheer (ra) said: Abu Bakr (ra) asked permission to enter in Prophet's house and he heard Aisha loudly raising her voice and saying: **By Allah I knew that Ali and Fatima are more beloved to you than me and my father.** She said this two times or three. Abu Bakr (ra) then asked for permission and entered the house, he said: O daughter, you should not raise your voice in front of Allah's Messenger (Peace be upon him).

Imam al-Haythami after narrating it said: Abu Dawud narrated it without mention of Ali and Fatima (Note from author: That does not mean Sayyidah Aisha did not mention them as mentioned in authentic hadith of Musnad Ahmad and others). This (above hadith) is narrated by Imam Ahmad and narrators are those of Sahih (Bukhari and Muslim) [Majma uz Zawaid, Hadith # 15194. Shaykh Shuyab Arna'oot also declared the chain as "HASAN" (Musnad Ahmad 4/275, Hadith # 18444)]

It is also proven from other hadiths that Sayyidah Fatima (a.s) is most superior of women and leader of women in paradise [See Bukhari 4.819, Sahih Tirmidhi # 3781] Hence there is no way Prophet could call Sayyidah Aisha (ra) superior to her! It is also mentioned in Sahih Hadith:

وروي من طرق صحيحة أنه عليه السلام قال فيما رواه عنه أبو هريرة: " خير نساء العالمين أربع مريم بنت عمران وآسية بنت مزاحم امرأة فرعون وخديجة بنت خويلد وفاطمة بنت محمد

Translation: It is narrated with authentic route from Prophet (Peace be upon him) in narration of Abu Hurarria (ra): The best of women in all worlds are four (1) Maryam bint Imran,

(2) Aasia bint Mazahim the wife of Pharoah, (3) Khadija bint Khuwailid and “ (4) **FATIMA BINT MUHAMMAD**” [Tafsir al-Qurtubi under 3:42]

Note: There are however other hadiths in praise of Sayyidah Aisha (ra) and she should be utterly respected.

Hadith # 17

محمد بن جعفر ، نا شعبة ، عن أبي إسحاق ، عن عبد الرحمن بن يزيد ، عن
علقمة ، عن عبد الله ، فقال : " كنا نتحدث ، أن أفضل أهل المدينة علي بن
أبي طالب

Abdullah bin Mas’ud (ra) said: We used to say that the most superior of people from Madina was Ali bin Abi Talib [Fadhail as-Sahaba by Imam Ahmad, Hadith # 889 & 953. All Rijal are Thiqaat]

This narration has inconsistency whereas actual wording is “Best judge (aqdha) in Madina was Ali.

Hadith # 18, 19, & 20

There are many hadiths on merits of Sayyiduna Ali which are not shown due to brevity issue. There is also a wonderful hadith from Prophet which states: **Looking at face of Ali is worship** [Narrated from different Sahaba such as Abu Sa’eed al-Khudri, Imran bin Husain and Abdullah bin Mas’ud in Mustadrak al Hakim (3/152, Hadiths # 4681-4683). **Imam al-Hakim declared first one as authentic and said there are witnesses over it like hadith from Ibn Mas’ud.** This hadith is also narrated by many other Sahaba such as Abu Bakr, Aisha,

and others. Al-Dahabbi who was renowned for rejecting many authentic hadiths on merits of Ahlul Bayt has deemed this hadith as fabricated. Some other Sunni scholars rejected it too like Ibn Jawzi who was also too strict. However looking at different chains of it narrated from variety of Sahaba proves that it indeed has a basis which is why Imam Ibn Hajr al Haythami declared it “HASAN (GOOD)” in as-Sawaiq al Muhriqa (2/360)

If some people say that it constitutes shirk then remember all our actions according to Islam are worship too, even sleeping according to Sunnah is worship, hence looking at Ali does not mean he was worshipped, rather it was an action which is worship of Allah alone. For example there are hadiths that serving your mother gives you reward of Hajj and Umra. Now this does not mean the person is doing Hajj and Umra literally as they are acts of worship for Allah alone.

Reconciliation: If someone believes that Sayyiduna Ali has most merits as compared to other Sahaba then that person cannot be declared misguided. Ahlus Sunnah has consensus that Abu Bakr is greatest Sahabi after Prophet, then comes Umar, then Utham or Ali [See: Sahih Bukhari 5.20, Ibn Majah # 106, Sahih Bukhari 5.7]. The author cannot contradict the Ijma of Ahlus Sunnah in this regard as Imam at-Tahawi (rah) in his world renowned Aqida at-Tahawiyyah said:

“We confirm that, after the death of the Messenger of Allah, may Allah bless him and grant him peace, **the caliphate went first to Abu Bakr As-Siddiq, may Allah be pleased with him, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn Al-Khattab,** may Allah be

pleased with him; then to `Uthman, may Allah be pleased with him; and then to `Ali ibn Abi Talib, may Allah be pleased with him. These are the Rightly-Guided Khaliphs (Al-Khulafa Ar-Rashidoon) and upright leaders” [Aqida at-Tahawiyyah, Point # 94]

Therefore Ahlus Sunnah has to accept this grading. Having said that if Shia consider Sayyiduna Ali to be most superior but respect first three caliphs too then that person should not be mocked at.

Conclusion

It is time to finish this book. This book was divided into three parts i.e. Fiqhi (Jurisprudential) issues, Aqeeda (beliefs) section, and also Political differences. The summary of this book is the following:

In first chapter of book of Prayer the viewpoints of Ahlus Sunnah, Shia, and Salafis are all proven to be right. It includes reciting Fatiha behind the Imam or not, raising hands in first Takbir or when bowing and rising in prayer, also between prostrations. Where to tie hands in prayer or leaving them free. Reciting Qunoot in every obligatory prayer or just in witr. Wiping or washing feet in ablution. Combining two prayers together. Reciting Bismillah loudly or not. Prostrating on hard clay like Shia do. Tarawih prayer and rulings over it. The Adhaan of both Sunnis and Shia. Saying Ameen silently or loudly.

In Book of fasting we mentioned the time of Maghrib prayer and when to break a fast.

In Book of Marriage we mentioned the divorce issue. The second chapter in this book is about temporary marriage. In book of Zakaat we mentioned the Khums issue.

In Aqeeda section we mentioned difference of opinion with Salafis on Sifaat of Allah. First chapter was on Sifaat (attributes) of Allah. Second chapter was on Istawa (Establishment) of Allah. Third chapter was on Nazul (Descent) of Allah. Fourth chapter was on Saaq (shin) of

Allah. Fifth chapter was on attributes such as Face, hands, foot, and eyes of Allah. Sixth chapter was on seeking help from Prophets and Awliya. Seventh chapter was on life of Prophets in their graves and also hearing of the dead. Eighth chapter was on concept of Intercession (waseela). Ninth chapter was on building structures over graves. Tenth chapter was on knowledge of Unseen given to Prophets. Eleventh chapter was on Imamat issue. Twelfth chapter was on Infallibility of Imams. Thirteenth chapter was on infallibility of Qur'an. Fourteenth chapter was on concept of Bada'. And Fifteenth chapter was on Sight of Allah.

In Political differences. First chapter was on Caliphate issue. Second chapter was on Fadak Issue. Third chapter was on Did Umar (ra) break the door on Fatima (a.s) which caused her and her son in womb's death? Fourth chapter was on whether Prophet wrote a Wasiya (will) before his death? Fifth chapter was on Merits of Sayyidah Aisha. Sixth chapter was on who accepted Islam first? Seventh chapter was on Battles fought against Sayyiduna Ali and he being always on truth. Eighth chapter was on Merits of Imam Hasan and Hussain and the Karbala incident. Ninth chapter was on who are Khawarij? Tenth chapter was on Merits of Sayyiduna Ali and then conclusion.

In final notes we would like to mention some glorious verses of Qur'an that can unite the Muslim world:

Qur'an states: **And the Foremost, the First among the Emigrants and the Helpers**, and those who followed them in a good way, **ALLAH is pleased with them and they are pleased with Him, and He has prepared for them gardens**

underneath which rivers flow, to dwell therein forever and ever; that is the mighty triumph". (9:100. Taken from different translations)

It is an undeniable fact that Sayyiduna Abu Bakr (RA) was first among immigrants and he was companion of the cave as mentioned in 9:40. It has been proven above from Shia books that Abu Bakr (RA) is praised in that verse.

It is also undeniable that Imam Jafar Sadiq (a.s) the 6th Imam was linked to Abu Bakr (RA) from maternal side:

In Tahdhib ut Tahdhib of Ibn Hajr al-Asqalani it is mentioned in regards to Jafar Saadiq (a.s) that his mother was Farwa Bint **Qasim Bin Mohammed bin Abu Bakr** and his maternal grandmother **was Asma Bint Abdur Rahman bin Abu Bakr**. Therefore his relationship with Abu Bakr (RA) is two fold. It is for this reason that he used to say: "I was given birth twice in Abu Bakr's progeny".

9:100 also includes all Emigrants (Muhajireen) and Ansaar (helpers in Madina). Allah is well pleased with them all. Remember Allah is A'lim ul Ghayb who knows future, If the great Sahaba were to become apostates afterwards then Allah would have categorically mentioned that in Qur'an

It is a fact that Ashra Mubashra (ten granted paradise) were Emigrants and Ansaar. Hence all of them and other Sahaba shall attain paradise according to this verse.

Qur'an states: And those who believed and **emigrated and struggled in the way of ALLAH**, and those who gave shelter and helped, they are the Believers in truth; for them shall be forgiveness and generous provision". (8:74. Taken from different translations)

Next verse says: And (as for) those **who believed afterwards** and fled and **struggled hard along with you**, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things. (8:75: Shakir)

This passage of Qur'an does not only include Khulafa ar Rashideen in Allah's Mercy but also all other Sahaba who saw Prophet (Peace be upon him) in state of Iman and stayed firm on it. It is again a fact that Abu Bakr (ra) and Umar (ra) participated in Battle of Badr. Sayyiduna Uthamn (ra) only stayed back to cater his sick wife Ruqayyah (ra) the daughter of Prophet, hence he cannot be blamed.

Note: Some Shia claim that Prophet (Peace be upon him) only had one daughter i.e. Sayyidah Fatima (a.s). The answer to this claim of Shias comes from Qur'an itself when it states:

O Prophet! Say to your wives and **"YOUR DAUGHTERS"** and the women of the believers that they let down upon them their over-garments... [Shakir 33:59]

Yes the greatest daughter was indeed Sayyidah Fatima (a.s) and lineage of Prophet only continued through her.

Plus regarding Sayyiduna Uthman (ra) the Prophet did pledge of Ridhwan under the tree as news was spread that he was martyred.

Qur'an states: **Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree**, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest [Sahih International: 48:18]

Yes, we Ahlus Sunnah agree that there were some Muslims during the time of Prophet who had just accepted Islam but deep faith had not entered their hearts. Qur'an states:

The Bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (SAW), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful." [Muhsin/Hilali: 49:14]

Plus there is a whole Surah revealed about hypocrites in Qur'an called Surah al-Munafiqoon (hypocrites). It is a fact that some people accepted Islam apparently but they were in reality hypocrites. We cannot apply such verses on great Sahaba.

In conclusion, we would like to present a hadith about Caliphate issue and why Muslims should stop fighting over it and also not try to establish a universal caliphate because

that is not destined to happen before Imam Mahdi (a.s) and Jesus (Peace be upon him) emerge.

Narrated Safinah: The Prophet (ﷺ) said: **The Caliphate of Prophecy will last thirty years;** then Allah will give the Kingdom of His Kingdom to anyone He wills. Sa'id told that Safinah said to him: Calculate Abu Bakr's caliphate as two years, 'Umar's as ten, 'Uthman's as twelve and 'Ali so and so. Sa'id said: I said to Safinah: They conceive that 'Ali was not a caliph. He replied: The buttocks of Marwan told a lie. [Sunnan Abu Dawud, Book 41, Hadith 4629. Declared good and sound by Salafi authority Albani]

It has been explained before from Qadhi Iyaadh (rah) that caliphate stayed till Imam Hasan (a.s) and then Mulookiyah (kingship) started from the tenure of Ameer Mu'awiya (ra). All the so called puritan movements in Islam which talk about establishing universal caliphate are therefore misguided in approach.

All wisdom and knowledge which has been mentioned in this book belongs to Allah and is through the intercession of His Prophet (Peace be upon him). Whereas all mistakes and errors are from me. May Allah guide us all to the path of righteousness. May Allah make this book a source of unity between Muslims and also a means to stopping killing of Muslims (especially of Shia as happening in Iraq, Syria, Pakistan, and elsewhere)

Aamir Ibrahim al-Ash'ari

Email: aamir_ibraheem@hotmail.com

