



A Will Denied

Al Rissalah Center

Translated by

M. A. Almalikah

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وصية الممنوعة

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Al Rissalah Center Introduction

In the Name of Allah the Merciful Beneficent

Praise is due to Allah Lord of the worlds, and prayer and peace be upon His well chosen servants, Mohammed and his progeny (sa).

Since the dawn of creation – along human history – up till today, (The will) has gained a special importance; for it embodies the continuity of social, political and economic relations, and it helps to maintain the safety of the individual, the family the state and the society safe guarding them against chaos and differences of opinions that take place after the death of the will composer; further it participates in transferring experiences of those who were gone to those who follow them, bridging the gap between people of the past and those of the future.

The Divine laws have approved the (will) as a principle from the age of Adam our father to the age of our master prophet (the last prophet (sa).)

Narrations of history and (hadieth) confirmed that prophets trust their wills to the guardians who succeed them in leading the people to righteousness and moral deeds, those guardians become an evidence to the people, and trustees who guard the mission.

The Messenger of Allah (sa) said: Every prophet has an heir and a guardian who will take control after him; my heir and guardian on Muslims is Ali.

Ameerul Mumineen (as) said: This earth may never be left without a representative for Allah, either a public clear one, or a terrorized hidden one.

A directive, along Prophet's history elevates the executor up to the level of his mission (succession to leadership and prophethood), above those whom that mission of prophethood addresses; hence an executor (guardian) should possess certain qualifications and characteristics that distinguish him from other people and enable him to assume the position of caliphate and guardianship to the Muslims.

Such a prestige may not be attained except by a Divine choice of an executor who is already prepared by a prophet to become the heir of the prophetic knowledge and a missionary leader, an heir who carries on the apostolic mission of leading the nation.

History, hadith and literature books in the Islamic history are full of evidences and proofs that approve the Prophets (as) directive to Ameerul Mumineen Ali (as), which has nominated him for caliphate at several occasions.

That directive was issued according to the Divine choice and the personal qualifications Ali (as) enjoys, these two factors in addition to his blood relation with the Prophet, his favour to Islam and its

history made him the most qualified person to achieve that task.

The messenger of Allah said:

(Ali bin Abi Talib is my executor and heir who will pay back my debts and fulfill my promises.)

Ali's title (the executor) (AlWassy) became the most famous title he owned at the dawn of Islam; thus it has been fixed in language the saureses, and has been often repeated in the poetry of the first generation of apostles.

The Prophet (sa), at the end of his life, meant to write down an authenticated will that confirms his directive, thus he sent for a sheet of paper and an inkwell so as to write a letter that will protect his apostles from delusion; But dispute and ado took place, and the will was forbidden; calamity befell the nation, that calamity which made Ibn Abbas cry till his tears wet the stones. The Islamic nation paid dear for this calamity, and it still does.

Some people may wonder why did not the messenger write his will earlier? Why did he delay it till – some people – described him as being raving?

If ever the Messenger had made haste and had written it earlier this dispute and ado would not have taken place at all.

Those who have such suspicions miss a number of considerations:

First of which: A directive may not necessarily be a

written will; eye witnesses who testify for it suffice.

Second: The matter, which the Prophet meant to write during his last hours was not something novel; he has repeated it frequently at different occasions.

Third: Anybody who has a certain directive would only refuge to writing it when he feels disputes and differences are to succeed his death; this was exactly what the Prophet (sa) did; but the fuss and row that some apostles – on realizing what the prophet meant – arose prevented writing and witness authenticating that great will. If ever that will would have been written at that time in that critical decisive situation, violating its items would have become very difficult!

What are the whereabouts of that matter? What did the Messenger want to write while he was dying? What are the contents of that will and how was its style? Why did the Messenger (sa) not make a will before the hour of death? Can anybody excuse the man who prevented the Messenger of Allah (sa) from writing down his will?

You are going to find brief authenticated answers for these questions in the research at your hand; we hope this study will succeed in removing fog and clouds which contain that very important event in the history of Islam.

Al Rissalah Center

A Report from Deep History

It is reported that Ibn Abbas said:

When the Messenger of Allah (sa) was about to pass away surrounded by several men – one of whom was Omar bin AlKhattab - the Prophet (sa) said:

(Come hither let me write you a letter after which you will not go astray).

Omar said: Pain has taken over the Prophet, you have the Quran, the Book of God is sufficient to us. Those who were present disputed with each other vehemently; some said: give him a sheet, the Prophet will write you a letter after which you will not go astray; others approved what Omar said. A big dispute and a tough row took place. The Prophet (sa) said to them:

- go away from me.

Ibn Abbas thereafter used to say:

- “The tragedy, the whole tragedy is what barred the Messenger of God from writing his document”⁽¹⁾

(1) Saheeh AlBukhari, Part 1. p 39.

The Prime of Wrath

Alass, that document would have preserved them from delusion..., that document which they have lost, that document which Muhammad wished to dictate, they prohibited and never gave it a chance to see the light.

They blocked it .. as if they have torn it.

Who is to be blamed for that great loss which befell the Islamic nation? Losses taking place at that moment, and the losses it suffers today, paying hard and dear for it, blood, sweat, and alteration of both worldly life and the hereafter, from one generation to another.

Who is responsible for that?

Is Omar the only one to be blamed?

Why did he behave like that?⁽¹⁾

(1) As Saquefeh wal Khilafeh! Abdul Fatah Abdul Maqswod p. 24. Ghareeb library. Egypt 1977.

Whose will it was?

Hereunder we survey the Quranic verses that pertain to the Messenger (sa), especially those related to our present research. The gracious Quran describes the Messengers personality from every aspect, we shall concentrate on certain matters in our research:

First: The prophet is infallible. The Gracious Quran in this respect states that:

﴿Not he speaks out of his own desire, he says only what is revealed to him﴾ An Najm 3-4.

﴿O, People! Verily, there has come to you the promised, messenger with the truth from your Lord﴾
An Nisa 170.

﴿Whoever obeys the Messenger, thereby, obeys Allah, and those who turn away (from the right path, they should know) we have not sent you (O, Messenger) to be a watcher over them﴾ An Nisa 80.

These forthright verses reveal that the messenger's mission requires a Divine guidance, which secures and guards him against any mistake, forgetfulness and oversight that might lead him to commit minor sins (AsSaghaer); only thus can he become an ideal example for the people, otherwise prophethood will

be pointless.

Second: He (sa) advocated guidance, signs and miracles of evidence, and the religion of truth. Let us carefully read the following gracious verses:

﴿Allah is the One Who has sent His messenger with guidance and The Religion of Truth﴾ AlTawbeh v. 33.⁽¹⁾

﴿Indeed we sent our messengers with signs and Miracles﴾⁽²⁾

﴿Then after him We sent messengers to their people, so they came to them with clear signs﴾.⁽³⁾

﴿They will answer. Did not your messengers come to you with clear signs and miracles? They said: yes they aid.﴾⁽⁴⁾

﴿And certainly our messengers came to them with clear evidence﴾.⁽⁵⁾

Third: The Prophet is an envoy who heralds forgiveness and paradise at the same time he warns the people of God's wrath and torment.

﴿Verily, We have sent you (O, Messenger) in truth as a bringer of glad-tidings (for the believers) and a

(1) Also see Al Fateh v. 28. As Saf v: 9.

(2) Surah Al Hadeed v. 25.

(3) Yunus v. 74. Also check Ar Room v. 47.

(4) Ghafir v. 50l Also check: alAraff v. 101.

(5) Al Maideh v. 32/ At Tawbeh v. 70. Yunus v. 13. Ibraheim. V.9.

warners (for the disbelievers)﴾.⁽¹⁾

His mission then is to bring glad tidings to those who do the good deeds, and / or to warn others from wrong doings.

Fourth: People ought to obey him. Various verses referred to this:

﴿We did not send any messenger, but to be obeyed by Allah's leave﴾.⁽²⁾

﴿Say (O, messenger!) Obey Allah and His messenger﴾.⁽³⁾

﴿And whoever obeys Allah and the messenger, he (on the Day of resurrection) shall stand by those upon whom Allah has perfectly bestowed His grace, such as the prophets, the truthful, the martyrs and the righteous, and how excellent are these companions!﴾.⁽⁴⁾

﴿(O, people!) Keep up prayers, pay alms and obey the messenger of Allah, so that you may become entitled to Allah's mercy﴾.⁽⁵⁾

﴿So take what your messenger gives you, and whatever he forbids you, abstain from it﴾.⁽⁶⁾

﴿And obey Allah and Allah's messenger and do not

(1) Al Baqarah, v. 119/ Al Isra' v. 105/ Al Furqan v. 56 / Al Ahzab v. 45. Saba' 28/ Fattir 24/ Al Fath 8/ Al Ana'm 48/ Al Kahf/ 56.

(2) An Nisa' v. 64.

(3) Al Imran v. 32.

(4) An Nisa' v. 69.

(5) An Noor v. 56.

(6) Al Hashr v. 7.

quarrel with one another, lest you may get weak – hearted﴾.⁽¹⁾

﴿*Obey Allah and Allah’s messenger and do not turn away from the messenger while you hear his call (to guidance)*﴾.⁽²⁾

Fifth: Obeying the Prophet is part of obeying Allah the Sublime, the way Allah reveals ﴿*He who obeys the messenger, obeys Allah*﴾⁽³⁾ Allah the Exalted and Sublime frequently had reemphasized the necessity of obeying the Messenger adding it to His obedience – so nobody can object anymore-, and so that nobody one day might say: Mr, so and so is powerful and potential that he argues with the Messenger of Allah (sa)!

Sixth: Disobeying the Prophet and contradicting and opposing him are unpardonable; read the gracious verses of the Holy Quran:

﴿*And whoever contradicts and opposes the messenger after the right path has been distinguished clearly to him, and follows away other than the believers follow, we shall keep him in the path he has chosen and send him to the Hell, and what an evil place of return*﴾.⁽⁴⁾

(1) Al Anfal v. 46.

(2) Al Anfal v. 20.

(3) An Nisa – v. 139.

(4) An Nisa – v. 115.

﴿O, you who believe! When you approach secret discourses do not do it out of hostility and disobedience to the messenger﴾.⁽¹⁾

﴿And whosoever disobeys Allah and His messenger and transgresses the limits set by Allah, he will be cast into the Fire, to abide therein, and he shall have a humiliating punishment﴾.⁽²⁾

﴿And whoever disobeys Allah and His messenger he is involved in an obvious astray﴾.⁽³⁾

Disobeying Allah and His Messenger does not show it self in disbelief, polytheism and hypocrisy, rather rejecting anything the Messenger says or does or disregarding it, become mere disobedience. What the Sublime says gives evidence for this:

﴿So take what your messenger gives you and whatever he forbids, abstain from it﴾.⁽⁴⁾

﴿When a matter has been resolved for a believing man or woman by Allah and His messenger, they are not supposed to prefer their own choice about that decision﴾.⁽⁵⁾

Seventh: A believer must submit to the command of Allah and His Messenger responding to them

(1) Al Mujadleh v. 9.

(2) An Nisa – v. 14.

(3) Al Ahzab – v. 36.

(4) Al Hashr – v. 7.

(5) Surah Al Ahzab – v. 36.

spiritually and psychologically; read the following verses:

﴿But why whenever there came to you (Jewish people) a messenger with what (of Guidance) you found it against your desires, you showed arrogance?﴾⁽¹⁾

﴿O, you who believe! Give your response to Allah and His messenger when you are invited to that which will give you life﴾⁽²⁾

﴿But when the believers are enjoined to go for judgement to Allah's messenger they only say: WE heard and we obey﴾⁽³⁾

The things we have gone through do inform us of the great prestige the messenger holds, which relay determines our obligations towards him, forbidding us from opposing or disobeying him, commanding us to obey him and to respond to his commands and prohibitions.

We hope our dear reader will thoroughly scrutinize the verses mentioned above, meditating upon them enough to approach this incribable character so as to realize the prestige he gained in order to attain this precious Divine grace.

(1) Al Baquarah – v. 87.

(2) Al Anfal – v. 24.

(3) An Noor – v. 51.

Why Should the Messenger Make a will?

True, why should the messenger make a will as long as he had given his nation Al-Quran? Will the Quran not be enough guide for the Muslims who might refer to its verses? What for is all this emphasis given for the will and its importance?

We know beforehand, that the Gracious Al-Quran has been revealed over twenty three years; its noble teachings had a great impact on the character of those who adhere to it, leading them the right way; so how should a will of one or few pages – or say of few words as it were – could keep and maintain the future of the nation?

What importance do those words carry beside the Quran that is recited day and night filling the earth with its proponents and memorizers?

Nobody – ever – can deny the importance of the Quran and its active role in enriching the Muslims with noble ideals and righteous values that serve their lives.

Who dares eradicate the luminous trace made by the long centuries march of a nation enlightened by those verses of revelation, inspiring their glamour and

brilliance?

The messenger (sa) himself was the first one who knew this fact, he was the first who comprehended its importance and benefit, for he (sa) himself has recited the verses:

﴿Alif. Lam. Mim. This Book which there is no doubt in it (regarding its truth) is a guidance for the pious﴾.⁽¹⁾

﴿Alif. Lam. Ra. This is a Book which We have revealed to you (O, Messenger) so that you may by their creator's leave bring out mankind from the darkness (of ignorance and polytheism) into the light of (faith and knowledge)﴾.⁽²⁾

﴿And We revealed this Holy Book to you explaining everything, (related to man's life) and it is indeed a guide, a grace and glad – tidings for the Muslims﴾.⁽³⁾

﴿Verily, this Holy Quran does guide man to the most Upright Religion﴾.⁽⁴⁾

The Messenger Obeys Al-Quran

The messenger of Allah has always been the first

(1) Al Baqura – 1-2.

(2) Ibrahiem – v. 1.

(3) An Nahl – v. 89.

(4) Al Isra' – v. 9.

who applies the teachings of Al-Quran, responding to its commands and prohibitions, he (sa) was the example of devout worship by means of obeying all statutes of the Holy Quran; for he (sa) himself related to the people every word, sentence, reading, statute written in that Book.

A Verse From the Revelation

There is a verse in the Gracious Al-Quran that reads: *﴿When death approaches any of you (and the symptoms are observed) if he is wealthy and leaves behind some goods, he should draw up a will to parents and his close relatives in their favour (or for any charity usage) this is a duty upon the pious.﴾* Al Baqurah v. 180.

Allah the Great and Sublime then commands man to write a will if he is to leave some money and property. So are we mistaken if we say; the Muslim's caliphate (leadership) is more important and precious than money ever?

Behold Ibrahim Alkhalil too, whom the Quran describes as: *﴿And (submission to Allah) was enjoined by Ibrahim upon his sons,; and so did Yaqub (to his sons) saying: "O, my sons! Allah has chosen the Religion of (Monotheism) for you, then do not (live) and die but as Muslims﴾* Al Baqarah v. 132.

So, if we claim that the messenger was not

commanded to write a will; then we ought to say that he took example from his great grand father Ibrahim at least; Al-Quran confirmed this meaning when it said:

﴿Surely among men, standing closest to Ibrahim are those who followed him (regarding monotheism) such as the messenger and those who believe (in Allah and His messenger.) and Allah is the guardian of the believers﴾. Al Imran v. 68.

The Will at the Hour of Dying

Some people might ask, why was the Messenger (sa) late about writing his will, that some of his attendants came to believe he was raving – as they chose to describe him. Those people would say if the Messenger (sa) would have made haste all that ado and argument would not have taken place. These people in – in fact – miss so many points. First of which: A will is not conditioned to be written, rather it may be enough that some witnesses confirm it, as the Quranic text is going to reveal.

Second:

The prophet several times had referred to the things he meant to write in his last hours, repeatedly he (sa) had done that on several occasions.

Third:

A man tends to write his will when he feels that people will differ after his death, and that what the

prophet (sa) did. The Holy Quran emphasizes that a will is not conditioned to be written; it emphasizes as well that it can be made while dying.

The Sublime said: *﴿Were you witnesses when death approached Yaqub? He said to his sons: What will you worship after me? They said: We shall worship your creator and Nurturer, the creator and Nurturer of your fathers, Ibrahim, Ismai'l and Ishaq, who is the One, and to Him do we submit.﴾* Al Baquarah v. 133.

The Sublime also said:

﴿O, you who believe! When death approaches one of you, call to witness two just persons from among yourselves, when making a bequest﴾ Al Maidah v. 166.

So, there is nothing strange about the prophet's (sa) will, be it before death or at the hour of dying; or be it verbal not written, taking into consideration that the prophet (sa) several times has orally given his directive, as we have already mentioned.

Lost Efforts

Let us presume that the Messenger (sa) with that great pure soul he carries became concerned that his mission might get lost after his death (specially that he heard Jabriel mouth piecing Allah the Sublime says:

﴿Muhammad is a messenger, such as messengers

before him who passed away; if he dies or gets killed, will you then all revert to your old beliefs? ﴿Al Imran v. 144.

Let us say that he feared his efforts get lost, for he (sa) himself had said [No body ever has been hurt on behalf of Alah the way I was hurt]⁽¹⁾ Thus he wanted to write a directive after which Muslims will never go astray... does this harm anybody any way? Or did he ask for something that does not concern him, or out of his business?

He (sa) – during his life - used to suffer peoples delusion until Allah the Sublime revealed to him:

﴿Verily, you cannot (o, messenger!) guide anyone who you care for but Allah guides whomever He wills. He is the Supreme Knower of those prone to guidance﴾ Al-Qassas v. 56.

Also He told him:

﴿So (O messenger) do not destroy your soul out of distress for them due to their disbelief﴾ Fattir v. 8.

The prophet with his good soul always aspiring converting the people and guideing them to the right path; wanted to guarantee that march on the right path. What a loss it was? What a loss it was that

(1) Kanzul Ummal (Al Mutaquy Al Hindi) 3: 130/5818. p 46. Al Risaleh Foundation. 1409 AH. Also refer to Hilyato Awlia' Abou Na'eim 6: 333.

Muslims had lost that chance?

A loss which we witness today some of its chapters, due to not writing that will.

If somebody may say, do not make a case from it, they were only words he would have written; now what is the use of words in front of a Great Book which: *﴿No falsehood finds way to it in the present or future﴾* Fussilat v. 42.

If we approve this claim, it means that we are to deny the messenger's statement. (after me you will never go astray). And ridicule it!

Today's Muslim's confusion and bafflement is at its peak, they are torn between rejecting what the Messenger said or accepting and obeying it as God has commanded them to do:

﴿And obey Allah, and obey Allah's messenger.﴾ Al Maidah v. 92.

﴿So take what your messenger gives you﴾ Al Hashr v. 7.

And I do not believe that there is even one Muslim who will prefer to disobey the Messenger (sa) so as to prove that the apostles were right and adopted an honest stance thence!! If ever there might be such a man, he then is not a real Muslim for the Sublime says: *﴿And they rebelled against their Lord's messenger, so Allah seized them with a severe torment﴾* Al Haquah v. 10.

The Messenger's Traiction About the Will

The Prophet's (sa) tradition about the will can easily be revised and reviewed, we can deeply ponder upon its meanings and suggestions to get through correct conceptions that eradicate any doubt, such a procedure would be much more practical and profitable than mere guess which relies on what Mr. So said and authority Mr so and so reports and so on and so forth,... the Sublime says:

﴿Certainly conjecture can not avail them against the truth﴾ Yunus v. 35.

You yourself must check, read, submit to scrutiny, discuss so as to attain your own conclusions pure from any outward impact. Why should you imitate others in every thing? When will you form your own opinion that is not dictated by mr, so or mr so and so?

I do not suggest here that you should innovate your own concepts independent from al Quran and Al Sunneh (the prophet's example)... Such a notion Should by no means occur to you, I invite you to think and meditate not to innovate.

Hereunder we shall mention the messenger's speech about his will narrated by the most

authenticated resources, you may revise them thoroughly and get the most accurate report from them:

The First (Hadith) Tradition

It is narrated that Ibn Abbas said: When the ailment of the prophet became serious, he said: “Bring me a writing sheet, I will write to you a directive after which you will not go astray” Omar said: “the messenger is overwhelmed by his ailment (does not know what he is saying)”. We have the Book of Allah. It is sufficient to us. “They (those who were present) disputed with each other vehemently. He (the messenger) said: “Go away, no dispute should take place in my presence” Ibn Abbas went out saying: “The tragedy, the whole tragedy is what barred the messenger of Allah from writing his document.”⁽¹⁾

The Second (Hadith) Tradition

Sa’eed bin Jubair reported that ibn Abbas said:

The day of Thursday, and what a day of Thursday”. Then he wept until he moistened the ground with his tears, then he said: “The messenger became seriously ill and said: “Bring me a writing sheet to write to you

(1) Saheeh al Bukhari 7: 9 and 8: 161; also Saheeh Muslim 5: 75; also refer to Musnad Ahmed bin Hanbal 4: 356 – 2992.

a directive, so you will not go astray after me”. They disputed, and disputes should not take place in the presence of the prophet, and they said: “What happened to him? Did he hallucinate? Ask him.” He (sa) said: “Go away, what I am in is better (than what you think of). I enjoin on you to do three things: Drive the pagans out of the Arabian peninsula, give the delegations (of various tribes who will visit Al Medina) as much as I used to give them. Sa’eed said: “He (Ibn Abbas) kept silent in the third one, or he said it and I forgot it”⁽¹⁾

The Third (Hadith) Tradition

If was narrated from Sa’eed bin Jubair who reported from Ibn Abbas who said:

“Thursday, do you know what happened on Thursday? Then he wept until his tears could be seen one his checks as if they were a line of pearls” he then said: The Messenger of Allah (sa) said: Bring me sheet (board) and an inkwell, I shall write to you a document after which you will never go astray”. They said: “the messenger of Allah is raving”⁽²⁾

(1) Saheeh Al Bukhari 4: 31; also Saheeh Muslim 2: 16; as well as Musnad Ahmed 3: 386/ 1935 – 5: 45/3111.

(2) Saheeh Muslim 2: 16. Musnad Ahmed bin Hanbal 5: 116/3336. Tareekhul Tabari 3: 193. Al Kamil fi Al Tareekh/ Ibn Al Atheer 2:

The Fourth (Hadith) Tradition

It is narrated from Omar who said:

When the prophet was ill he said: “Bring me a sheet and an inkwell, I shall write you a directive after which you will never go astray”

Women who were behind a screen said: Do not you hear what the Messenger of Allah (sa) says?

Omar said: “I replied”: “You are similar to the companions of Yusuf, if the Messenger of Allah becomes ill you squeeze your eyes, and if he is cured, you hug his neck! The messenger of Allah said:

Leave them to their own, they are better than you”⁽¹⁾

The Fifth (Hadith) Tradition

It is reported that Ibn Abbas said:

When the prophet’s illness went so bad he (sa) said: “Bring me a sheet I shall write you a directive after which you will not go astray”.

Omar said:

“The Messenger of Allah (sa) is overwhelmed by ailment, we have the Book of Allah, it is sufficient for us”

320. Tathkiratul Khawass/ Sibtt Ibn AlJawzi Al Hanafi: 62. Sirul Alamain wa Kashfu Ma fi Al Darain/ Abi Hamid Al Ghazali: 21.

(1) At Tabaquat Al Kubra/ Ibn Sa’ad 2: 423-424. Kanzool Ummal/ Al Muttaqui Al Hindi 3: 138 related By Al Tabarani in (Al Aussat).

Those who were present disagreed with each other and disputed. The prophet (sa) said:

“Away with you, you should not dispute at my presence” Ibn Abbas went out saying:

“The tragedy, the whole tragedy was their argument and dispute which barred the messenger of Allah (sa) from writing to them his directive”⁽¹⁾

The Sixth (Hadith) Tradition

It is reported that Ibn Abbas had said:

“The day of Thursday, and do you know what is Thursday.” The messenger of Allah became seriously ill and said:

“Bring me a writing sheet so I can write a directive after which you will never go astray”.

They disputed and disputes should never take place in the presence of the prophet. Then they said: what happened to him? Did he hallucinate? Ask him. They went to talk to him, he (sa) said: ‘leave me to my own, what I am in is better than what you think of).

Then he (sa) enjoined on them to do three things: “Drive the pagans out of the Arabian Peninsula, give the delegations (of various tribes who will visit AlMedina) as much as I used to give them. He (Ibn Abbas) kept silent about the third one, or he said: “I

(1) Saheeh Al Bukhary 1: 37.

have forgotten it”.⁽¹⁾

The Seventh (Hadith) Tradition

It is reported that Sa’eed bin Jubair said:

“I heard Ibn Abbas (may Allah bless him) say: ‘The day of Thursday and what a day of Thursady’. Then he wept until he moistened the ground with his tears. I said: “Ibn Abbas, what is the day of Thursday?” He said: “The Messenger of Allah (sa) became seriously ill and said: “Bring me a writing sheet to write to you a directive, so you will not go astray after me” They disputed and disputes should not take place in the presence of the prophet; and they said: “What has befallen him? Did he hallucinate? Ask him”. He said: “Leave me alone, what I am in is better. (than what you think of); then he enjoined on them to do three things: “Drive the pagans out of the Arabian peninsula, give the delegations (of various tribes who will visit Medina) as much as I used to give them” Sa’eed said: He (ibn Abbas) kept silent about the third one, or he said: “I forgot it”.⁽²⁾

The Eighth (Hadith) Tradition

It is reported from Omar bin AlKhattab who said:

(1) Saheeh Al Bukhari 5: 137.

(2) Ibid 4: 65-66.

“We were with the prophet, and there was a screen between us and the women. The messenger of Allah said: Bring me seven skins filled with water (to pour them on his body in order to cool his fever) and bring me a sheet and an inkwell. I will write to you a directive after which you will not go astray”. The women said: “Bring the messenger what he needs” Omar said: I said to them: “Be silent. You are his female companions. If he becomes ill you squeeze you eyes; if he is cured, you hug his neck’ The Messenger of Allah said: They are better than you”.⁽¹⁾

The Ninth (Hadith) Tradition

The Messenger of Allah (sa) said:

“Bring me a sheet, I shall write to you a directive, so that after me you will never go astray”

They disputed, and disputes should never take place at the presence of the Prophet, and they said:

What is wrong with him? Is he raving? Ask him.

He (sa) replied “Leave me alone, what I am through is better (than what you think of)”.⁽²⁾

The Tenth (Hadith) Tradition

The Messenger of Allah (sa) said:

(1) Kanzool Ummal/ 18771. At Tabbaquat AlKubra (Ibn Sa’ad 2: 243.

(2) Saheeh Muslim 5: 75.

“Bring me a sheet for writing, I shall write for you a directive after which you will never go astray”

They disputed and disputes should never take place at the presence of the Prophet, and they said:

“The Messenger of Allah (sa) is hallucinating.

He said: “Leave me alone, what I am in is better than what you invite me to do.”⁽¹⁾

This way that (hadith) tradition has been narrated to us via various narrators, maintaining its terminology which sometimes apply to each other, and other times it deviates and differs (as a whole or in some details), preserving its original axis around which the topic turn around.

All in all, the result we infer from these narrations and reports through their various means of wording takes two shapes:

The first: The Messenger of Allah meant to write down a will but Omar bin al Khattab barred him saying:

The Book of Allah is sufficient for us.

The second: He (sa) wanted to make a will, but one of his attendants (or some of them as it were) said: The prophet is raving!

(1) Saheeh Al Bukhari 4: 31.

A Study of the Textual Contest of the Will and its Vague Narrations

After all these reports (narrations) which gained the degree of authenticity, other narrations and reports slipped into this event, reports that throw shadows of suspicion and vagueness – be it plenty or few – about it in the image that took shape after the departure of the prophet (sa) which is it self a condemnation of the political history of that era.

Herein after, a thorough study of the verbal context of the will in its different shapes.

The First Shape

Those who propagated this shape tried to draw the attention to somewhere that is completely irrelevant and foreign to the will, they photographed the event as if it were a mere family accident no more, they gave it a general wording that does not suggest any special significant connotation.

Omar bin al Khattab relates the event by saying:

(We were with the prophet, and there was a screen between us and the women. The messenger of Allah

said: Bring me seven skins filled with water (to pour them on his body in order to cool his fever) and bring me a sheet and an inkwell. I shall write to you a directive after which you will not go astray”. The women said:

“Bring the messenger what he needs”

Omar said: I said to them: “Be silent. You are his female companions. If he becomes ill you squeeze you eyes; if he is cured, you hug his neck’ The Messenger of Allah said: They are better than you”.⁽¹⁾

This is a distorted version of the event of prayer that Abu Bakr intended to lead, which the prophet himself came at the peak of his sickness walking with difficulty amid Ali and Al Abbas and led; in addition to this, this report exhibits imprudence and interference in the prophet’s private affairs which nobody should do.

There is another narration (report) which they attribute to Ali (as), this is a familiar style, for they mean to confirm some words that the party concerned to the cause himself says; later on to tell the people: ‘look he himself says so and so”.

They narrate that Ali (as) reports from the Messenger of Allah (sa) whose heavy ailment made

(1) At Tabbaquat AlKubra / Ibn Sa’ad 2: 243. Kanzool Ummal/ 18771.

him say:

“O Ali, bring me a plate on which I shall write something that will keep my nation from going astray after me”. I was afraid that he might pass away before I get the plate so I said: I can memorize on heart more than an arm length of written words, his head was resting between my forearm and elbow, he went enjoining on me prayer, almsgiving (zikat), and bondmaids and slaves that were possessed by Muslims, he kept saying this until he passed out enjoining to repeat (al Shuhadeh) by saying (I testify that there is no God but Allah, and Muhammad is his servant and messenger) he emphasized that he who has said this testimony will never see Hell”.⁽¹⁾

Moreover, we cite Ayshah in her narration of the same event, taking into consideration her forthright public enmity and antagonism to Ali (sa).

It is narrated that Al Aswad bin Yazeed said:

Some people in front of Ayshah said that Ali has been the guardian on the will of the messenger; she objected saying: when did the prophet enjoin on him that?

He (sa) was laying his head to my breast – or she said to my lap – he (sa) told them to bring him a tub... then he (sa) passed away right into my lap – to

(1) Kanzool Ummal/ 18796.

the degree that I did not feel his death. How come then that he enjoined on him (i.e. Ali) something?⁽¹⁾

Of course she is absolutely right in part of her narration for the prophet actually did not enjoin anything at the hour of his death, but she did not mention the fact that he wanted to enjoin something on somebody – at least – but someone barred him doing so, the messenger gave up the will. If Ayshah ever had mentioned this fact, her report would have been closer to the truth.

This denial of the will is in fact an effort gone with the wind, for which history did not pay any attention; even (Muslim) who had narrated this report had also narrated other reports after it which gave an accurate factual description of that event.

Al Bukhary narrated that Talheh bin Mussarif asked Abdullah bin Abi Awfa saying: Did the prophet (sa) make a will? He said: “No!”

The man said: “How come then, that the people are commanded to write a will?”

He said: “He only enjoined on the people the Book of Allah”

Muslim in another narration relates the same report in some other way, he says: I said: How come – as it were – that Muslims were made to draw down a

(1) Saheeh Muslim: 5/75.

will?⁽¹⁾

The ancient Muslims who lived before us had already asked this question, denying the possibility that the messenger might leave the people without a will, while he himself had transferred to them Allah's revelation that commands man to write a will?

Therefore, we notice that the narrator of the report mentioned above found himself compelled to alter his evidence when he was confronted with the strong plea that: Should not the Messenger (sa) be the first to obey Allah? Thus the narrator innovates an answer to avoid the embarrassment and says: "He only enjoined on the people the Book of Allah".

The Second Shape

Some others did their best to make the people focus their attention on a certain Islamic character. In an attempt to disprove the pretext of the dissidents; thus they narrated that the messenger of Allah (sa) had said:

"Bring me a sheet and an inkwell so that I enjoin on Abu Bakr..."⁽²⁾

Muslim narrates that Aysheh had said:

"The Messenger (sa) during his illness that led him

(1) Saheeh Al Buhary 3: 186.

(2) Ithaful Sadehtul Mutaqueen 2: 222.

to death said to me: “Summon your father and brother so that I shall write a directive; for I am afraid that some one may come and claim that: “I ought to be the caliph (successor), while Allah and the believers insist that Abu Bakr Should be the Caliph.”⁽¹⁾

In another narration Aysheh said:

“The Messenger of Allah (sa) in his illness that caused him death said to me: “Summon Abdul Rahman bin Abi Bakr to attend at my presence so that I may write Abi Bakr a directive that is inquestionable” then he added: (leave it, God forbids nobody may suspect Abu Bakr’s right to Caliphate).⁽²⁾

But as you can see dear reader, people differed about Abu Bakr, so where should such a report and the like fit?

Besides, the Messenger of Allah did not write and nobody claims he did write a directive which was lost for example; so, where is the directive he wrote on behalf of Abu Bakr? Many others were looking forward to caliphate (succession); the second caliph even said:

(Abu Bakr succession to caliphate was a lapse, but Allah protected the people from its evil).

Yet, such an endeavour did not find any success,

(1) As Sowaaque Al Muhriqeh: 20.

(2) Ibid: 20.

and it remained queer among other reports, thus nobody refers to it in a research or a study except those who search into reference books for something that might support their evidence regardless of the moral procedure followed to prove a prophetic tradition (Hadith).

The Third Shape

Most reports confirm this shape, all parties concerned reached to an amount of agreement about it; all of them approved its authenticity with a little disagreement about its details.

The First Disagreement

The first disagreement pertains to the person who prohibited the messenger from writing the will, this disagreement took place for the narrators negligence to mention the name of that person, they usually narrate the prophet's order to bring him the sheet; then they add, "They disputed whereat in the presence of the prophet no dispute should take place".⁽¹⁾

I gather here that, neglecting to mention the name of the person who prohibited the will in some narrations is due to the desire to remove any suspicion that evolves about the person who prevented the

(1) Saheeh Muslim 5: 75.

Messenger of Allah (sa) from propagating a matter that would have served all Muslims.

By God, this is an important dangerous matter. Such a careless behaviour only reveals a clear naivety and shallowness that can never be hidden.

Furthermore; I think that if the reports that reached us did not suggest any name, and did not decide for good – in the reports we mentioned or in other reports – who was the person – as it were – who prevented the Messenger of Allah from writing his will; such an attitude would have pushed the Muslims from different sects to exchange accusations, blaming and reproaching each other; thus suspicion would have hoovered around every apostle.

But, thanks God that did not happen; several reports and narrations by their forthright reference to the man who prohibited writing the will, aborted the trouble.

Now, for the man who had forbidden the will has been a character that was held with esteem, historians and narrators tried to ease the situation decreasing the importance of the will or justifying as much as they can what the man has done.

Needless to say; hinding the name of the person who barred the prophet from writing his will; or justifying his deed by some researchers, suggest a forthright confession that the man who had barred the

prophet from writing his will has done a disgraceful misdeed! Thus they preferred to hide his name to spare him reproach.

The Second Disagreement

The second disagreement pertains to the opening phrase of the Messenger's (sa) directive.

Muslim narrates from Ibn Abas reporting:

(Bring me something so that I can write for you a directive so that after me you will never go astray).⁽¹⁾

Al Bukhary in the chapter of (AlJehad and AlSear) narrates:

(Bring me a lettersheet so that I write for you a document after which you will never go astray).⁽²⁾

Ahmed in his (Musnad) narrates that the prophet (sa) said: (Bring me a shoulder bone and an inkwell – or a board and an inkwell – so that I write for you a directive after which you will not go astray).⁽¹⁾

Abu Bakr Ahmed bin Abdul Aziz Al Jawhary in his book (Al Saquifeh) reports from Ibn Abbas who relates the prophet's report:

(Bring me an inkwell and a piece of paper so that I write you a directive after which you will never go

(1) Saheeh Muslim 5: 75.

(2) Saheeh Al Bukhary 4: 31.

astray).⁽²⁾

AtTabarany relates the phrase as follows:

(Bring me an inkwell and a writing pad so that I write you a directive...)⁽¹⁾

The phraseology of the sentence – as you have seen – is not the same, although the meaning is the same.

What really concerns us here, is that the literal phraseology of the prophet's (sa) speech has not been preserved; the significance of that speech – in fact – has been preserved.

The Third Disagreement

The third disagreement pertains to a word that some narrators confirmed and others neglected. The word is (never) or (ever) which has been repeatedly authenticated; those who neglect to mention it in the text are in fact decreasing the importance of the will. Needless to say that using this word emphasizes and certifies the meaning of the report; while neglecting it, in fact lessens the emphasis and weakens the significance of the tradition.

(Never) (Abiden) as lexical thesauruses refer is an adverb of time to assure the future – be it negative or positive – from the Arabic stem (Abid) the adjective

(1) Musnad Ahmed 1: 355.

(2) Sharh Nahjul Balagheh – Ibn Abi Hadeed 2: 20.

(Abidi) is derived, which means eternal (i.e. endless).⁽²⁾

The Sublime said:

﴿*They abide therein forever*﴾ An Nissa': 57.

﴿*We Shall never enter it as long as they are there*﴾

Al Maidah v: 24.

Approving or negating this word alters the meaning to a great extent; for if the prophet (sa) had said (after which you which you will never go astray) and halted, man may understand that the Muslims are not going astray about choosing the caliph; or they are not going astray in their general policy that will succeed the age of the messenger right ahead; and even if the prophet has not written that will it would not have much affected us, we who lived after that age, and even if there was a will it would not have served us practically, nevertheless it would have served us spiritually, exactly like those Quranic verses that had been altered by Allah, which we repeatedly read, yet we never conform with its teachings.

The benefit of that will is limited to a certain period of time, which is over, and if we are to blame Omar for barring it, this procedure may never reach the stage of trailing him for barring it a matter which

(1) Al Majamul Kabeer 11: 36 Published in Iraq.

(2) Aqurabul Mawarid – Abid – 1: 1.

had brought so many troubles for the Muslims.

But, with the case being so, and the prophet (sa) had said (after which you will never go astray), we attribute all the delusion that befalls the Muslims nowadays to the man who had barred that will!

Furthermore, if we are to know what great efforts had been exerted so as to decrease the importance of that event covering every possible aspect to this end – as you have already seen in the previous pages, and as you are going to notice later on; We – as a result for all this – will certainly conclude that this word has been neglected on purpose so that the coming generations would not blame the man or abhor him.

The Fourth Disagreement

We may consider this disagreement as the biggest that has faced tradition narrators; their hesitation about selecting the correct terminology of the sentence they mean to relate, was apparent. Their disagreement about the opening phrase of the narration did not leave any significant impression on the meaning; while at this stance they disagreed with each other about the verbal context of Omar's speech, which is taken as a revision of what the Messenger (sa) had said.

So many references affirm Omar's sentence (The prophet is overwhelmed by the pangs of pain); and if

we accept this narration as it has been reported to us in this chapter, we might be able to say that Omar meant to barr Allah's Messenger's (sa) will, rather than to revise it as some people try to expose this event.

The proof to this is that; Omar did not – for instance – say to his prophet: O, Messenger of Allah! You have already made your will...; or you have made some believers who can choose and make success; or we have been brought up on your example, strategy and style, and we are going to choose somebody who will lead the Muslims and reform their cause... or any other similar phrase.

But he did not say anything of the sort; rather he meant to suggest to the others that this dying man has been overcome by pain, therefore there is no use of listening to his will and last directive.

The next phrase (The Book of God is sufficient for us) signifies this frankly and clearly; therefore we can not describe Omar's speech as a revision for what the prophet said, for Omar did not address the Messenger of Allah; rather he addressed the other attendants.

Some people may go as far as saying that: Omar noticed the difficult and critical situation facing the Messenger (sa), which gave him great pain, therefore he meant to give the messenger a short rest excusing him from saying something they have already

apprehended. But Omar's speech does not reveal such a notion, and the narrators did not report to history that Omar's speech showed pity and sympathy with the prophet(sa). Carefully consider his sentence, do you notice anything from what they claim?

If Omar – for example – said: “you are suffering pangs of pain, and we can not bear see you like this, would it not be better if you resort to rest, and we shall do for you whatever we can”. Or a sentence similar to this with more affection and devotion; we today would have been celebrating the cute heart of Omar, his devotion and motion.

Then let us consider the situation as it was; let us say that the Messenger (sa) said:

“Bring me a board and an inkwell so I can write for you a directive after which you will never go astray” so many people were present there, they heard the request of the gracious prophet (sa) who was about to leave them forever, whom they were soon going to miss his blessed presence. At this instance Omar took the initiative of addressing the audience – never the Messenger (sa), and said to them “The prophet is overcome by pain”.

Do not you conclude from this sentence that he suggests to the audience present there that the prophet (sa) speaks unconsciously? Otherwise what is the meaning of the expression (overcome by pangs of

pain) taken within the context? What does he aim by it?

Further, do not you think that speaking in this way is a violation of manners and politeness, the prophet says: “Bring me a sheet of...”, and Omar in turn addresses the people saying “The prophet is overcome by pangs of pain.”

Does this behaviour conforms with the holy verse ﴿So (you people of Islam) should believe in Allah and obey His messenger, assist and honour him﴾ Al Fath v.9.

The prophet after that, ordered that they should be driven out, so what should such an order signify? Does it not signify that he is angry with them, showing his discontent for what they have exposed? The holy Quran says: ﴿If you differ in anything among yourselves, refer it to Allah and His messenger, if you believe in Allah and in the Last Day﴾ An Nisa' v. 59.

That was a difference and a dispute, yet they did not refer it to Allah who commanded the people to write a will, nor did they refer it to the Messenger (sa) who was still alive.

Does not that harm the Messenger (sa) who witnesses this sad scene of his apostles refusing to obey the command of Allah and His prophet in spite of Allah’s order ﴿You have no right to harm the messenger of Allah﴾ Al Ahzab v. 53.

Or His other order:

﴿Those who annoy Allah's messenger, for them there will be a painful torment﴾ AtTawbeh v. 61?

This is our argument in short; supposing that Omar had said: (The prophet is overcome by pangs of pains); but other narrators relate that this sentence is not the one Omar said, rather it resembles what he has said and they did not dare to say it; notice the report (Omar said something which connotes that pain has taken over the messenger of Allah (sa)).⁽¹⁾

As you can see, great efforts had been exerted so as to refine this report and decrease its importance; the second caliph in fact did not say overcome by pangs of pain – according to this narration – rather he had said something that leads to this meaning. What did he say then?

Is not there any narrator who fears God while relating this event to the following generations?

Aye, aye, thanks God there are plenty who had narrated that report authenticating that original disastrous word!

Can anybody imagine the disappointment that befell the Messenger (sa) when he faced that painful event... does the father have no right to enjoin on his sons a will that preserves them from going astray?

(1) Sharh Nahjul Balagheh. Ibn Abi Hadeed 2: 20.

He (sa) intended to do so, but alas they silenced him, he wanted to bestow on them elixir but they spilt it on the ground... he wanted to grant them glory, esteem and conversion till the Day of Resurrection, but they disputed in front of him while he is still alive; they even rejected his will and barred it...

Some people may say: Do not exaggerate...

Do not exaggerate.. just tell us what Omar said so we may understand, your exaggeration may be out of place.

We tell them. He said: (The messenger of Allah is hallucinating) and let us halt for a while to comprehend the resources of this report; before that let us present a definition of the word (hallucinate), of which we have already said what we could.

Is it really *﴿a terrible thing that issues from their mouths﴾*? Al Kahf v.5.

The lexical thesaurus (Lisanul Arab) for the world (Hajareh) – hallucinated – gives the following meanings: hallucinated about something in one's sleep means to rave and speak nonsense. The holy Book says: *﴿And arrogantly you talked nonsense about the Holy Quran in your nightly circles﴾* Al Muminun v. 67. talking nonsense: raving ... a man who talks nonsense in his sleep is raving.. i.e you say about him things that do not harm him, therefore it is similar to hallucination. Ibrahim (as) interpreted the

holy verse ﴿This folk of mine Neglected the Holy Quran and its teachings﴾ Al Furqan: 30 by saying that my people in fact attributed to the Quran things other than justice, do not you see the raving patient says things that are not right and just? (Lisanul Arab) also mentions that (Hajareh) (yahjuru) (Hajran) means hallucinated, hallucinate, hallucination which means raving; in the report about the prophet notice the people say: What happened to him? Did he hallucinate? i.e. did his speech alter because of illness, inquiringly.. i.e. We ask did his speech alter and turned nonsense for his illness?

Ibnul Atheer said: This is the best way to describe it, otherwise we should consider it a statement and the meaning will hold an insulting connotation, and as long as Omar was the speaker, we do not suspect such a bad intention!!⁽¹⁾

Let us try to deny Ibnul Atheer's claim and accusation of Omar – in spite of his apology to him, and his attempts to decrease the impact of his words on the reader. Can there be anyone else who said that?

You have already read that Omar – for sure – has said: “The prophet is overcome by the pangs of

(1) Lisanul Arab/ Ibn Mandhoor 15: 33 Tehran. 1st edition 1995.

pain”⁽¹⁾

The narrations that affirm this sentence assure that the attendants to the dying prophet became two groups, the first of which say “Bring the messenger of Allah something so that he can write you a directive. Others went to confirm what Omar has said.

Still further, there are other reports which confirm that the people after the Messenger’s request (sa) had said (The messenger is overwhelmed by his ailment) (does not know what he is saying).⁽²⁾

Some other reports narrate that they had said: “What happened to him? Did he hallucinate? Ask him”⁽³⁾

Here we should ask, where does Omar stand in these reports? Why did not they refer to him?

He is hidden in the subconsciousness of the narrators, they mean not to mention his name in this painful event, so that nobody would accuse him of anything? They were doing their best for this end as we have already seen.

If they were to mention Omar, they would say: “(he had said: “The prophet is overwhelmed by pain”); and if they mean to mention the ill famed word

(1) Saheehal Bukhari 1: 37, also see Al itessam belketab wal Sunneh wal Sunneh 8: 161.

(2) Saheehul Bukhari 4: 31.

(3) Saheeh Muslim 5: 75.

(hallucinated), they will never refer to Omar then,.

That was a clever equation which made the problem a difficult dilemma whose symbols are insolvable.

Those who adhere to this equation must be able to stand for the abundant verses of the Holy Quran that put together Allah's obedience side by side with the messenger's; submission to Allah side by side with submission to His messenger; and subjection to Allah's commands equal to subjection to the messenger's commands.

Verses such as:

﴿And obey Allah and obey Allah's messenger﴾ Al Maidah v. 92.

﴿O, you who believe! Give your response to Allah and His messenger when you are invited to that which will give you life﴾ Al Anfal v. 24.

Allah the Sublime has made obedience to the prophet part of obedience to Him:

﴿Whoever obeys the messenger, thereby, obeys Allah﴾ An Nissa'a v. 80.

Whatever the difference between (overwhelmed by pain) and (he had hallucinated) might be, both sentences are insulting and represent a shameless transgression on the prestige of prophethood.

The Fifth Disagreement

Disagreement about the sentence:

(You have the Holy Quran, the book of Allah is sufficient for us) as narrated by Al Bukhari⁽¹⁾ Al Bukhari too in the chapter of (knowledge) said: (We have the Book of Allah which is sufficient for us).

Ibn Abi Hadeed Al Mua'tazily relates:

(We have the Holy Quran, the Book of Allah, which is sufficient for us).⁽²⁾

Many other reports relate similar sentences to this end.⁽³⁾

Here, again we find ourselves confronting the narrators, they deliberately neglect this sentence realizing its intense impact on Muslims and the danger it inflects on the speaker.

Its danger arises from the fact that it cancels the role of prophethood which Allah the Sublime describes as *﴿Indeed We sent our messengers with signs and miracles as their proofs﴾* Al Hadeed v: 25; so how come we cancel the role of our prophet who is still alive among us?!

Cancelling the role of prophethood is the first step

(1) Saheeh Al Bukhary 7: 9. a chapter from the (invaldees' book).

(2) Sharh Ibn Abi Hadeed 6: 51 revised by M. Abou AL Fadhl.

(3) Saheeh Muslim 5: 75, Musnad Ahmed 4: 356/2992, Saheeh AL Bukhary 1: 37. Also see 5: 161& 5: 137 (kitab Al Etissam bilkitab wal sunneh).

a man takes in going astray from religion and its sacred aims, the Holy Quran' relates? Several narrations about different people who had changed and altered their religion when they obeyed their priests and ministers neglecting the teachings of their prophet.

The second caliph's sentence is a forthright refusal of the messenger's will which represents a perfect abrogation for the role of prophethood.

Furthermore, that sentence means abolition of every thing the Messenger (sa) did, abolition of his example, abolition of his war management, his teachings, the only exception Omar made concerns services and worship. All sanctions he has made on the messenger's example found their expression in the ban he made on relating the tradition, punishing everyone who violates this ban, conditioning those who narrate tradition to bring witnesses for what they claim, he only gave permission to relate tradition for services and worship alone claiming that he is worried Allah's verses of the Holy Quran might get mixed with the prophet's tradition.

But, don't readers agree with me that Arabs at that age had better mastery over language, they had better comprehension of it, they used to memorize on heart poetry of the pre-Islamic era, some of them were able to recite one hundred stanzas of poetry on heart

as if they were reading them in a sheet or something.

Today linguists can classify the poems, attributing them to their poets according to their lingual structure, fluency, eloquence and terminology.

So how could the Holy Quran with its distinguished lingual style get mixed with the prophet's tradition especially for those who were able to distinguish thousands stanzas of poetry telling by guess who was the poets who wrote them?

If we want to comply with the example of the second caliph who used to say (The Book of Allah is sufficient for us), we should reject complete surrender to his claims, for (The Book of Allah is sufficient for us) we do not need to listen to Omar and follow his example and do like he does!

Omar himself used to disobey the messenger during his life, so how should we follow Omar's example while he is dead?!

If the other caliphs who succeeded him followed his example innovating their own statutes instead of the Divine and prophetic text; nothing of the genuine Islam would have reached us, for few small things come gradually together to make something big. Behold the flowing water of the great rivers, only small drops of rain gather to make them.

The Sixth Disagreement

As we have already stated, long extracts from that report have been omitted, some narrations did not relate what happened after Omar's words; other narrations illustrate a queer and strange situation which the apostles during the life of the great prophet (sa) were not accustomed to; they naturally respected the prophet, held him with esteem, learning from his teachings how to embetter their lives, his tradition and example were inspiring them a better life and a better hereafter, they used to fulfill their services by following and obeying him and by responding to his commands, to the degree that Ibn Omar once traveling with a caravan from Mica to AlMedinah turned his horse to the opposite direction, then resumed his course. The people in the caravan asked him: What is this that you have done?

He said: I have seen the Messenger of Allah doing this, so I did the same.

At the last quarter of a night the prophet (sa) came to the mosque, did his prayers, some people who were at the mosque then, did the same. In the morning there was much ado about what happened on the previous night; in the second night so many people gathered in the mosque doing the prayers the prophet (sa) was doing; on the next morning people were talking about

what happened on the previous night, on the third night the mosque was almost filled with people who prayed the way the prophet prayed; on the fourth night, the mosque could not contain the people who attended with the prophet for prayer.⁽¹⁾

Here we may ask: what happened to the people's love and affiliation when the prophet (sa) said: "Bring me a sheet and an inkwell"? strange enough that the same people who loved and imitated the prophet disputed with each other about the Messenger's (sa) request.

There are so many reports relating that the people (differed) or (disputed), some say: bring to the prophet the sheet and the inkwell; others approve what Omar had said.

Dismissing this part of the event is in fact belittling its importance and reducing its significance so that the coming generations would not get concerned about the event starting their own investigation, analysis and interpretation about it.

But, those who related that event as it was with no retouching made us deal with history and those prominent characters in this way, saying all these severe words about them.

(1) Saheeh Al Bukhar; 3: 58. Saheeh Muslim 6: 41 i.e They prayed inNwafil the way the prophet (sa) did.

The details of this event confirm that the difference which we suffer now, in fact had taken place while the prophet was still alive beholding and hearing what was going on, the parties concerned had differed and disputed since then.

Let us ask, Do those close eminent apostles whose faith in Islam and its ideology nobody suspects, and who were promised – as it were – of paradise and who were described as the (Stars); have the right to differ?

If those apostles with all their faith, prominence and prestige have disagreed with each other about that event, so why should not we disagree about it too? And what is the use of all these invitations to unity and bilateral understanding between Muslim sects!?

Do not we today – suffer the pricks and bitter results of that dispute which was implemented by the close apostles? Why should we accuse each other of being fundamentalist, extremist, fanatic, Nassiby (enemy of the household and the progeny of Muhammad (sa)), Rafidhy (a fanatic shiite who rejects the beliefs of the Sunnies), Wahaby, Sunni or Shiite?

The Islamic history felt no restraint from relating to us that dispute and difference, today we trace the same way and follow the same example and you can clearly feel it happening in India and Pakstan the same way; if we are to blame somebody we should

blame those who started it, those who disputed about the Messenger of Allah (sa) while he was still alive seeing and hearing them.

Why did they dispute? And why did they differ? The narration tells us that the people became two parties, some of them say give the Messenger of Allah a sheet and an inkwell so he will write you a directive after which you will never go astray; others approved what Omar said.

Allahu Akbar (Glory be to God): Those sentences are very clear and expressive, what more do we need so as to reveal the truth..? A clear right, as clear as the sun during the day... A forthright frankness that hides no vagueness or ambiguity.

Allahu Akbar (Glory be to God)... here they differed and here they disputed and here Muhammad's nation turned into seventy three parties.

We can not consider that difference which split the folk into two conflicting parties in spite of the presence of the prophet (sa) himself and for a command he himself had issued – I say, we can not consider such a terrible thing as rising from good intentions, good heartedness, lucid faith and correct belief, the fact is that the people became two parties, one of which has a just cause and the other is trying to spoil the cause, meaning to implement segregation, difference and dispute.

Now, if we say: “Those who said “bring the messenger of Allah a sheet and an inkwell were mistaken, we – in fact – are accusing the messenger of being mistaken, thus refusing his mission, divine law and every teaching of heaven.

Now, we have not read anywhere in the gracious Quran a text that permits us to disobey the prophet (sa) rather we find a forthright invitation to obey him and to submit to his commands making no difference between his commands and Allah the Sublime’s... not even one verse from the Wise and Knowledgeable tells us that the prophet might be hallucinating and raving so we ought not to obey him.

Those who said “Bring the prophet ...” had real faith in the prophet (sa) the way he has been described in Al Quran, and the way he really is, a human being who lives among them personifying his virtues, good characteristics and superb soul; as if they were neglecting Omar’s objection, they rather have not noticed Omar’s description which shows on the prophet’s behaviour and naturally they had the same share of observation and judgement – thus they noticed that Omar has been unfair to the prophet, hence they insisted that the sheet and inkwell should be brought.

The other party adopted Omar’s attitude, approving that the prophet was really hallucinating; here we

must halt for a while to study the reason that made them adopt such an attitude.

There are several probabilities to be considered:

First: They really have noticed what Omar has noticed, thus they were keen that the Holy mission might be lost because of a blind whim of a patient who does not realize what he wants; the Messenger of Allah is quite removed from such a shameful behaviour.

Second: Omar's character was so impressive that it pushed them to support him, i.e they were infatuated by Omar's character to the degree they were sure he never goes astray or commits any mistake.

Third: they are only interested in difference and dispute, thus, the minute they found a chance to get through, they rushed to raise a raw for no goal and no clear end.

Fourth: they fear that the will which the prophet (sa) would draw down might affect their immediate interests and futuristic benefits, or rather it might disgrace them and draw the other's attention towards their wicked intentions.

Fifth: They could not recognize the importance and necessity of the will, for the Quran was there and they could refer themselves to it.

If we go deeper in scrutiny, other probabilities may arise, but in general they fall under the same

classification we have already made. These probabilities can be divided into two parts only: Either they have noticed the prophet's hallucination. Or they have said their word under the influence of Omar, without noticing it themselves. If we survey the reports we can see that:

1. They repeated what Omar had said and said:
2. The messenger of Allah hallucinated, did the messenger of Allah hallucinate?
3. They said: Did the messenger of Allah hallucinate? Ask him.

Or they keep silent about what happened.

All the case revolves around Omar; for they repeated what Omar had said or they said: Did the Messenger of Allah hallucinate? Or they said: ask him! Such sentences emphasize the fact that they are not sure of what Omar had said.

Now, if somebody claims that the sentence (they repeated what Omar said) does not signify that they have adopted his opinion, rather it may simply mean that they too have noticed what Omar had noticed, so they said what logically will be identical to what Omar had said.

Such a claim might be reasonable and acceptable if there had been no row about bringing the sheet and the inkwell, but as we saw, the people became two parties, some say (bring the messenger of Allah a

sheet and an inkwell...), and others repeat what Omar had said; now these sentences do not suggest that they went to say: the prophet (sa) is hallucinating; they – in fact – only said: (The book of Allah is sufficient to us) which is the equivocal sentence for the other party's claim (Bring to the messenger of Allah a sheet and an inkwell...).

The basis for what the people said is Omar's words; either he really witnessed and saw the situation as he had described; or he had actually claimed all that for an aim we do not know.

We beg your pardon here, for we are not going to give our opinion, the clever reader himself through careful study and scrutiny will get his conclusions.

The Seventh Disagreement

This disagreement pertains to the sentence: (Get away from me, you must not dispute at my presence).

Some people omit this sentence as well as whatever had been said after Omar's sentence.

Some others only narrates (Get away from me) or other variations of the sentence such as (whereat no dispute should take place at the presence of the prophet). This sentence maintains deeper impact on the psychology of the people; further it reveals more clearly that no dispute should take place at the presence of the prophet, as a matter of fact its impact

is stronger than (you must not dispute at my presence).

This happens while the people were commanded not to raise their voices above his, Allah the Sublime said:

﴿O, you who believe! Do not raise your voice to over shadow the voice of the messenger when you are in his presence, and do not speak loudly to him as you ordinarily speak to one another; by being inconsiderate you may unknowingly ruin your good deeds﴾. Al Hujurat v. 2.

Allah the Sublime has always made dispute equal to failure and collapse.

﴿And obey Allah and Allah's messenger and do not quarrel with one another, lest you may get weak – hearted and your spiritual power may go away...﴾ AL Anfal v. 46; yet they disputed and differed so that they lost that will of guidance and conversion.

Let us ponder about the situation; the messenger who is seriously ill speaks and asks for a sheet of paper (or leather as it were) and an inkwell; the apostles who are gathered around him making such a fuss about his words, till they make the messenger furiously say “Get away from me”.

Imagine how much they have hurt him and what harm they have inflicted on him which made him say something he had not said through out his life, he who

has been described as the man with great manners in the holy Book:

﴿And (O, Muhammad!) verily, you are a man of high level character.﴾ AL Qualam v.4.

His example of life has always been quite removed from such a furious violent behaviour.

He (sa) had not behaved in this way even with the non-believers and the hypocrites, he (sa) was a pure personification of Allah words:

﴿And be humble to the believers who follow you﴾
Al Shuara' v. 215.

He (sa) had never been stone – hearted with others even for once, Allah the Sublime described this quality of his in the verse

﴿Had you been severe or hard – hearted, they would surely have dispersed away from around you﴾
Al Imran v. 159.

So, why should the prophet (sa) be so furious and cast them away from his presence, if he had accepted Omar's suggestion and given up writing the will?

We really hesitate to accept the opinion that the apostles adopted the prophet's command and brought down their voices to hold the esteem of the messenger of Allah; for how would the apostles dare to dispute in front of their prophet so that their fuss and voice turn loud?

The gracious prophet ... the beloved .. the example

.. the envoy of heaven, requests some thing in front of which the honourable apostles.. the true believers the good and pious, differ and fight.. they get confused about the prophet's command, do they fulfill it.. or should they forsake it?

Now, if those apostles really considered their prophet an ideal example.. why did they differ about him then?

And if they were true faithful believers, why did they refuse his command then?!

The Eighth Disagreement

This disagreement pertains to the sentence:

(What I am in is better than what you think of), the same discrepancies that befell the other sentences had befallen this. We present two interpretations for this:

The First interpretation

The prophet (sa) meant to say that the unity and comradeship which make then a solid column (like a firm building), is better than the condition of dispute, difference and discrepancy which they invite him to join; for Islam is only victorious by means of unity even if they banned his will; but Islam will disperse and collapse if he writes them a will after their dispersion and dispute. They invited him to join their dispersion and dispute, he frequently invited them to

unity, affection and love, he can not risk the outcome of all these years of militant struggle for the sake of Allah, he can not lose every thing by fueling the fire of their dispute and dispersion.

He (sa) realized that insistence to write a will is useless, for it will fuel the fire of dispersion and dispute instead of extinguishing it; for those who claim that the messenger is hallucinating will not remain motionless after the will have been written; they will go as far as saying he (sa) wrote it under the influence of his hallucination; thus their dispute will root deeper, and the factual personality of the messenger will be vulnerable.

The Second interpretation

His (sa) sentence “What I am in is better than what you think of” connotes that he prefers to maintain the esteem and respect with which he is held than to write a will which might push them to disregard his personality claiming that he is raving (as has been demonstrated). Such an interpretation will lead people to suspect everything he had advocated, furthermore it will make the people suspect the whole Islamic code... and everything will be lost efforts driven away by the wind.

At last, we ought to mention that we did not mean to make a thorough study of the report that may turn

tedious and boring, rather we did our best to highlight its prominent features so as to draw the reader's attention to what extent those narrators had gone cultivating, modifying, altering and rearranging the sentences according to their vital importance, but as the proverb says:

(You can not hide the sun with a sieve).

The Calamity of Thursday

We do not claim that we have discovered the importance of the messenger's will, and the great disadvantage that had befallen the Islamic nation as a result of that ban, neither do we claim that we were the first who apprehended that event and its whereabouts.

We do not claim either that the other Muslims had neglected it paying no attention for it, for so many people took the initiative to analyze it attempting to comprehend the atmosphere around the prophet (sa) then.

History tells us that Ibn Abbas, that honourable apostle – who all Muslims consider and authority – was the first one who ejaculated (A calamity, what a calamity) repeating to his audience (The calamity of Thursday). So, What really happened on Thursday? Did the Messenger (sa) pass away on Thursday?

The Messenger (sa) died on Monday, Ibn Abbas then is not hinting to the messenger's death by saying (calamity); most probably he had read the holy verse: *﴿Verily (O, messenger): you will die, they too will die.﴾* Az Zumar v. 30 and realized that death is right

(and everybody is going to die).

He also might have read the holy verse:

﴿Today, I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion﴾ Al Maidah v. 3 and realized that the religion is perfect and the grace overwhelmed everything; true, missing the Messenger (sa) is a tragedy and a catastrophe, but every man is to meet his death at a certain hour, he is to leave this world for good.

So, Why should Ibn Abbas call what happened on Thursday a (calamity)?

What happened on Thursday? And why should he describe it in such a horrible way?!

It must be a great catastrophe he means to tell us about. He says: “The tragedy, the whole tragedy was their argument and dispute which barred the Messenger of Allah from writing to them that directive” or he bleakly says: “The day of Thursday, and what a day of Thursady”, calling that event in particular (The calamity of Thursday).

So, the biggest calamity that befell ibn Abbas was barring the prophet (sa) from writing that directive.

We have already stated that we do not claim we are the first to realize and notice this; Ibn Abbas has announced it at the time; and narrators of the prophet’s biography related it to us.

Ibn Abbas (may Allah bless him) realized – the way every keen person about the destiny of Islam realized – the great loss and the catastrophe that will befall the Muslims as a result of banning the messenger’s will.

His thorough sight which violated the laws of place and time foreseeing into the future could foretell the catastrophe and the calamity that was fused on Thursday; that day in which the messenger of Allah (sa) asked for a sheet of paper and an inkwell but Omar prevented the others from answering his demand.

The discrepancy and dispute that takes over the Islamic sects at the time being is a great calamity and a real tragedy; Ibn Abbas (May Allah bless him) foresaw it by means of his insight before anybody could really see it by his own eyes; Ibn Abbas felt that the discrepancy which took place – while the Messenger (sa) was still alive – about a matter that would secure their conversion for ever, that discrepancy was going to develop and take farther dimensions, multiplying into other problems that will turn the nation of Muhammad (sa) into seventy three parties.

Strange enough, every party claims that it is the party that will attain safety by securing paradise for itself, and it will supply enough evidences and

proofs, which may support its claim and throw other Muslim parties into Hell.

Reports that mentioned the word calamity and the day of Thursday

1. Al Bukhari in a chain of reports that ends with Obaidullah bin Abdullah bin Utbeh bin Massa'ood who relates from Ibn Abbas .. he said .. then the referred to the directive (will) and said:

“Ibn Abbas used to say: “The tragedy, the whole tragedy was their argument and dispute which barred the messenger of Allah from writing to them the directive.”⁽¹⁾

2. Al Bukhari too related it from Qubaiseh who said: Ibn Uiaineh related to us from Selman Al Ahwal reporting from Sa'eed bin Jubair who narrates from Ibn Abbas who said: “The day of Thursday, and what a day of Thursday”. Then he wept until he moistened the ground with his tears, then he said: “The messenger of Allah became seriously ill and said: “Bring me...” he reported all the event.⁽²⁾

3. Muslim also narrates from Sa'eed bin Jubair via another chain of reports that end with Ibn Abbas who

(1) Saheeh AL Bukhari 7: 95 Saheeh Muslim 5: 75; Musnad Ahmed 4: 356/2992.

(2) Saheeh AL Bukhari 4: 21. Saheeh Muslim 5: 75; Musnad Ahmed 5: 45/3111.

said: “The day of Thursday and what a day of Thursday!” Then his tears started dropping on his cheeks as if they were pearls. He said: “The messenger of Allah said: “Bring me...” and reported the conversation of the directive.⁽¹⁾

4. It is reported that Ibn Abbas said: When the pain took over the prophet (sa) he said (Bring me..) then he said: “Ibn Abbas went out, saying: The tragedy, the whole Tragedy is what barred the messenger of Allah from writing his document.⁽²⁾

5. Ibn Abbas said:

The day of Thursday, and what a day of Thursday! The messenger of Allah became seriously ill and said: “Bring me ...” till the end of the words.⁽³⁾

6. It is narrated that Sa’eed bin Jubair heard Ibn Abbas says: “The day of Thursday, and what a day of Thursday”. Then he wept until he moistened the ground with his tears. I said: “Ibn Abbas, what is the day of Thursday?” He said: “The messenger of Allah became seriously ill and said: “Bring me ...” till the end of his words.⁽⁴⁾

(1) Saheeh Muslim 5: 75; Musnad Ahmed 5: 116/3336. Tareekh Al Tabari 3: 193 Eygpt ed. Al Kamedl FI AtTareekh/ Ibn AlTheer, 2: 320.

(2) Saheeh AL Bukhari 1: 37.

(3) Ibid.

(4) Ibid.

These reports and others similar to, were narrated by Ibn Sa'ad in (At Tabaquatul Kubra)⁽¹⁾; Al Shehristani in (Al Milal wal Nihal)⁽²⁾ and Ibn Abi Hadeed in (Shareh Nahjul Balagheh).⁽³⁾

(1) At Tabaquatul Kubra.

(2) Al Milal wal Nihal 1: 22 Bairut ed.

(3) Shareh Nahjul Balagheh 1: 133 Bairtul.

A conversation with those who find excuses for Omar bin Al Khattab⁽¹⁾

They said: Perhaps when the prophet (sa) commanded them to bring the sheet and the inkwell he did not intend to write something, rather he only meant to examine them.

We say: This event took place while he (sa) was dying – be my father and mother sacrificed for him – as the report refers, so it was no time for an examination, it was a time to warn the people and excuse them, it was a time to issue a comprehensive directive that would guide the nation to the right way; the dying man was quite removed from joking and kidding, he was busy with himself, his responsibilities and his kin's responsibility, taking into consideration that he was a prophet.

Being sound and safe during his lifetime he (sa) could not find a chance to examine them, so how is he going to do it when he was dying? But, the words he uttered – when they disputed and made a fuss in front of him – these words which start with the angry

(1) Refer (Al Murajat). Imam sayyed Abdul Hussein Sharaful Deen Al Amily. Revision (Murajeah) 88.

command be gone! (or go away from me!) reveal his discontent for what they were saying, if those who objected to his proposal were right he (sa) would have welcomed their behaviour expressing his content for it.

He who thoroughly comprehends this event, especially their words “The prophet has hallucinated”, can absolutely assure that they knew he wanted to say something they dislike, hence they confronted him (sa) with these words, and made such a big fuss and dispute at his presence.

After that event, Ibn Abbas wept, and considered it a calamity, which completely invalidate this answer.

They said: Omar was right, for he realized the interests of the nation being inspired by Allah the Sublime.

We say: Nobody will accept such an opinion in relation to the case at hand, for it connotes that at this example Omar was right and the prophet (sa) was mistaken; furthermore, it connotes that Omar’s inspiration – as it were – was more accurate and relevant from the inspiration of the Honest and Truthful (sa).

They said: Omar meant to make it easy for the prophet (sa), for dictating that directive would have made him more tired (putting into consideration his serious illness).

We say: We – on our part – believe that writing

that document on behalf of the prophet (sa) would have eased his heart and relieved his worries about his nation's conversion; he anticipated that his divine will and honourable presence would necessitate an answer, and his command would be obeyed; he – may my mother and father be sacrificed for him – wanted a sheet and an inkwell, he ordered they be brought to him (sa), and nobody ever should refuse to answer his will or disobey his command *﴿When a matter has been resolved for a believing man or woman by Allah and His messenger, they are not supposed to prefer their own choice about that decision and whoever disobeys Allah and His messenger he is involved in an obvious astray﴾* Al Ahzab v. 36.

Disobeying his command in that great mission, their fuss and dispute at his presence more harmful and difficult to him from dictating that document which preserves the nation from delusion – he who cares not to make the prophet tired by dictating a document how dares he object to him and surprise him by saying: He has hallucinated?!

They said: Omar thought it would be better not to bring the papers and the inkwell.

We say: This is most strange and really astonishing, how should Omar think it better not to bring them while the prophet (sa) himself had ordered them to be brought to him? How come Omar prefers to neglect a command issued by the Messenger of

Allah (sa)?

The said: Probably, Omar was concerned that the prophet may write things, which people would not be able to do, thus they will deserve punishment for not doing them.

We say: Why should he be concerned about that? Did not the prophet (sa) say: (after which you will never go astray)? Do they consider Omar more knowledgeable than the prophet? Does Omar pity the nation more than the prophet (sa) does? Had Omar a deeper insight about the odds of the future? No, and no *﴿It is a terrible thing that issues from their mouths, and what they say is nothing but lie.﴾* AlKahf v. 5.

They said: perhaps Omar feared that the hypocrites might raise suspicions about that document under the pretext that it was written while the messenger was ill, thus the document will become a cause for troubles.

We say: This is impossible, for the prophet had said “After which you will never go astray”, which confirms that the document will protect them from going astray, so how could it bring about dispute?

And if Omar really feared that the hypocrites would raise suspicions about that document, why did he see the seeds of doubt and suspicion when he objected to it and banned writing it saying: he has hallucinated?

Interpreting the sentence “The Book of Allah is

sufficient for us” they said that Allah the Sublime said: ﴿We have not neglected anything in the Book﴾ and He said (Most Glorified of speakers):

﴿Today, I have perfected your religion for you﴾.

We say: this is not true, for both verses do not cannot security from going astray, neither they guarantee conversion to people, so how should we adopt them as evidence that enables us to for sake the document?

If the Holy Quran itself could protect this nation from going astray; the present dispersion and delusion would not have befallen the nation putting it into this hopeless condition.

And they said: Omar did not gather from the prophet’s words that the document will protect every single individual in the nation from going astray; rather he thought that the prophet meant to say this document will prevent the people from congregating for delusion”, and Omar knew beforehand that they could never congregate for delusion, whether that document was written or not, hence he objected and barred writing it.

The answer to this:

We say: Omar has not been that far from understanding, he would not miss what was clear for everybody in those words; he would not miss the fact that, that document if ever has been written would have protected every single Muslim from going

astray; and this – in fact – is what everybody gathers from the words of the prophet; Omar himself was quite sure that the Messenger (sa) did not fear his nation will congregate for delusion, for he had frequently heard the prophet (sa) says:

(People of my nation never congregate to go astray, and never gather on a mistaken basis).

As well as:

(A group of my nation will always gather for the right and justice).⁽¹⁾

As well as Allah the Sublime's verse:

﴿Allah has promised to those of you who believe and do good that He will appoint them as rulers in the world as He appointed those before them and will establish in authority their religion which He is pleased with; and He will replace security for fear and insecurity. And Allah states: "They should worship Me only and should not consider any partner for Me﴾ An Noor v. 55. in addition to other forthright texts from the holy Quran and the tradition of the prophet (sa) which refer to the fact the whole nation does not gather for misdeeds.

In the light of this, it was quite unreasonable of Omar or the others to assume that the prophet (sa) only demanded the sheet and the inkwell to prevent the nation from gathering for delusion.

(1) Kanzul Ummal v: /p. 910, 1030, 1031.

Omar ought to have understood the words logically according to their context; such an understanding that conforms with the Sunni sehah's and the authenticated verses of Al Quran.

But the Prophet's (sa) resentment, which we conclude from his words (Go away...) is a clear evidence showing that they had disobeyed him.

If Omar's objection rose from his misunderstanding of the prophet's words – as they had claimed:- the prophet (sa) would have removed his suspicion about the prophet's tradition declaring for him whatever ambiguous might be; rather, if the prophet was able to convince them of what he has ordered them to do he would not have commanded them to leave the room; the agony and weeping of Ibn Abbas was a clear evidence for what we claim.

Frankly speaking, this calamity is an inexcusable one, if it were a mere passing event like other events it would have been easy; but the truth is this calamity is the tragedy of the centuries which really broke the back of Islam, so we can say nothing but “We came from Allah and to Him we shall return” and “All potence and strength come from Allah the Supreme the Great”.

The will before dying

Some people may wonder: why did not the messenger draw up a will before his illness?

Such a question is quite reasonable, for that illness might have suggested to Omar and to others to behave the way they did at the prophet's (sa) presence that day which caused the dispute and its aftermath, a dispute that have remained influential till the present day and perhaps it will remain so till the Day of Resurrection.

In the life of the messenger there has been more than an occasion and space enough to dictate that will.

The necessity and importance we attribute to the will is inspired – in fact – from scrutinizing the happenings of that historical event and the messengers words about it. So how come that we realize the importance of that matter, while it fails to arise the messenger's attention only at the last hours of his life when he was seriously ill?!

Do not we have the right to ask what made the messenger of Allah (sa) postpone that will till that critical time? Such a deed, which pushed Omar to think that the prophet (sa) was overwhelmed by his

illness and does not possess enough mental power to dictate a will of such importance.

The apostles had spent a considerable period of time with the messenger of Allah, they used to listen to him speaking about what is right and what is wrong, about patience contentment, militant struggle of holy war, and every small where about of life... he (sa) used to command and they used to obey, he used to forbid them do something and they used to obey; he used to summon them to war and they would forsake anything at hand to join the mission of death *﴿of them some have submitted their souls in martyrdom and there are some who are waiting to join their brothers in paradise and they have not changed their mind about their covenant﴾* Al Ahzab v. 23.

They used to haste so as to gain his approval knowing that his approval is part of Allah the Sublimes approval.

Then, Why did not he (sa) order them to write the will – which nobody thereafter will go astray – only days before his departure from this life? Was he obliged to give it a chance so that suspicion – similar to the one Omar arised among the apostles – may raise about it?

Is it true that he – during his noble life – had not hinted to the will ever.

We have already stated that a will principally

should have witnesses, it should not necessarily be written.. he who wants to draw up a will may write it in case he fears it might get lost... such a case will only take place at the hour of dying as the two gracious verses which we have already cited reveal; the prophet (sa) in fact did more than this; several times he had drawn up his will in front of a huge crowd of Muslims; he had repeated it on more than an occasion so that it may become a shield that will protect the nation against dispute and discrepancy.

In spite of all this, a huge fuss and unrest took place when the Messenger (sa) asked for a sheet and an inkwell, for the apostles were absolutely sure of what was the messenger going to enjoin on them, so they felt that they must take a proper position in front of the last sign the Messenger (sa) gives, preventing him – as much as they can – from putting that will on paper; for, if ever it was written it would become a document that serves the others.

So when did the messenger draw up his will before his illness?

At more than one occasion did the messenger express what he wanted in this respect, every time making his words assume the form of a will by every meaning of the word:

1. At the prime of his mission, in his famous tradition (Al Dar) or (Al Enthar) as some people

prefer to call it he (sa) said:

“O, clan of Abdul Muttalib! By Allah I swear I know no young man from Arabs who has brought to his people better than what I have brought you, I have brought you what is good in this world and in the hereafter, Allah the Sublime commanded me to call you for, which one of you supports me to do this? He who does, will be my brother, guardian on my will and my successor.

Ali (sa) – the narrator – said: “All the people kept silent and did not say anything except me, I was the youngest among them, I said:

“O, prophet of Allah! I Shall be your minister for this matter”

He took hold of my neck and said:

“This is my brother, the guardian on my will and my successor to lead you, so listen to him and obey him”

He said: “The people started to laugh telling Abi Talib: “He had commanded you to listen to your son and obey him”⁽¹⁾

2. On the last days of his mission, on the sermon of Ghadeer Khum he (sa) addressed his companions:

(1) Tareekh At Tabbari 2: 217, Al Kamil Fi At Tareekh, 2: 62-64, As Seirah Al Halabeah 1: 46, Ma'alimul Tanzeel/ Al Baghwi 4: 278. Sharh Nahul Balagheh 12: 210.

“Do not I own the souls of the believers more than they do themselves? They said: Aye, Aye.

He (sa) said: He whom I was his (Moula) Ali be his (Moula), O, God! Support who ever supports him and antagonize whoever antagonizes him; disappoint whoever disappoints him, and help whoever helps him.

The tradition of Khum is correct⁽¹⁾ and it became (Mutawater) to all Muslims.⁽²⁾

3. On the last (farewell) pilgrimage (Al Wadda’), in its famous sermon, he (sa) said something that can be considered a will:

“I have left for you that which if you hold fast, you will never go astray after me. The Book of Allah, a line extending between heaven and earth and my “Itrah”. Both the Book and the Itrah will not part with each other until they join me on the Day of Judgement,. Beware how you treat them after me.”

This tradition is composed on different terminologies holding the same connotation, it is a (Mutawater), tradition as well.⁽³⁾

(1) Refer: Musnad Ahmed 4: 281-368; Saheeh Muslim Fadhaylul Sahabeh 4: 1873/2408 via several narrations, Sunan Al Termithy 5: 663/3788, Al Mustadrak – Al Haquim 3: 148.

(2) Al Bedayeh wa Nihayeh 5: 233.

(3) Musnad Ahmed 5: 182, 189 – 3: 17. Saheeh Muslim Fadhaylul Sahabeh 4: 1873/2408 via several narrations, Sunan Al Termithy 5: 663/3788, Al Manaquib and what is before it / 3786. Mustadrak Al

On the days of Farwell pilgrimage too this verse – which many interpreters call (the verse of proclamation) was revealed: ﴿O, Messenger! Proclaim the message that has been sent down to you from your Creator and Nurturer. And if you don't, then you would not have fulfilled your duty as Allah's messenger. (Know that Allah will protect you from (the mischievous) people, verily Allah does not guide the disbelievers﴾ Al Maidah v. 67. We want to ponder for a while about this proclamation...

The significance of the verse is rather strange, for it was revealed a few months before the death of the messenger (sa), i.e. it was revealed while all the statutes of religion were complete.

Prayer was imposed everywhere, as well as fasting; pilgrimage, alms giving and all duties and prohibitions were propagated to the Muslims who comprehended and applied them verbally, punishing who ever retreats or disobeys them; thus religion smoothly ran, filling the hearts with its splendour, and infatuating the reason of the people with its thought. The disbelievers and polytheists could not confront and fight it. So, what does this verse hint to and what

Hakim 3: 148. Al Khassays/ An Nissa'I: 21. Massbeh As Sunneh 4: 185/4800 and 190/4816, Majmaul Zawayed 9: 163-164. Al Jamiaul Sagheer 1: 244/1608. As Suagul Muhiquch part 11 chapter 1: 149. Al Khassayssul Kubra/ As Syuooty 2: 466. Tareekh Al Yaqwby 2: 112.

does it signify?!

At the first place, the verse cancels all the messenger's efforts in case he does not proclaim the revelation of his God.

Second: The messenger used to proclaim Allah's revelations to others, never barring the grace of heaven from the people on earth. How should he (sa) block the Divine grace while he himself was a mercy to everybody. Is not he the one who is described in the holy scripture as *﴿(O, people!) There has come to you a messenger from among yourselves; your suffering grieves him; he is full of concern for you and he is kind and compassionate to the believers﴾*? At Taubah v. 128.

What happened then that made Allah the Sublime commands his messenger to (proclaim), as if the prophet (sa) was cautious about proclaiming that matter to the people? Thus the statement took the form of a threat *﴿And if you don't, then you would not have fulfilled your duty as Allah's messenger﴾*. God has made proclaiming that matter equal to all the difficulties, pains and suffering which the prophet had endured for more than two decades.

Third: Allah the Sublime says *﴿(know that) Allah will protect you from (the mischievous) people﴾* as if propagating that matter would have endangered the prophet's (sa) position, as a result of which Allah

guaranteed to him His protection encouraging him to do it.

So, what was the matter that gained that great importance?

Understanding the meaning of this verse requires looking into the time of its revelation; all scholars had a general agreement that this verse is one of the last verses revealed. The space between the time of its revelation and the messenger's death does not exceed eighty days.

The interpreters in different narrations give various significances for it; but we regret that those narrations are unreliable and can not provide a researcher with a valuable pretext; not only because they lack any authenticated report of value, but also because they do not conform with the date in which the verse was revealed, for they claim that the verse has been revealed to encourage the messenger stand against his enemies, it gave him a warning not to hesitate in propagating the statutes of Islam, confirming him that Allah will protect him against the disbelievers; but, all this in fact had taken place long before this verse was revealed, all along the honourable life of the prophet. ⁽¹⁾

(1) Notice the contradiction and disorder of reports and narrations written about it. Refer to (Manhaj fi Al Entema' al Mathhaby)/ Saib. Abdul Hameed: 133-144. Al Ghadeer Center – Qum.

The only authenticated reliable report that conforms with the date of revelation is what most interpreters and scholars confirm, proclaiming that it has been revealed after all duties of religion were made public knowledge to everybody and that it particularly pertains to propagating the cause of succession to caliphate after the death of the prophet (sa). Some narrations in this context are:

1. Ibn Abi Hatim, Ibn Mardaweh and Ibn Asaker relate from Abi Sa'eed al Khudri who said: "The verse *﴿O, Messenger! Proclaim the message that has been sent down to you from your Lord...﴾* has been revealed to the prophet (sa) at (Ghadeer Khum) and it only pertains to Ali bin Abi Talib.⁽¹⁾

2. Ibn Mardaweh related from Ibn Masood who said:

"When the messenger of Allah (sa) was still alive we used to read the famous verse this way:

﴿O, Messenger! Proclaim the message that has been sent down to you from your Lord – that Ali is the Mawla of all believers - and if you don't, then you would not have fulfilled your duty as Allah's messenger. (Know that) Allah will protect you from

(1) Shawahidul Tanzeel/ Al Hasakani 1: 188-193 via several narrations; Tafseer Al Manar 6: 463. Ad Dur Al Manthoor 2: 298. Asbab An Nizool/ Al wahdy: 115- Alemul Kutoob Bairut.

the mischievous people ﴿⁽¹⁾

3. It is narrated that Al Imam Muhammad Al Baqir (sa) said: “The sentence of the message that has been sent down to him from his Lord” signifies Ali’s succession to reign (caliphate) after the prophet, and the prophet (sa) was concerned that some of his companions might resent and dislike his proclamation, so Allah the Sublime by means of this verse encouraged him”. ⁽²⁾

4. Ibn Abbas narrated that Allah commanded the prophet (sa) to tell the people about the reign (wilayah) of Ali; he (sa) hesitated they might claim that he was partial to his cousin and consider this a defect in his prophethood, thus when the famous verse was revealed to him in Ghadeer Khum, he took Ali’s arm and said: “He whom I was his (Mawla) Ali here is his (Mawla), O, God! Help whoever helps him and antagonize whoever antagonizes him”. ⁽³⁾

5. It is narrated that both Abi Jafar – al Baqir – and Abi Abdullah – As Sadiq (sa) said:

Allah revealed to his prophet (sa) that he ought to make Ali (sa) his successor, the prophet was worried

(1) (Ad Dur Al Manthoor) 2: 298. Fathul Quadeer/ Al Shawrani 2: 60. Dar Ihya’ At Turath Al Arabi.

(2) Tafseer Al Manar: 6: 464.

(3) Majmaul Bayan Fi Tafseer Al Quran/ At Tabrisi: 3: 334 Da Al Ma’rifa – Bairute – 1st edition 1995. Tafseer Al Manar 6: 464.

that this matter might affect some of his companions, thus Allah revealed this verse so as to encourage him do what Allah has commanded him to do.”⁽¹⁾

6. Al A’mesh relates from Attyah who narrates that this verse has been revealed to the messenger of Allah (sa) on behalf of Ali bin Abi Talb ﴿O, Messenger! Proclaim the message that has been sent down to you from your Lord...﴾ Allah the Sublime as well said: ﴿Today, I have perfected your religion for you and completed my favour upon you and have chosen for you Islam as religion﴾.⁽²⁾

7. Ibn Abbas, Al Bara’ bin Azib and Muhammad bin Ali narrate that: This verse had been revealed in honour of Ali bin Abi Talib (sa). The day it was revealed the messenger (sa) took his hand and said: “He whom I was his (Mawla), Ali here is his (Mawla), Help whoever helps him and antagonize whoever antagonizes him”.

After that, Omar bin Al Khattab met Ali and said: “O, Ibn Abi Talib! Cherish and be glad, you became my Mawla and the Mawla of every believer (be it

(1) Majmaul Bayan 3: 344.

(2) Al Mizan 6: 58 from the book of (Nizool Al Quran) Abi Na’eem. Thirty reference books as well had mentioned that the verse was revealed on the Gadeer Day. Refer to (the Kitab of Al Ghadeer). The authority Al Ameen 1: 214.

man or woman).⁽¹⁾

It goes beyond doubt that the key to understand this verse and interpret it is to know when it was revealed; if it was revealed at the dawn of the mission its interpretation will take another shape and will radically differ otherwise it was revealed at the close of the gracious prophet's life; for its revelation at the dawn of the mission most probably implies interpretation in the light of the first. Probabilities; assuming it was revealed with the final chapters of Al Quran, will supply another implication which might push us to a further close scrutiny and study of its meaning; for Allah the Sublime in the last revelations He made to His prophet meant to make the thing He wants to proclaim equivalent to the prophet's whole mission of messengership and prophethood, which clearly shows itself in the reports of this group, for they clearly refer to the reasons for the revelation of this verse clarifying and high lighting its significance which maintains close unity with place and time of revelation.

Furthermore, these interpretations conform with the textual context of the verse and its connotation, and eliminate any possible paradoxical contradiction.

(1) Tafseer AlRazi 11: 233.

We Regret the Thought

Nobody can deny what Mr. Abbas Mahmood Al Qauad had introduced to the Islamic and Arabic library, neither how he had enriched it with his immortal anthology books.

We have heard so much praise in favour of his writings and thoughts, but we ought to say here that he who loves something gets infatuated about it and make a habit to himself to praise it; and he who hates and abhors something refuses to dispraise and defame it.

The poet said:

“The eye of approval can not behold any deformity
But the eye of wrath exposes every defect and evil.”

Such a cause might have made Al Aquad – our thinker – commit his deadly mistake; for he was really devoted to the second caliph, regarding his character with a great esteem, infatuated by it as a matter of fact, thus he lost ability to give the right judgement about a certain cause that pertains to it; he was fascinated by that character to the degree he became inclined to justify all its deed, in spite of the fact that he said: (The reader should not conclude that our

justification is due to elements of injustice and extravagance of judgement which made us consider Omar in the best image and justify his acts always for the good).

Such an attitude might have been justifiable if the cause had not that importance and did not maintain that amount of sensitivity which led some people to say:

In Islam, nobody draw a sabre to defend one of the fundamentals of religion the way Muslims had drawn their sabers to defend Imamhood through the ages; for this cause represents the destiny of Muslims, their future, their leadership and their Imams (people ought to have an Imam...). The case being so accepts no mildness or tolerance whatsoever, for it was the spark that set fire to tumults and disturbances among Muslims along the course of history.

How can we pardon Mr Al Aquad forgiving his attempts to picture the cause of the will as a minor, meaningless less important matter, concentrating only on one aspect of the matter which revolves around the assumption that the will does not pertain to Ali's (succession) caliphate?!

At this stage we are not concerned whether this will pertained to Ali or to something else, rather we are concerned to say that the messenger (sa) despite his painful illness endured such a difficulty to request

a sheet and an inkwell in order to write to them something after which they will never go astray. Be what it may be, we say those words the messenger (sa) said “after which you will never go astray” have a great importance which instigates us to seek the truth about that event and its tragedy.

Mr. Al Aquad’s insistence to blame that stratum of people who claimed that the will pertains to Ali’s (sa) succession (caliphate) does not concern us at this stage of research as much as the importance we give to the matter of banning this prophetic will whatever it might be.

Abbas Mahmood Al Aquad says: “in respect to the cause of succession, those who are indulged in disputes and arguments claim that Omar (may Allah bless him) deliberately prevented Ali from succession to power by barring the prophet from writing the document into which he (sa) intended to disclose his instructions so that the Muslims will never go astray...”.

He also said: “The prophet (sa) did not ask for the sheet so as to enjoin caliphate on Ali (or any other caliphate for that purpose); for enjoining caliphate to anybody does not require more than a word or a sign, the way the prophet gave permission to Abu Bakr to lead the people in prayer, from which people gathered

that the prophet chose Abu Bakr as his successor.⁽¹⁾

By God, how should Mr Al Aquad commit such a horrible mistake, and how should he make such a flaw?

How should anybody know what the messenger (sa) wanted from that will except the messenger himself? So, how come Mr. Al Aquad denies that the will has anything to do with caliphate for example... we actually know nothing about the will!

Did our late intellectual forget that Abu Baker wrote his will in a document and did not leave it to take shape into words or signs?!

So, if we deny the fact that the prophet might have written a will about caliphate (succession) the first caliph then should have followed the example of his prophet and did not write a will himself.

The late Mr. Al Aquad gives superficial, unsatisfactory, unacceptable justifications for that event saying:

“When the prophet (sa) stepped closer to death, he asked for a sheet of paper in which he meant to write a document that will guide the people after him; Omar feared that he might write something very dangerous (!!)

Thus he said:

“The prophet (sa) is overwhelmed by pangs of

(1) Omar's Genius: 539.

pain. We have the Book of Allah, it is sufficient for us” – The prophet found himself inclined to adopt his opinion, thus he did not ask for the sheet of paper any more”.

Unfortunately, Omar’s objection has been rude and insulting: (he is overwhelmed by pangs of pain (We have the Book of Allah, it is sufficient for us).

Who said that the prophet found himself inclined to adopt Omar’s opinion as the writer imagined? He (the writer) might have concluded this for the prophet did not ask for the sheet of paper anymore. Now, even if the events did not take their well known course after Omar’s words; the writer’s inference is quite far fetched.⁽¹⁾

The Prophet’s inclination to Omar’s suggestion is far fetched and unacceptable even if the event would have ended at Omar’s words, nonetheless most reports emphasize that disputes and discrepancies took place after those words; put into consideration the prophets (sa) words (Get away from me... no dispute should take place in front of me) which the writer himself had mentioned in his book.⁽²⁾

Now, we should ask; why did not the prophet write

(1) Revise our analysis of the sentence (The Book of Allah is sufficient for us) which gives us enough reason not to accept the writer’s opinion.

(2) Omar’s Genius: 441.

his will after Omar's objection?

Putting Omar's words such as: claiming that the prophet is hallucinating, or Allah's Book is sufficient for us; under close scrutiny will convince the reader that any attempt the prophet would have made to write a will would have been meaningless and futile, for claiming that the dying man is raving would be a reason that makes whoever hear his words disbelieve them.

After Omar's words, writing any will was quite out of place, for who was going to listen to that will? In addition to that, a dispute and an argument will take place after making such a will... people will differ about whether it was a realistic applicable will or mere meaningless hallucination of a dying man? i.e.: did he uttered those words while he was fully conscious of what was he saying; or, was he overtaken by the pangs of death so his tongue started raving?

The messenger's will which was meant to gather the people under those divine instructions would have become a reason for sigregation and discrepancy.

Al Aquad repeatedly praises Omar's objection to the prophet, considering it a favour and a good deed which was beneficial to everybody. But if you seek justice and right, nobody may describe Omar's words as (revision), for revision means suggestions and

prosuggestions.. never insults, roughness and impoliteness..

Omar's words were rude insults for he said (he is hallucinating)!!

Or he said (He is overwhelmed by pangs of pains) i.e. he does not realize what he says... or in a forthright style (He is raving)!!. Furthermore Omar's objection is in fact a violation... for he ought to have obeyed the Sublime's words *﴿And obey Allah and obey Allah's messenger﴾* Al Maideh v. 92.

He should not have raised his voice over the prophet's, he should not have objected to anything the prophet said:

﴿O, you who believe! Do not put your own will and wish ahead of Allah's command and the messenger's guidance and fear from the disobedience of Allah's commands; verily, Allah is the knowing Hearer (by His embracing knowledge He hears the secrets and the intentions of His creatures). O, you who believe! Do not raise you voice to overshadow the voice of the messenger when you are in his presence, and do not speak loudly to Him as you ordinarily speak to one another, by being inconsiderate you may unknowingly ruin your good deeds.﴾ Al Hujurat v. 1-2.

It shows contempt to the prophet's words, for Omar has said: "The Book of Allah is sufficient for us".

Where is the revision then?!

May Allah forgive the writer for his excessive devotion and admiration, he ought to have loved and admired his prophet better than loving and admiring anybody else.

At this respect we refer to the great Islamic writer Mr. Abdul Fattah Abdul Maqsood, author of the wonderful book “Ali bin Abi Talib – A Thorough Athology”.

We have cited the author’s impressive words in his book (Al Saquefeh wal Khilafeh) when we started writing this book.

Alass, that document would have preserved them from delusion... that document which they have lost, that document which Muhammad wished to dictate, they prohibited and never gave it a chance to see the light.

They blocked it.. as if they have torn it. Who is to be blamed for that great loss which befell the Islamic nation? Losses taking place at that moment and the losses it suffers today, paying hard and dear for it, blood, sweat, and alteration of both worldly life and the hereafter, from one generation to another.

Who is responsible for that?

Is Omar the only one to be blamed?

Why did he behave like that?⁽¹⁾

Fascinating words that burn the heart with sadness and agony for that lost, blocked, forbidden will. But when you go farther to read the rest of the book from which we have cited the quotation, you soon realize that the writer – in fact is justifying the behaviour of the second caliph; soon he would say: “Somebody might say that he (Omar) pitied Muhammad who was overwhelmed with pain and illness, he did not want him to say, do, dictate anything, regardless that the speech might be long or short in fear for his ailing health.

Other people might say that: Omar did not want the others who were standing around the bed, filling the sickroom with their burning breath, filling it with a noise that is too much for a sickman.. Omar did not want those people to disturb the prophet. Some others might say: Omar on purpose meant to be rude to the people so that they leave the prophet alone which would reduce his suffering and pain.. their presence with their crying eyes, melancholic faces, sighing breasts have really hurt the prophet (sa).⁽²⁾

He resumes his speech to say:

“If the speaker would have been anybody other

(1) Al Saquifeh wal Khilafeh: 271.

(2) Al Saquifeh wal Khilafeh: 242.

than Omar, the words could have been considered wrong, for a deed by some one might look wrong, but if somebody else comes and commits the same deed it might look completely correct.. we usually do not judge the deed as much as we judge the doer.

You may notice in this book a kind of criticism for Omar's attitude, but the author does not leave you finish the book before he connects the will of the prophet with the events of (Al Saquifeh): (If somebody says that they had put their hands over the prophet's heritage now that its owner is gone; we answer that they have put their hands over it so as to protect it from hands unworthy of it... thus they only meant public interest... and good what have they done to preserve it in the hands of the first (Muhajreen)... some people tend to praise them rather than reproach and blame them, for by gathering in (Al Saquifeh) – the shade they succeeded – as it were – in preserving leadership of the Muslims in the hands of the closer circle to the prophet of (Al Muhajreen), at a time that the closest man to the prophet who mostly deserves leadership was absent.⁽¹⁾

I really do not realize how should we praise them instead of reproaching them? They have excluded the closest man to the messenger (sa) who really deserves

(1) Al Saquifeh wal Khilafeh: 240.

leadership.

This man who really deserves leadership and who is closest in relationship to the prophet than any body else was not really absent, or far away from them, he had not left (Al Medinah), he was not ill at bed; he was present next to the prophet, busy about his dead body, for hardly an hour has passed since his death and he was still lying motionless on bed. So can such a short temporary absence justify what happened in (Al Saqueefeh), so that those people who composed it deserve praise rather than reproach?!

Looking at things objectively and comprehensively without neglecting any fact is the only way that will help from a correct conclusive concept that is clear from any misleading misunderstanding.

At last, praise is due only to Allah Lord of the worlds.

This Foundation

Imam Ali Foundation was established in 1994A.D in accordance with the year 1415 Hijreh. It took the honour of propagating different knowledges that pertain to the Household and their progeny(A.S) everywhere on earth.

This task is achieved through translating those knowledges by means of expert translators who are true believers endeavouring to carry those righteous words of conversion to anybody looking for them all over the world.

Such a sacred mission requires faithful efforts to get carried on. We seize this opportunity to invite every expert ready to serve our noble purpose to join this ambitious plan so as to quench the thirst of those who are eager to know, thus protecting them from poisonous luring fountains which might mislead them.

We only seek the Sublime Inventor's approval, Glorified be Him; may He bless our endeavour to serve Him with wisdom and beautiful preaching [Invite all to the way of the Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious; for thy Lord knoweth best who went astray from His path) An Nahl v. 125.

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