Charitable Foundation
for the Prophet's family
and Companions

HOW TO STUDY THE HISTORY OF THE FAMILY OF PROPHET (SAW) AND HIS COMPANIONS (RA)

By:
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Translated by:
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Foreword

Praise is due to Allah, Who made the life of early Muslims pure and shining. Blessings and peace are for the man, whom Allah sent as a guide and messenger, for his progeny and companions and for all those who are his comrades and those who are pious.

It is the responsibility of the scholars that the history of *Islam* is kept free from the handiwork of the wicked and malicious 'fabricators', and also from the foolishness of the 'ignorant'. It can neither be left in the hands of the Orientalists, who target *Islam*; nor in the hands of careless people, who may end up tarnishing the honour of previous generations by distorting their image because of partial or selective reporting. They pick a part and neglect the other to follow their own fancies, but *Allah* is going to reveal what they try to conceal.

Within this age, we find nations and communities trying to rewrite their own history. They gather information from tablets and papers, dig pavements, demolish houses and destroy mosques claiming the evidence of their buried history and heritage within them. They search, excavate and destroy to discover imagined past. This is not the case of a single nation but of many; and has not been confined only to the present times; rather, has been observed throughout the different periods of history.

Then, what is wrong with our nation? It has a shining history preserved in print and in manuscripts, but no attention is paid to it, while it deserves to be closely studied, examined and analysed to learn from. It needs careful scrutiny to sift-out the truth from adulteration that has got mingled in it, so that it comes out pure and shining to the benefit of the readers. It should be like what our Lord,

glory be to Him, has said: *"The froth disappears, but what is of benefit to people remains on the ground, this is how Allah makes illustrations." (13/17)*

We wanted this booklet to be a short and preliminary guide for those, who wish to carefully study our history from its original sources and authentic books, and wish to be contented with it by overcoming problems and doubts.

I have divided the book into five chapters and a conclusion:

1. **Chapter One** is about: Historical Books: Causes of their Inadequacies
2. **Chapter Two** deals with principles of: Countering Doubts in Historical Perspectives
3. **Chapter three** presents the principles of: Countering Doubts in the History of Companions and Family of Prophet
4. **Chapter four** lists down: The Most Significant and Reliable Books of Islamic History
5. **Chapter five** deals with the: Books that Distorted Islamic History
6. **The Conclusion** includes the summary of what has been said in the book.

Allah is the sustainer of all support!

Abd al-Kareem bin Khaalid al-Harbi.

Chapter One
Historical Books: Causes of their Inadequacies

There are three main causes of the inadequacies that stand out clear in most of the recent historical studies relating to *Islam*.[1]

The First Cause: Impact of Orientalists

Many *Muslim* compilers of *Islam*ic history fell victim to the writings of the Orientalists and their followers. They carried over the lies and fabrications about *Islam*ic past in general, and more specifically about the unblemished members of the family of the Prophet and honourable Companions, may *Allah* be pleased with them, in particular.

These compilers based their writings on those week reports, as though they were accepted facts, and circulated them among ordinary readers and common people. They relied on what is written in the books of history and considered those books, as true and established facts. They did not bother to apply discretion, based on the criteria of scientific research, about which they keep talking aloud. The fact remains, most of what they cite are either from weak chains of narrations, or are fabricated, or have no basis at all (lacking chain of narration).[2]

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[1] These causes were originally mentioned by Dr. *Abd al-Azeez Dukhaan* in his comprehensive work *"Ahdath wa Ahaadeeth Fitnat al-Haraj"* (73-74). We have added more content to them and provided other important evidences and necessary information.

[2] These three categories do not suffice as evidence and they do not lead to any assertion. The most dangerous of them are those reports, which have no basis. They include such reports, which do not have a chain (of narration) at all. They are often

Many of them are aware of this reality but tend to overlook it, in order to defame the great history of *Islam* and to pull down its status. They write with bad intentions and hostile motives to instil doubt into the established facts of this nation, and to cause trouble and misunderstanding among the members of the *Muslim* community. How can then a *Muslim* take them and their writings to form the opinions about his heritage, his religion and his history? This does not necessarily mean that all the Orientalists are alike; they are of different types as described below:

- There are those, who deliberately distort facts, attempt to defame and raise doubts out of hatred and grudge. Their motives are aggressive and occupational – to plunder the countries, kill the people and block the expansion of *Islam*ic civilization.[1]

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the statements attributed to unknown persons that got picked-up and circulated by people. Next are the fabricated reports, at least one reporter of which is a liar who is known to have concocted the Chains, forged *Hadeeth* reports and stories for various reasons, which is beyond the scope of discussion here. However, the most common reason has often been to support one's sectarian view. These types of reports also include narrations that have been passed by a chain, which has at least one of the reporters accused of telling lies, most of whose reports resemble the reports of forgers. Among the signs of these two categories of the reporters are things that are strange, unusual and contrary to the *Qur'an* and the authentic *Sunnah*. They report these materials without having any support from the reliable and trustworthy scholars. These are the followers of innovations and superstitions. Then the weak reports are those in the chain of which there is a person who is weak for the reasons well known to the scholars of *al-Jarh-wal-Ta'deel*, and his weakness bars his reports from being accepted. Weak reports are of two types: one, which finds some support in other reliable reports, and the other which does not have any.

[1] *Allaamah Bakr Bin Abdullah Abu Zayd* has enumerated in his unique book "Censorship of the heritage", which is a call to protect the heritage from the ways through which it is mocked at. He cited among them the groups of non-believing Orientalists and others who publish books of witchcraft, soothsaying, astrology,

- There are others, who are few in number, who treated our heritage with some objective-neutrality and academic-professionalism, but lacked proper understanding and had shortcomings that can be easily discovered with little contemplation. This is often the result of their unfamiliarity with this religion and its language, which is the basis and centre of its heritage. An example of this kind is the publication of *al-Waafi bi'l-wafayaat* by *Salaah al-Deen al-Safdi*, and *Al-Mo`jam al-mufahras li Alfaz al-Hadith al-nabawi al-shareef,* (a concordance of the Hadeeth)[1].

The Second Cause: Lack of Knowledge

The second cause is related to two things, the first is the absence of the true knowledge about the religion of *Islam*, and the second is the lack of understanding of the methods and principles followed by the scholars of history; which are both closely related. For example, some of the scholars, like the two leading figures

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false stories, vulgar literature and the misleading books of the followers of innovations and vain desires. Each group writes according to its own vain-desires and passions, which is harmful to the public and invites the wrath of *Allah* – the Almighty. This is inviting people towards wrong. The Prophet (SAW), said: *"Whoever calls people to a matter of guidance, he will get the reward of all those who follow it without reducing the reward of anyone; and whoever calls to a wrong thing he will bear the sin of all those who follow him without any reduction in their sins."* Reported by *Ahmad, Muslim* and the authors of the *Sunan*, (pp.16-17).
The author alluded to some of the plots of the Orientalists among them is the publication of the *Al-Futuhaat al-Makkiyyah* by the heretic *Ibn A'rabi* by Sorbonne University.

[1] They intentionally omitted some of the Ahaadeeth related to the obligation of Jihad from the last book(*Al-Mo`jam al-mufahras li Alfaz al-Hadith al-nabawi al-shareef)?!*.

among the historians i.e. *al-Tabari* and *Ibn Katheer,* did not take upon themselves to record only authentic reports and completely reject the weak reports, stories, events and incidents. They followed a method and pursued a precise way, which they indicated in the introductions of the books to make the readers aware of the situation. However, many thinkers, writers and intellectuals remained unaware of these rules and premises. This ignorance thus became the main cause that led them away from objectivism, practicality and from quoting the truth within their research and writings. It is, therefore important that the reader should begin with the introduction to a book to learn about the method of the writer.

To show the importance of knowing the methods and principles of the historians we cite the example of *al-Tabari* in his book of history.

Method of Imaam Ibn Jareer al-Tabari

Imaam Ibn Jareer al-Tabari reveals to us his method in the introduction to his book *"Taareekh al-Umam wal-Mulook"* and says:

> *"Some of the events, which I mention in this book on the authority of the people of the past, the reader may find detestable or abominable, because he does not see any point of truth or reasonable meaning in them, however, he should know that it was not our doing but the information was passed to us in this*

way by some reporters. We passed these on as they were passed on to us." [1]

The *Imaam al-Tabari* explains clearly to the readers that he has not taken upon himself to record only the authentic reports. In his reports the responsibility lies on the narrators. His role was being of a 'trustworthy narrator' and not an 'examining investigator'. Some of the teachers of *al-Tabari* reported a large number but they were considered to be liars. Among them are:

(1) ***Muhammad bin Humayd al-Razi:*** a direct teacher of *al-Tabari* from whom he reported a great deal in both his books of history and *Tafseer*. This *Muhammad* was accused of telling lies and fabrication. His moral standing is weak and his reports are unacceptable to the majority of the scholars of *al-Jarh-wal-Ta'deel*.[2]

(2) ***Loot bin Yahya Abu Mikhnaaf*****:** There are plenty of reports from him in '*Taareekh al-Tabari'* reaching 585 narrations. He gave accounts of important events in the history of *Islam* beginning from the death of the Messenger (SAW), to the fall of the *Umayyad* dynasty. This *Loot* is unreliable in the judgement of the scholars of *Hadeeth*. *Ibn Ma'een said*: *"He is nothing"*. *Ibn Hibbaan said: "He narrates forged reports from the reliable narrators"*. In *al-Dhahabi's* view *'he is a useless informer'*.[3]

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[1] *Taareekh al-Tabari* (1/52)

[2] *Meezaan al-I'tidaal* (3/530-531)

[3] See *Marwiyyat Abu Mikhnaaf in Taareekh al-Tabari*: The period of rightly guided caliphate by Dr. *Yahya Bin Ibrahim al-Yahya, Dar al-Asimah, Riyadh*, 1410A.H. p. 487.

Above example shows the importance of knowledge and understanding of the methods and principles followed by different authors. It is essential that the reader remembers those conditions while reading the book of any author. It is a requirement even for the other books of Ahaadeeth and historical accounts; rather it is applicable to all literature relating to the entire range of *Islam*ic heritage.

Some of these historians cited the narrations with the chains of narrators without commenting anything about the status of the narrators. They acted according to the saying: "the one who cited the chain has given full reference." They followed the method of some scholars of *Hadeeth* who recorded all the reported *Hadeeth* as a first stage. After that came the second stage, in which, critical investigation and scrutiny were applied to differentiate between the authentic and the weak reports. This is the difference between the scholars of *Hadeeth* and the historians. The latter are mere carriers of the news, while the former engaged in sorting out the right materials from the wrong ones.

This method of early reports in narration was explained by *Hafiz Ibn Hajar al-Asqalaani* who said:

> *"Most of the collectors of Hadeeth in previous years starting from 200 A.H. onward recorded the Hadeeth with its chain and thought that they had fulfilled their duty."*[1]

The learned *Hafiz* refers to collectors of reports, not to the critics and scholars who engaged in examining the reports and the reporters. These scholars worked on protecting the religion from

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[1] "*Lisaan al-Meezaan* (3/75) biography of *Sulaymaan bin Ahmad al-Tabaraani.*

any change or alteration, and applied strict rules of accepting or rejecting a reporter and his reports. A system of this kind has never been witnessed throughout the human history and across the periods of its evolution.

It is, therefore, the duty of the reader, if he is learned, to check the authenticity of reports in the light of the rules set by the scholars of *Hadeeth*. These rules are described in a discipline known as *"Mustalaah al-Hadeeth*" (the science of the verification of *Hadeeth*), which deals with the elucidation of the conditions of the reporters and their reports in order to decide about their authenticity. The investigation of this kind is based on two points:

1. Examining the conditions of the carriers and reporters of the *Hadeeth* on the basis of the judgement of the expert scholars of *al-Jarh wal-Ta'deel.*[1] The reports are thus accepted from all those who are found reliable and trustworthy, while the reports are rejected for all those who are found weak and fail the test of scrutiny.
2. Scrutinising the texts of the reports by comparing it with the dictates of the *Qur'an*, the established *Sunnah* and the

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[1]. *'Al-Jarh wal-Tadeel* means impugnment and validation. It is used to decide whether the *Hadeeth* is worth accepting or not. Here are the names of some of the scholars who were involved in the judgement of the *Hadeeth*: *Imaam Ahmad, Ibn Ma'een, al-Bukhari, Muslim, Shu'bah, Ibn al-Mubaarak, al-Raazi, Ibn Hajar* and *al-Dhahabi*, and other experts of this branch. The views of these scholars are recorded in special books known as 'the books of reporters like *Kitaab al-Jarh wal-Ta'deel* of *al-Razi*, *Tahdhib al-Kamaal* of *al-Mizzi* which was abridged by *Ibn Hajar* in *Tahdheeb al-Tahdheeb* which he further summarised in *Taqreeb al-Tahdheeb*.' *Al-Dhahabi* also wrote many books in this field the most valuable among them is '*Meezaan al-I'tidaal*.' In addition, there are several books, some of which deal only with the weak reporters, while others deal exclusively with the reliable ones.

principles derived from the *Qur'an* and *Sunnah*; so that well-conserved reports are separated from the weak and evil ones, and 'abrogative' reports are separated from 'abrogated' ones.

It is however acceptable, if the reader has prior experience and knowledge to undertake critical scrutiny and examination of the reports based on the knowledge and experience he has; otherwise he should fear *Allah* and entrust the matter to those who are specialized in the field of recognizing the authentic from the spurious.

The Third Cause: Loose Reporting of Events

The third reason is what some authors term as the 'liberty or relaxation' in reporting the matters relating to history, especially with regard to the events of early *Islam*ic history; as against the stringency that was adhered to with the reporting of Prophetic *Ahaadeeth* (Traditions). This, by *Allah*, is the greatest mistake, which our intellectuals have committed. It is the result of western influence over the methods of dealing with history, which does not necessarily make them pay meticulous attention to the chains of narration. The glaring example of this is that the chain of narration between them and the Gospel itself is broken by a gap of hundreds of years. This is the case of their holy book, what to say about other literature?

The history of the Family of the Prophet and his Companions is a component of our religion. It is not appropriate to bring it down to the level of others or to show leniency in accepting reports about it. Any prejudice or relaxation concerning this history and its verification will definitely leave its mark on the religion and on the authenticity of *Hadeeth* literature, which is meticulously guarded against any change and manipulation.

We have a very good lesson in the criticism of some of those people who harbour enmity against the great Companion *Abu Hurayrah* (RA).[1]

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[1] *Abu Hurayrah bin Amir bin Abd Dhil-Shara* from the tribe of *Daws* was a great Companion. There is difference of opinion concerning his name. He has reported from the Messenger of *Allah* (SAW). He had a remarkable memory. The Messenger (SAW) prayed for him and his mother; he died in 57 A.H. He reported a large number of *Ahaadeeth* from the Messenger of *Allah* (SAW). His reports reached 5374 in the collections of *Hadeeth* as mentioned by *Ibn Hazm* in his book "*Jawaami al-Seerah*". For more information about him one may refer *"Al-Isaabah fi Tamyeez al-Sahaabah"* By *Ibn Hajar Asqalaani*.

He has been targeted for criticism by the people of sectarian tendencies for reporting too many *Ahaadeeth* from the Messenger of *Allah* (SAW). *Mahmood Abu Rayyaah* wrote a book called "*Abu Hurayrah, Shaykh al-Madeerah*" in which he attacked his person. *Abd al-Husayn Sharaf al-din al-Amili* wrote a book about him expressing his surprise on the large volume of his reports, whereas, there are people who have reported many times as much as the reports of *Abu Hurayrah*. *Abd al-Husayn* himself said in his book *"al-Muraja'at*" that *Imaam Ja'far al-Saadiq,* said*: "Aban bin Taghlib* has narrated from me 30,000 *Ahaadeeth*, so you learn from him." This statement is recorded in *"Rijal al-Najashi"* (1/78-79, *Dar al-Adwa', ed. Muhammed Jawaad al-Na'eeni*). The same thing is said about *Jabir al-Ju'fi*, one of the people held in high esteem by the author of *"al-Muraja'at"*. It is said that his narrations reached 210,000 reports, i.e. nearly a quarter of a million! Does this big figure not deserve to be a subject of astonishment compared to the number of *Abu Hurayrah*?

Dr Muhammed al-Azami said that the number of reports from Abu Hurayrah is only 1336 after omitting the repeated cases. (see "*Abu Hurayrah fi daw Marwiyyatih*" p.76)

It is also well known to the people of knowledge that this great Companion reported only a few *Hadeeth* alone; he is joined in other *Ahaadeeth* by other Companions. Many scholars have refuted the book of *Abu Rayyah* such as *Allaamah al-Mua'llimi* in his book *"al-Anwar al-Kashifah*", Dr. *Muhammed Abu Shahbah* in "*Difa' 'an al-Sunnah*" and *Abd al- Mun'im al-Izzi* in "*Difa' 'an Abi Hurayrah*". As far as the book of *al-Amili Shaykh Abdullah al-Nasir* has perfectly dealt with it in his book *"Al-Burhan fi tabri'ati Abi Hurayrah min al-buhtan*."

Many researchers and writers engage in hair-splitting discussions by critically evaluating proofs and evidence about issues that are historically trivial. Such efforts, at their best, do not serve majorly to the benefit of our knowledge about the family of the Prophet and the Companions, which is undoubtedly important to us, because they are the first and foremost carriers of the *Sharee'ah* and its strong edifice. It is therefore not desired to treat all historical reports at the same level as of *Ahaadeeth* in order to accept or reject them. The reports of *Hadeeth* and the pieces of historical information must be dealt separately on their respective merits.

If the reports and accounts about the Family of the Prophet and the Companions mention about their disinterest in the world, bravery, generosity, sacrifice, good behaviour, friendly nature and pleasant character, and they do not oppose the basic tenets of the *Sharee'ah*, nor the sound disposition, then there is no harm citing them and recording them, because they do not contradict any religious principle and the noble disposition of the Family of the Prophet or the Companions.

On the other hand, if such reports relate to sedition, or some definitive stance in matters which are pernicious towards the status of the Family of the Prophet and the Companions; or include things, which contradict with the broad principles of *Sharee'ah* or contain something, which is not acceptable to the sound disposition, then such reports must be put to thorough check with respect to their chains of narrations and be judged with fairness.

These were the three fundamental reasons that produced inadequacies in the study and reporting of the matters concerning *Islam*ic history.

Chapter Two
Countering Doubts in Historical Perspectives

The accusations and doubts, raised upon the lives of the Family of the Prophet and the Companions, can be summarised into four categories:

First Category:

The foremost are the transmissions with weak chains of narrations and accounts, carrying false and hateful texts. Such reports are found in large numbers in some of the books, which must be read with care, as they contain narrations relating to the Family of the Prophet and the Companions that defy their sublime status and noble ranks. Names of some of these books are provided in a separate section under the title of "books that distorted the *Islam*ic history". These types of books contain a large number of weak, false, and fabricated reports about the Family of the Prophet and the Companions(peace and blessings be upon them).

The universal rule for treating such reports is that they must be outrightly rejected and thrown out. A *Muslim* cannot rely on false accounts in religion and beliefs, as the Family of the Prophet and the Companions are an integral component of the belief of a *Muslim*. How a *Muslim* can base his belief on fabricated and baseless reports, leaving aside the sound and authentic ones, which are free from doubts and are supported by the Book of *Allah* and the authentic *Sunnah* of His Messenger (SAW)?

Noble *Qur'an* has exalted the Family of the Prophet and praised the Companions and extolled them in more than one verse. *Allah* the Exalted and Most High said about the Family of the Prophet:

"... Allah wishes to keep uncleanness away from you, people of the (Prophet's) House, and to purify you thoroughly" (33/33)

This verse stands as the source of the excellence for the members of the Prophet's Household. In it *Allah* declared their honour, cleansed them and removed from them all impurities of bad deeds and blameworthy behaviours.

Allah the Almighty has praised and lauded the Companions in many blessed verses. He described them as:

"... You see them kneeling and prostrating, seeking Allah's bounty and His good pleasure ..." (48/29)

Allah, glory be to Him, elucidated in the above comprehensive verse the character of the Companions that they are the men kneeling, prostrating and performing prayers seeking His pleasure. Then He mentioned about the sincerity and truthfulness contained within their hearts. He used the term "seeking", which denotes the secret condition of the heart, known only to *Allah* the Almighty, the possessor of knowledge of the known and unknown. It is the testimony of their inner sincerity and truthfulness in seeking the pleasure of *Allah*.

Allah, the Most High, also described the behaviours of the Companions among themselves and said addressing the Messenger (SAW):

"... It was He Who strengthened you with His help, and with the believers, and brought their hearts together ..." (8/62-63)

The above verse and other similar ones refer to the Family of the Prophet and the Companions that their hearts were united together. We should thus leave out what is fabricated and written

against the Family of the Prophet and the Companions, and refer to these verses as the sound basis.

A poet has rightly said:

> *"To love the Family of the Prophet and companions is Sunnah, My Lord had poured this love in me, the day I was born".*
>
> These two, are the groups that are integral to *Ahmed's* (SAW) *Sharee'ah*, may my father and mother be sacrificed upon!
>
> These two (groups) are on the paths of guidance, and these two (groups) are like the pillars of *Deen* (religion) of *Allah*.
>
> The Family of the Prophet and his Companions are like two bodies and one soul." [1]

We should thus clearly understand the fact that the Family of the Prophet and the Companions (RA), are not in the need of forged and false reports to stand in favour of their excellences. Their qualities are mentioned in the Holy *Qur'an* and are obvious, which can only be denied by an arrogant or an ardent liar.

Second Category:

The second category includes reports and narrations concerning the excellences and merits of the Family of the Prophet and the Companions, which are intentionally distorted to identify their faults, and to inflict their honour, by the perpetrators. The surprising thing about such people is their lack of awareness about the authentic reports and accounts, which invalidate their false

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[1] See *Nuniyyat al-Qahtani*

claims and publicities. Below are some examples of the doubts which they attempted to propagate:

- Some people portrayed the war of *Abu Bakr Al-Siddeeq* (RA) after the death of the Prophet (SAW), against the apostates, as a bad dead, which was actually a commendable act, in obedience of the command of the Messenger of *Allah* to kill the person who attempts to change the religion of *Islam* to protect it from alterations. May *Allah* save us from such mistakes! People intended to raise suspicion around this virtuous act of the Caliph of the Messenger of *Allah* (SAW), and wrongly described it as if he waged war against *Muslim*s, or fought those who refused to give their allegiance to him!

They feigned to forget the fact that the all senior Companions supported him in this upright act, and the entire community considered it as good. They also forgot the unstinted support of *Ali Ibn Abi Taalib*, the leader of the House of the Prophet, to *Abu Bakr* in this war against the apostates. *Abu Bakr* had consulted *Ali* on the issue of fighting the apostates of *Islam* and those who refused to pay zakat. He asked *Ali*:

"What is your opinion, *Abu 'l-Hasan*?"

Ali Replied:

> *"I say that if you leave anything which the Messenger (SAW), used to take then you are going against the Sunnah of the Messenger (SAW)"*

Abu Bakr then replied:

"If you say that then I will fight them even if they refuse to pay me a string."[1]

The very obvious evidence of the loyalty of *Ali* to *Abu Bakr*, his sincerity towards *Islam* and *Muslim*s, his desire to protect the caliphate and to keep the *Muslim*s united was evident by the very act that he accompanied *Abu Bakr* till *Dhul-Qissah* and expressed his intention to fight the apostates.

Ibn Umar narrated:

"When *Abu Bakr* headed to *Dhul-Qissah* and sat down on his mount, *Ali Ibn Abi Taalib* held him and said to him: *"I say what the Messenger of Allah, (SAW), said to you on the day of 'Uhud: Put your sword back and do not distress us by (risking) yourself. So return to Madinah. By Allah, if we were stricken by your death, Islam will never have a system."*

Abu Bakr accepted the advice of trustworthy and sincere *Ali* and returned back to *Madinah*."[2]

After learning these facts, still, we find people repeating the same statements unjustly and unfairly that:

"These people (the companions) unfairly and unjustly termed those tribes as 'apostates' who refused to accept the caliphate of *Abu Bakr*."[3]

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[1] *Al-Riyad al-Naadirah by al-Muhibb al-Tabari* (p. 6470), *Asma al-Mataalib fi Seerat Amir al-mu'mineen Ali bin Abi Taalib, by Dr. Ali al-Salabi* (p.144)
[2] *Al-Bidaayah wal-Nihaayah* of *Ibn Katheer* (6/314-315)
[3] *Kaamil al-Najjaar wa Jaarimat al-Irtidaad* by *Nabeel al-Karkhi* (p48)

Who are the people who labelled them with such a title? Let us know who they are? Why would they name them? What is the basis of their evidence? They have nothing to support in passing this judgement, except the lies, injustice and unfairness. There is no link between their weak approach and scholastic research.

- The war of the Commander of the faithful, *Ali* (RA), against the *Khawaarij* confirms the prophecy of the Prophet (SAW), and endorses his (*Ali's*) obedience to the command. They termed these great acts of *Ali* and his expertise in governance and administration a mistake and a bad deed. The case of *Abdullah Ibn Abbas* who was sent by *Ali* to the *Khawarij* is an obvious proof of what we have said. [1]
- The act of relinquishing the caliphate by *Imaam al-Hasan* in favour of *Mu'awiyah* (RA), was in accordance to the prophecy of the Messenger (SAW), to establish peace, save the bloodshed of *Muslims* and to unite their ranks. All of these admirable acts were turned into reprehensible ones to the extent that some of them vilified the "Leader of the Youth of the People of Paradise" *'Al-Hasan'* and labelled him with the title: 'the humiliator of the believers'[2], which is an act of derision and mockery, may *Allah* protect us from such humiliation and deprivation! This wretched person is unaware of the praise that the Prophet (SAW) mentioned in favour of *Al-Hasan*, when he said:

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[1] *Taareekh Ibn Khaldun* (2/176)

[2] See *"al-Siyar"* of *al-Dhahabi* (3/147, 272) cf. *Tuhaf al-'Uqool 'an Aal al-Rasool"* By *Ibn Shu'bah al-Harraani* (308)

"This son of mine is a chief. Allah may reconcile through him two large groups of the Muslims".[1]

He achieved that honour.

- About the compilation and codification of the *Qur'an* by the third Caliph *'Uthmaan Ibn Affaan*, which is amongst the greatest contributions of him, they have similar objections. They turned this great feat into a source of disparaging vilification against him. The entire *Muslim* Community until today praises this blessed and virtuous act and considers it a great favour for *Islam* and the *Muslims*, the value of which is known only to *Allah* and the learned people.

Ali Ibn Abi Taalib used to reproach and stop people from blaming *Uthmaan*, by saying:

> *"O people do not cross limits about Uthmaan and say only what is good about him. By Allah, what he did (i.e. in compiling the mus'haf) was in the presence of all of us. By Allah, if I had the authority, I surely would have done like him."*[2]

Other than these, there are so many attempts to criticise and twist the facts concerning the members of the Family of the Prophet and the Companions (RA) that desire lengthy discussions. We have only cited a few examples to elucidate and clarify the truth. The reader of the history should remain aware and alert of these

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[1] *Bukhari* (2704)

[2] *Fat'h al-Baari* of *Ibn Hajar* (9/18). He said its chain was authentic. See also *"Asna al-Mataalib fi Siraat Ameer al-Mu'mineen Ali Ibn Abi Taalib"* By Dr. *Ali al-Salabi* (190)

manoeuvres practiced by some people. May *Allah* guide them to the truth!

Third Category:

The third category consists of the cases where the original story or *Hadeeth* is genuine, but a lot of false content is then added to it, till it entirely becomes a book of false and unfounded stories, from barely a few lines of text, not even exceeding a page. Below are a few examples:

1. **The incident of *al-Saqifah*:** This incident is mentioned in a *Hadeeth* that does not exceed a page, but people added forged and fabricated content to the story, quite contrary to the authentic report. Prejudiced individuals, looking for personal gains, then took this up and wrote an entire book, targeting the vilification of the Companions, as *Al-Jawhari* did in his book "*Al-Saqifah*" [1]. Other than him, many, who wrote similar books on this subject, cooked up stories and implanted lies within their writings.
2. **The Calamity of Thursday**[2] and so many other similar events. The reader of history must be careful, and should have the ability to differentiate the original content, from what is added to it as a falsehood. Often the original story is recorded in reliable sources, through authentic chains of narrations, while the additions come from unreliable sources with unacceptable chains of narrations, and sometimes without even a chain.

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[1] This work will be dealt with below (pp.86-89)

[2] See about this issue and refutation of the doubts around it in *"Al-Iqd al-Nafees bi Dirasaat Hadeeth al-Khamees*".

These devious additions have undoubtedly played, and still continue to play, a significant role in effacing the truth and adding confusion or doubts in it. This results in painting a distorted picture of the *Muslim* history in the minds of a few, which leads them to pass unfair statements on the Symbols (Companions) of the *Muslim* Community.

Fourth Category:

The fourth category involves the cases where the *Hadeeth* is genuine without any addition or omission in the content of it; but carries mistakes in the narration made by the Companions, who narrated it, who are also fallible like any other human beings. The question is: who never made a mistake? Who always does the things right?

The appropriate belief about the Companions is that they are human beings, and are fallible. Like all other human beings, they do forget and suffer from negligence. We do not claim infallibility for them.[1] It is thus desired that their good deeds are mentioned and bad ones are overlooked. By *Allah*, if we compare their mistakes with their righteous deeds of sacrifice and struggle, in the path of

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[1] This is not in contradiction with the statement of reliability of the Companions. The difference must be made between the reliability and infallibility. Reliability does not mean that they cannot make mistake. No one has said it. This trait belongs to the one who is fallible. Reliability and infallibility are two separate matters. Reliability means that the reports of the Companions are accepted without searching for the reasons of their trustworthiness. The *Qur'an* has attested their integrity and the, *Allah*'s Prophet blessing and peace be upon him, also confirmed their honesty. See *"I'tiqaad Ahl al-Sunnah fil Sahaabah"* by *al-Wuhaybi* (p.93) and *"al-Manhaj Fil Ta'amul Ma' Riwayat Ma Shajara Bayn al-Sahaabah"*, by Dr. *Muhammed Abul Khaleel* (49)

Allah to support His religion, these mistakes will seem like a grain of sand in the sand hill or like a drop in the pond.

If the *Hadeeth*/report is genuine according to the rules of *Jarh wal Ta'deel* but appears to contain a mistake, then it becomes the duty of the *Muslim* to find the most befitting excuse and explanation for it. *Ibn Abi Zayd al-Qairwaani* said:

"It is necessary to refrain from discussing the disputes that happened between the Companions. Among the people, they are the ones, who deserve the most, to be presented with the best excuses and explanation to justify their acts[1]*".*

Ibn Daqiq al-'Id said:

"What is reported concerning the matters in which they differed and disputed, some of these reports are false and untrue to which no attention should be paid. As for those, which are correct, we justify them with the best of explanations, for Allah has already praised them emphatically, after which whatever is said about them is open to interpretations, for unknown and doubtful cannot contradict the known and established truth."[2]

Al-Amidi said:

"It is obligatory that good opinion is held concerning the Companions of the Messenger (SAW), and restraint is applied in discussing disputes and differences among them. Whatever they said

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[1] "*Muqaddima Risaalat Abi Zays al-Qayrawani*" with the comments of *Saalih al-Abbi al-Az'hari* (23)

[2] *"As'haab Rasool Allah wa Madhaahib al-Naas Feehim"* by *Abd al-Azeez al-Ajalat* (360)

or did must be given the best interpretation based on good intention and correct belief, because it has been established through continued traditions, and undisputed narrations of good dispositions, which are unanimously supported by both the Qur'an and the Sunnah; and the entire Muslim Community concedes to their merits. Most of the inappropriate deeds and matters mentioned against them lack sound basis and are the results of whims and fancies of those influenced by sectarianism and animosity against the Companions".

He went on further:

"What has been reported through authentic sources, and which cannot be denied, should be given the best possible meaning and be interpreted in an acceptable manner. If, for some reason, this is not possible, it is better to refrain from assigning any meaning, assuming there could be some reasonable explanation, which is beyond the reach of our knowledge. This is what is desired concerning the men of dignity; and this is closer to keeping ourselves safe from making mistakes. It is better for a person to keep silent about the matters, for which speaking is not essential, especially when there are chances of falling into error in terms of deviation, misinterpretation, and ascribing things out of context."[1]

It is unfortunate that people, with vested interests, magnify these mistakes making them their biggest concerns. They tend to delve deep in every such aspect, as though, it was an issue separating the truth from falsehood; which, if known will make them believe or disbelieve! *Laa-Hawla, wa-laa-Quwwataa, Illaa Billaah (There is no power, no strength except with Allah)!*

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[1] *Ghayaat al-Muram* (1/390)

In the absence of precise knowledge, of what happened among the Companions, it is necessary for us to treat them like those, whom *Allah* Himself Has praised in the *Qur'an*. This is the basic principle. If a reader or researcher does not find any authentic chain of narration for any report, he has to base his opinion on the universal principle that *Allah*, glory be to Him, Has praised the generation that lived in the companionship of the Messenger of *Allah* (SAW), and have struggled along with him to establish the religion. *Allah* would not praise the people, who were not going to remain praiseworthy in the future, for *Allah* is the All-Knowing, All-Aware! We thus believe that they were human beings, who were equally prone to mistakes, confusions and negligence like any other human being.

However, to accuse them of misdeeds, to treat them unjustly, to charge them with hypocrisy and greed for authority and position, is to challenge the knowledge of *Allah* the Almighty and to dispute with Him in one of His Attributes. For certainly, these allegations are linked to the knowledge of the unseen, which is exclusive to *Allah*, the All-Knowing, the All-Aware, from Whom, nothing is hidden!

It is our duty to avoid being influenced by these reports, which are spread by some of the Orientalists[1] and the followers of sectarian views, who portrayed the disputes among the

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[1] Among the Orientalist who targeted the heritage of the *Muslims*, both, from the side of history and belief are: A.J. Arberry, Morgoliuth, Winsink, Macdonald, Zwemer, Goldziher, Von Gronbaum and others. Many scholars, such as *Yusuf al-Azm* in his valuable book *"Taarikhuna Bayn Tazweer al-A'daa' wa Ghaflat al-Abnaa'"* (*Dar al-Qalam*), *Mustafa al-Sibaa'i* in "*Al-Istishraaq wal-Mustashriqun*" *(Dar al-Bayan)*, and Dr *Hamid al-Khalifah* in *"Al-Mawqeef min al-Taareekh al-Islami (Dar al-Qalam)*, have exposed the designs of these Orientalists.

Companions, relying upon the weak reports. At times, they did this with bad intention and in disgusting ways, describing them as fighting in a manner not much different from those aspiring worldly power and leadership. It is, thus, incumbent upon every conscientious person to verify and examine the reports before they can be trusted.

By *Allah*, a small portion of history, through genuine chains of narrations, and free of contradictions and inconsistencies is sufficient for us. This indeed is better than reading history that is replete with lies and falsehoods. This is the only way to avoid those, who wish to cause disharmony among the *Muslim*s. How could anyone trust weak and concocted stories about the generation that was accompanied by the light of the prophethood, witnessed the link between the earth and the heavens by their very eyes, sacrificed all they possessed to practice and spread the religion across the earth?

It is essential for us to accept only those statement or deeds, which are reported accurately, and are free from undue exaggeration or understatement in their status and value. We must appreciate well-known facts, even though they constitute a small portion; and discard lies, superstitions, myths and disproportionate praise and condemnation[1] irrespective of their plentiful sources; as

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[1] *Al-Sh'ubiyyah* appeared during the post conquest period of the *Muslim*s, as a reaction to the Arabs, who were the bearers of *Islam*. During this time, innovators and people bearing sectarian tendencies wrote books about the vices of the Arabs. In retaliation to this, books were written against the Persians and non-Arabs. It is for this reason; it is not advisable to pay attention to these vengeful literatures, because it is deviant from spirit of scientific research and objectivism. See *"Al-Sh'ubiyyah 'Aduw al-Arab al-Awwal"* by *Khayrullah Talfah, al_Ma'arif* Press, Baghdad.

they cannot hold ground before the rock-solid standards of scrutiny, and the beatings of truth.[1]

It is shocking to know that some people selectively use scientific methods that suit their motives, and disregard the same approach in elsewhere. As is evident from the work of *Murtadaa al-Askari* the author of the book *"Abdullah Ibn Sabaa"*, in which, he blatantly denied the truth of the existence of *Abdullah Ibn Sabaa* and paid no heed to the known and proven facts about his existence. But, when it came to the matters related to the Companions, everything, whether weak or forged, was taken as acceptable without any scrutiny, so long as it served their twisted purpose. Where are, then, the principles that they call upon? Where is that scientific approach, for which they raise the standards? Why it is not universally applied on the rest of the historical accounts and important events relating to early *Islam*?

Did not *al-Tabataba'i* say in the commentary of the verse:

> *"Do not follow blindly what you do not know to be true: ears, eyes, and hearts, you will be questioned for all these."(17/36)?*

He said:

"The above verse forbids following what a person knows not. It includes following in belief or in act. It is like saying: 'Do not believe in what you do not know, do not say what you have no knowledge of, and do not act upon that of which you have no knowledge.' In all of these matters, 'following' is essential, and it complies with human nature that one must follow the knowledge and should not blindly

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[1] *Ahdath wa Ahadeeth Fitnat al-Harj* by *Dr. Abd al-Azeez al-Dakhkhan.*

imitate others. Human being, by very nature, aspires to find the truth in the journey of life through his beliefs and actions. He desires to acquire what is apparent and to know that what is right, about which he can be sure of. Things, which are doubtful and imaginary, cannot straightforwardly be taken as what they are thought. Thus understand this!"[1]

Hasan Kashif al-Ghita' said:

> *"A matter that does not carry specific proof which, if changed, would alter the 'exclusive ruling'; then the matter stays upon the norm: that its origin remains un-authentic."*[2]

[1] *Tafseer al-Mizaan* (13/92)
[2] *Sharh Muqaddimaat Kashf al-Ghita'* – Discourse 47.

Chapter Three
Countering Doubts in the History of Companions and Family of Prophet

A careful *Muslim* who is endowed with sound judgement should take six principles into account while dealing with the history that is related to the Family members of the Prophet.

First Principle: Overstated love

The distinguished position of the Family of the Prophet made it easy for some of the enemies of *Islam* to sneak into the *Muslim* community by proclaiming their love and bond of friendship with the Family, and by forging *Ahaadeeth* in their exaggerated glorification. Common people readily received such reports as a result of their love and affection for the Family of the Prophet. The natural and direct outcome of this was that the people believed these reports without critical scrutiny and examination. This was the reason; the leaders from the Family of the Prophet clearly identified this issue of the circulation of forged reports about them. It actually happened in reality, and for this very reason, it is incumbent upon everyone who truly loves the family of the Prophet to remain careful of the forged and fabricated stuff concerning them.

Imaam Ja'far al-Saadiq, one of the prominent figures among the Family said:

"People are fond of telling lies about us."[1]

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[1]. *Bihaar al-Anwar by al-Majlisi* (2/246)

He announced:

> *"We, members of the Family, are truthful, but some people communicate lies relating to us, and because of this act our truthfulness becomes doubtful."*[1]

Shaarik Ibn Abdullah al-Qadhi has described those people who were close to *Ja'far al-Saadiq* and claimed to report directly from him. He narrated that *Abu Umar al-Kashshi* said that *Yahya Ibn Abd al-Hamid al-Himmaani* wrote in his book, which he composed to establish the Imaamate of *Ali Ibn Abi Taalib* (RA):

> *"I said to Sharik: "There are people who claim that Ja'far bin Muhammad is weak in Hadeeth."*

He said:

> *"I tell you the story. Ja'far Ibn Muhammad was a righteous and pious Muslim, but some ignorant people surrounded him, who frequented his meetings and related as: Ja'far Ibn Muhammad told us'; and they brought reports, which were all forged on behalf of Ja'far. They targeted money from the people. They committed every evil in this respect. People listened to them; some accepted the reports and were in loss, others rejected them."*[2]

Imaam Ja'far said:

> *"Al-Mugheerah Ibn Sa'eed deliberately told lies about my father. He took the books of his friends, who were among the*

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[1] *Jaami' al-Ruwat* by *Muhammed al-Ardabili al-Hairi* (2/221); and *Kulliyat fi 'Ilm al-Rijaal* by *Ja'far Al-Sub'hani* (26)
[2] *Rijaal al-Kashshi (208-209)' Bihaar al-Anwaar by al-Majlisi (25/302-303)*

companions of my father. They took the books of my father and passed them to al-Mugheerah. He inserted disbelief and hypocrisy in them, and attributed them to my father. He then passed these reports to his friends to be circulated among the people."[1]

Second Principle: Fabricated Reports of Virtues

The fabricated *Ahaadeeth* about the virtues of the Family of the Prophet are very similar to what has been reported about the Companions. Such reports are ten times more in number than the authentic reports on the subject. It is for this reason, it is not right to accept, publish, propagate, and exaggerate about their qualities without proper scrutiny. It is rather desired to research and examine the chains of narration and authenticity of such reports to sift them from the false ones.

Third Principle: Ascribing special virtues

The established and known good qualities attributed to any member of the Family of the Prophet do not necessarily mean that these virtues are exclusive to them, and are not possessed by others. It is a universal fact that "any specific noble character that is attributed to one doesn't necessarily negate the presence of the same character in others."[2]

If we say that the Prophet (SAW), said about *Ali*, who is a member of the Family:

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[1] *Al-Hada'iq al-Naadirah* by *Yusuf al-Bahraani* (1/50); *Bihaar Al-Anwaar* (2/250)
[2] See *"Hiwaar ma' Fadlillah"* by *Hasim al-Hashimi* (116) and *al-Imaam al-Mahdi* by *Muhammed Kazim al-Qazwini* (527- 3rd ed.)

> *"I will give this flag to a man on whose hand Allah will grant the victory, and he loves Allah and His Messenger and Allah and His Messenger love him."*[1]

Can this *Hadeeth* be taken to mean that this specific quality is not found in other members of the Family? Can it be taken to mean that *Allah* and His Messenger (SAW) do not love *al-Hasan* and *al-Husayn*? Certainly not! They are the leaders of the youths of Paradise and surely both *Allah* and His Messenger (SAW) love them. The Messenger (SAW) mentioned *Ali* alone to honour him and raise his status 'on that particular occasion'.

Allah, the Great, said about the members of the Family:

> *"Allah wishes to keep uncleanness away from you, people of the (Prophet's) House and purify you thoroughly." (33/33)*

Almighty said about the Companions:

> *"Allah does not wish to place any burden on you; He only wishes to clean you and perfect His blessing upon you." (5/6)*

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[1] Reported by *Bukhari* (2942) and *Muslim* (4/1872, 34/4006). Look my just brother, here are the Companions, the compilers of two *Saheeh* collections, and the people of the *Sunnah wal Jama'ah*; and they have profusely reported about the virtues of *Ali* and the other members of the Family. It is not like what the others have claimed (such as the author of *"al-Muraja'at"*) that they deliberately ignored the reports concerning the Family. If we happen to compile all of the reports about the virtues of the Members of the Family and the Companions that the people of the *Sunnah* have narrated, this book will not be sufficient to contain them all. May *Allah* make it possible soon! Refer a portion of this praise in "*al-Thana' al-Mutabadal Bayn al-Aal wal-As'haab"* published by *al-Mabarrah*.

The purification includes all the believers, but *Allah* specifically mentioned the Members of the Family because of their high ranks. No doubt, some members of the Family have special characteristics and qualities, which are unique and not found in others, as some of the Companions possess some qualities and distinctions that are not found in others. Each one must be given his/her rightful due.

The same applies to the famous *Hadeeth* of the garment[1], which highlights the special honour of some of the members of the Family. It mentioned *Ali, Fatimah, al-Hasan* and *al-Husayn* as the Family members of the Messenger (SAW), who did not live in the house of the Messenger (SAW). It does not indicate at all that the term 'Family' is restricted to only those four people i.e. *Ali, Fatimah, al-Hasan and al-Husayn*. It does not in any way mean that there are few who are included in the Household, while others are not. The inclusion of these members does not indicate the exclusion of the 'mothers of the believers' from the Family. *Allah*'s mercy encompasses everything and it is not restricted to some with the exclusion of others. If a person who has ten brothers says: *Umar, Ali* and *Khaalid* are my brothers. Does it mean that the remaining seven are not his brothers?

This kind of expression is frequently found in the language of the Arabs and also in the Noble *Qur'an*. For example *Allah* said:

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[1] *Sahih of Imaam Muslim*,hadith No(2424).

"The number of months to Allah is twelve in the Book of Allah on the Day when He created the heavens and the earth four of which are sacred. This is the right religion." (9/36).

This means that this (entire religion) is the right religion. The reference to 'the right religion' is not confined to the 'number of months of which four are sacred'.

The same stands true about the statement of the Messenger (SAW) in the *Hadeeth* of the garment "They are the members of my Household" i.e. they are some of the members of my Household. We can argue by saying that if the *Hadeeth* of the garment prevented the inclusion of other members of the Family of the Messenger (SAW), into those four people then how can *Ali bin Al-Husayn, Muhammad al-Baaqir, Ja'far al-Saadiq* and others be included in the group? They were surely not present at the time of the incident and are not named in the *Hadeeth*.[1]

Fourth Principle: Preference to Lineage

As it is essential for us to love the members of the Family of the Prophet for their belief in *Allah* and the blood relation with the Prophet (SAW); it is also essential for us to hate those members, who commit sins, and this hate should be equivalent to the amount of sin they commit. In this they are not different from other *Muslims*. *"Whosoever lags behind by his deeds will not be brought forth by his lineage."*[2]

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[1] See *"Ayat al-Tatheer"* by *Abd al-Haadi al-Husayni* (20)
[2] Part of a *Hadeeth* reported by *Muslim* (2699)

Fifth Principle: Restricting the Family of the Prophet

The fifth point is that the limiting of the Family of the Messenger (SAW) only to *Ali, Fatimah, al-Hasan* and *al-Husayn* and to the nine children of *al-Husayn* is not right at all. It is against the fact. This way many members of the Household of the Prophet are cheated and deprived of the rightful affiliation to the sacred relationship and other religious, honorary and financial rights, which *Allah*, the Most High, has granted to them, which is beyond the scope of discussion at this point.

There is no doubt that restricting the number of relatives to only those, who are mentioned in the *Hadeeth* of the garment will invariably result into restricting and severing the lineage of the Messenger of *Allah* (SAW), a matter that cannot even be imagined that someone will step into.

It becomes our right to ask following questions to these people:

- Where are the uncles of the Messenger of *Allah* (SAW)?
- Is not *Hamzah* (RA), among the children of *Abd al-Muttalib*?
- Why is it that his virtues are ignored? Is he not the Lion of *Allah* and His Messenger (SAW) and the cavalier of *Badr* and martyr of *Uhud*?

  When he was martyred, the Prophet (SAW), went through such a distress that was never been seen before. Did the Prophet (SAW), not say:

"The chief of the martyrs on the Day of Judgement is Hamzah?"[1]

- Is *al-Abbas* (RA), not one of the sons of *Abd al-Muttalib*? He participated in the conquest of *Makkah*, and stood firm on the day of *Hunayn* with few others. Was it not said by the Prophet:

  "Al-Abbas is from me and I am from him"?[2]

- Did he not (SAW) say:

  "People! Whoever hurts my uncle hurts me. The uncle of a man is like his father"?[3]

- Where are the sons of the uncles of the Prophet (SAW)?
- Is *Ja'far al-Tayyaar* not a man of virtues and praise? Was he not to whom the Prophet (SAW), said:

  "You resemble my feature and my character."?[4]

- Was he not one of the first people to embrace *Islam*? Was he not among the people who emigrated to *Abyssinia* and stayed there until the Prophet (SAW), emigrated to Madinah, and he returned on the day of the conquest of *Khaybar*, and the Prophet (SAW), felt very happy and stood up to receive him

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[1] *Al-Haakim* reported in *"al-Mustadrak"* (2/120) which he declared authentic. See *"al-Sisilat al-Saheehah"* by *Al-Albani* (NO.374)

[2] See *al-Tirmidhi* (3759), *al-Nisa'i* (8/33) and *al-Haakim in al-Mustadrak* (3/325), see al-*Silsilat al-Da'eefah* (2315).

[3] *Al-Tirmidhi* (3758), *Ahmad* (4/165) cf. *Al-Silsila al-Saheehah* (806)

[4] *Bukhari* (2699)

and embraced him and kissed him between his eyes? It is reported that he said:

> *"I do not know which one made me happier: the victory of Khaybar or the coming of Ja'far?"*[1]

When the Prophet (SAW), sent him to Battle of *Mu'tah* as the second man to *Zayd bin Haarithah*, he stood the test in the way of *Allah* and fought till both his hands were severed and was martyred. *Allah* gave him, in place of his hands, two wings in Paradise as the most truthful (SAW), told his Companions. He was given the title of *al-Tayyaar* (the flying one).

When the news of his martyrdom reached the Prophet (SAW), he was greatly distressed and said:

> *"Last night, I entered Paradise and I saw that Ja'far was flying with the angels."*[2]

He (SAW), also said:

> *"Ja'far passed by me tonight in a group of angels his two wings were dyed with blood and his heart was white."*[3]

These are some of the virtues of *Ja'far*, which show his high rank and great position in both worlds. May *Allah* be pleased with him and he be pleased too!

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[1] *Al-Bayhaqi* reported it in *Al-Sunan Al-Kubra* (7/101) and said: it is *mursal*.
[2] *Al-Haakim* in *al-Mustadrak* (3/196, 209), who said that its chain was authentic. It was declared genuine by *al-Diay'* in *al-Mukhtaarah* and *al-Albani* in *Saheeh al-Jami'* (3358) See also *Silsilat al-Saheehah* (3/227, no. 1226)
[3] *Al-Haakim* in *al-Mustadrak* (3/212) and declared it authentic and *al-Albani* endorsed it in *al-Sisilat al-Saheehah* (12260)

- Was *Abdullah Ibn Abbas* not among the great scholars of the *Muslim* community and the interpreter of the *Qur'an*? He was referred to as 'the scholar' and 'the sea' for his expansive knowledge, greater understanding, superior intelligence and maturity of reason. Why wouldn't he be rewarded this honour, when the Prophet (SAW), himself prayed for his deep understanding of the religion and far-reaching knowledge. He joined Ali in the battles of *Jamal* and *Siffeen*. Senior Companions and their followers have acknowledged this great virtue of him.
- Where are the rest of the children of *Ali* who were in big numbers?
- Where are the children of *al-Husayn*, among whom, is his grandson *Zayd bin Ali bin al-Husayn* who was martyred, and the rest of his progeny?
- Where is the progeny of *al-Hasan*? Where are the rights of these people? Do they belong to the Household of the Prophet or not? If not then who expelled them? On what basis did someone do this? Is there a plot behind this removal?[1]

This is not the place to discuss all of the above questions and investigate them. We mentioned it to make the reader aware of the fact that the history of the members of the Household of the Prophet is wider, greater and bigger than what some people have focused on.

The members of the Family of the Prophet are many, and may *Allah* increase their number and bless them. They are the ones to whom the charity is forbidden. They include Sons of

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[1] See *"Aala al-Bayt wa Huqooquhum al-Shariyyah"* by *al-Qaadi al-Shaykh Saalih al-Darwish* (9-12)

Hashim and the wives of the Prophet (SAW). The wives are not the original but rather the subordinate members of the Family, which is attested by many established texts. Before their marriage with the Prophet (SAW), they were not part of the Family. There are abundant proofs in the books telling that the members of the Family of the Prophet are not restricted to *Ali, Fatimah,* and selected offspring of *al-Husayn. Muhammad bin Sulaymaan al-Kufi* narrated that *Husayn bin Uqbah* asked *Zayd bin Arqam*:

> *"Are the wives of the Prophet not members of his Household?"*
>
> He replied: *"They are. The members of his Family are those to whom charity is forbidden."*
>
> *Husayn* asked: Who are they, Zayd? He replied: *"The family of Ali, Ja'far, 'Aqeel and al-Abbas."*[1]

Al-Hilli also mentioned it. He said while commenting on the word *"the relatives" (59/7):*

> *"It means the relations of the Prophet (SAW), and they are the families of Ali, al-Abbas, Ja'far and 'Aqeel (RA)."And did not join others with them. This is the correct explanation and in line with the view of the Family of Muhammad (SAW), as it is reported from them."*[2]

It is mentioned in many other sources.

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[1] *Manaaqib Ameer al-Mu'mineen* (2/116), *Bihaar al-Anwaar* by *al-Majlisi* (25/237)
[2] *'Umdat 'Uyoon Sihaah al-Akhbaar by al-Hilli* (6-7)

Al-Saduq reported that *Ali* (RA), asked: *"Messenger of Allah, do you love 'Aqeel?*"

He replied:

> *"Yes by Allah. I love him for two reasons: for him and for the love of Abu Taalib for him. His son is going to be killed in the love of your son," till he said: "To Allah I complain what my family is going to face after me."*[1]

Thus he included *'Aqeel* and his two sons in the pure Family.

Sixth Principle: Suspicious statements about the Family of the Prophet

The sixth point relates to numerous statements found in the unreliable books, claiming that the members of the Family of the Prophet were wronged and maltreated after his death throughout the reign of the rightly guided Caliphs, Umayyad dynasty and Abbasid period. No member of the Family was left without being persecuted by imprisonment, or facing murder or being exiled or being poisoned and many more similar allegations.

This can be answered in two ways, as given below:

The First Response:

The fundamental view, of the people of the *Sunnah wal Jama'ah*, which has broad consensus, is that showing respect to the members of the Family, honouring them and acknowledging their

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[1] *Amali al-Tusi* (191), *Bihaar al-Anwaar* (22/288; 44/287)

virtues and knowing about their relations with the Prophet (SAW), is a duty of the people. The Messenger (SAW), said about them:

> *"My Family, I remind you of Allah concerning my Family; I remind you of Allah concerning my Family; I remind you of Allah concerning my Family."*[1]

The belief of the people of the *Sunnah* concerning the Family of the Prophet is mentioned in their books of beliefs, books of *Hadeeth*, books of *Fiqh*, and books of biography. Each author cites it in its proper place. In the books of *Hadeeth* we find chapters about their virtues, in the books of belief systems you can see discussion about the belief about them and in the books of *Fiqh* there are rules dealing with them such as the prohibition of charity for them and the books of biographies are full of their news and reports.

This is the basic principle of the people of the *Sunnah* and it is not tempered or affected unless there is clear evidence. When we read the history and do research, we discover that the claim by some that the people of the *Sunnah* and their rulers targeted the members of the Family of the Prophet is baseless and not true except in the cases where there were contests about the power and authority as it happened in the case of the revolution of Imaam *Zayd* (may Allah be pleased with him).

Shaykh al-Islam Ibn Taymiyyah said:

> *"The one who killed al-Husayn or gave help in his killing or approved of it, the curse of Allah, the angels and mankind be on him."*[1]

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[1] *Saheeh of Muslim* (2424)

It is not appropriate for any *Muslim* to distort the history of the Family of the Prophet, and instil doubt about the love of the *Muslim*s for them because of the false reports or forged stories, as *al-Isfahaani* has resorted to in his book "*Maqaatil al-Taalibiyyeen".* It would be surprising if anyone relied on the books of *al-Isfahani*, for they are replete with falsehood and contorted accounts. It would be impossible to prove the authenticity of such accounts, before anyone accuses the people of the *Sunnah wal-Jama'ah* with falsity.

Books of history are full of reports which show the respect, love and reverence shown by the Caliphs to the members of the Family of the Prophet.

Abu Bakr al-Siddeeq (RA), said:

> *"Take care of Muhammad with regard to his Family."*[2]

He also said:

> *"By the One, in Whose hand is my soul, tending to the relations with Family of the Messenger of Allah (SAW), is dearer to me than my relatives."*[3]

He said addressing *Ali* and *Fatimah*:

> *"By Allah, I did not leave my home, wealth, family and relatives except for the sake of the pleasure of Allah, His Messenger and your pleasure, the people of the Family."*[1]

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[1] *Majmu' al-Fataawa* (4/487)
[2] *Bukhari* (3713)
[3] *Bukhari* (3712) *Bihaar al-Anwaar* (43/301)

Abu Bakr sent one of his wives *Asma' bint Umays* to the house of *Ali* to extend help in taking care of *Fatimah*, when she was ill. She also participated in bathing and preparing *Fatimah's* body for burial.[2]

Umar bin Al-Khattaab (RA), said to *Fatimah*, may *Allah* be pleased with her:

> *"Daughter of the Messenger of Allah, there is no one more beloved to us than your father, and after your father, no one more beloved than you."*[3]

Umar chose *Ali* to be included in the group, which was to be elected as the Caliph after him. He married *Umm Kulthum*, the daughter of *Ali*, may *Allah* be pleased with her.[4]

Similar stand was taken by *Uthmaan Ibn Affaan*. His biography is replete with stands he took that were common between him and the members of the Family of the Prophet. He used to seek counsel of *Ali* in many problems. The true picture of this good relationship appears in the defence of *Uthmaan* by *Ali* and his sons at the time of his martyrdom within his house. It was their love and respect for *Uthmaan* and his love for them that had them for guard and prevented them to fight obeying his command.[5]

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[1] *Al-Sunan Al-Kubraa* of *al-Bayhaqi* (6/103), *al-Bidaayah wal Nihaayah* by *Ibn Katheer* (5/253)
[2] *Al-Isti'ab by Ibn Abd al-Barr* (4/378), *Asma al-Mataalib by Al-Salabi* (160)
[3] *Musannaf of Ibn Abi Shaybah* (14/567) Its chain is authentic
[4] *Al-Bidaayah wal Nihaayah* (5/220), *Taareekh al-Islam* by *al-Dhahabi* (1/166)
[5] *Taareekh Dimishq by Ibn Asaakir* (1/402), *Tabaqaat Ibn Sa'd* (8/128)

It is reported that once *Haroon al-Rasheed* visited the grave of the Prophet (SAW), in the company of *Musa bin Ja'far bin Muhammad bin Ali bin Al-Husayn bin Ali Ibn Abi Taalib,* and *Haroon* stated with pride to the people saying:

> *"Peace be on you, son of my uncle" – because he was from the line of al-Abbas bin Abd al-Muttalib, the uncle of the Prophet. Then Musa bin Ja'far came and said: "Peace be on you my father."*

Haroon looked at him and said: *"By Allah,This is a matter of great pride."*

Haroon al-Rasheed then said:

> *"I came to know that people have wrong opinion about me that I keep hatred against Ali. By Allah, I do not love anyone as I love him."*[1]

The just Caliph *Umar bin Abd al-Azeez* said to *Fatimah* bint *Ali Ibn Abi Taalib*, may *Allah* be pleased with them both:

> *"Daughter of Ali, by Allah there is no household on the earth more beloved to me than your household. You are more beloved to me than my own family."* [2]

Once people discussed about *Zuhd* (renunciation of the worldly life) and those who follow that type of life, few of them named one person as most ascetic, while others named another person, upon this *Umar bin Abd al-Azeez* mentioned:

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[1] *Taareekh al-khulafaa'* by *al-Suyuti* (293)
[2] *Al Tabaqaat al-Kubraa* (5/388)

"The most ascetic man in the world is Ali Ibn Abi Taalib (RA)."[1]

The Second Response:

The second approach to answer the accusation of injustice to the members of the Family is as follows:

Allah, the Exalted, puts to tests the men of great standing and status, especially if they are among the righteous and learned people, in order to raise their position and rank in the Gardens of Bliss. If a member of the Family of the Prophet suffered injustice or was murdered, as was the case with *al-Husayn* (RA), he would be in the category, about whom, the Prophet (SAW) stated:

"When Allah loves a servant, He puts him in trial."

However, this was not confined to the members of the Family of the Prophet; rather, many scholars among the followers of *Muhammad* (SAW), belonging to the people of *Sunnah wal Jama'ah*, were subjected to this kind of persecution, for example: *Sa'id bin Jubayr, Imaam Abu Haneefah, Imaam Malik, Imaam Ahmad* and others.

Oppression, injustice and tribulations were wreaked upon the Prophets and many of the righteous and pious people. Take the example of Daniel (AW), who faced severe tribulation, and the hardest kind of oppression in the hands of the tyrant king *Bukhtnasar* (Nebuchadnezzar), who threw him between two lions in the prison, but *Allah* rescued him.[2]

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[1] *Seerat Umar* by *Ibn al-Jawzi* 292.
[2] *Al-Bidaayah wal Nihaaya* (1/428)

Prophet *Yaqoob* (Jacob) was tried by the loss of his beloved son, and suffered lifelong pain, Prophet *Zakariya* was afflicted with trouble, Prophet *Musa* suffered at the hands of Pharaoh, Prophet Isa was maltreated by the Jews, and Prophet *Muhammad* (SAW) was tortured by the unbelievers of *Makkah*. Stories of all of these Prophets are well known to all.

After the death of Prophet *Muhammed* (SAW), the Companions had to emigrate from their homelands, their wealth and property were usurped and they were subjected to painful torment. Even after the demise of the Prophet (SAW), they suffered similar to what the earlier people had suffered. *Umar al-Farooq* was assassinated, while leading the prayer in the mosque, by a dagger of hatred and malice. *Uthmaan Ibn Affaan* was murdered in his own house, while he was reading the *Qur'an*. Ali, the commander of the faithful, was killed, while he was calling people to prayer. Many pious Companions were killed in the path of *Allah*, and after them many great scholars suffered oppressions and afflictions.

Then we have *Imaam al-Awzaa'I*, who went through a tough trial in the hands of a dictator, who was about to kill him. The case of *Imaam of Ahl al-Sunnah Ahmad Ibn Hanbal* with Caliph *al-Mu'tasim* is well known. *Imaam Hanbal* was tortured and lashed so badly that his skin split and came off. He was imprisoned and had a very tough time.[1]

Imaam al-'Izz bin Abd al-Salam, Sultan al-Ulam' faced similar fate. The then Prince *Isma'eel* put him in prison and tortured him.

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[1] *Seerat al-Imaam Ahmad* by *Ibn al-Jawzi* (158)

When the *Fatimids* took over Egypt, they oppressed the scholars; among them was *Imaam Abu Bakr al-Nabuloosi*. They ordered him to be beaten on the first day, then the following day they hanged him before the people, and on the third day they ordered his skin to be pulled off from his flesh with a Jewish knife.[1]

Imaam Nu'aym bin Hammaad died, while he was fastened with iron chains in prison. They dragged his dead body and threw it in a ditch without washing it.[2]

Imaam al-Harawi al-Ansaari said:

> *"Sword was put before me five times and I was not ordered to denounce my view, but it was said to me; "Keep quiet about those who oppose you". My answer used to be: "I will not remain silent."*[3]

There are many similar examples. Our aim is only to showcase that oppression and injustice were meted out to the people and scholars of the *Ahl al Sunnah wal Jama'ah*, as was done to people other than them. The one who is great is tested, and many great people have been tried and tested till date.

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[1] *Al-Bidaayah wal Nihaayah* (11/284); *al-'Ibar fi Khabar man Ghabar* by *al-Dhahabi* (2/336))

[2] *Siyar A'lam al-Nubala'* by *al-Dhahabi* (10/610)

[3] ibid (18/509)

Chapter Four
The Most Significant and Reliable Books of *Islam*ic History

Whoever wishes to learn about the reliable sources of history can find them in the books of history and *Hadeeth*, which deal with the biographies of the reporters and scholars, where the authors have imposed conditions of authenticity in their books, or taken upon themselves to verify the condition of the reports. A reader, in such cases, does not need to bother anymore about the authentication of the materials cited in them. However, in the case of those books that relate the stories with chains of narrations, but do not support them with appropriate rulings, it becomes necessary upon the reader to testify their genuineness.

Few Trustworthy Historical Sources

Here is a selected list of some of the historical sources that can be trusted for reading and for forming opinions about the *Islam*ic history:

1. ***Kitab al-Tabaqaat al-Kubraa* by *Ibn Sa'd* (d.230 A.H.):**

   It is among the very important works under its category. In this, the author has related stories with complete chains of narrations. However, he leaves the responsibility upon the reader to examine and judge those chains, if he has the knowledge to do so. The most distinguishing feature of this work is that it is from among the oldest books and the earliest sources of *Seerah*, biographies and accounts. Its author lived in the second century and was careful and cautious in taking reports

from al-*Waqeedi*[1] and other weak and rejected reporters. He inquired the people of knowledge about the matters he did not know adhering to the command of *Allah* given in *Qur'an*. (16/43-44)[2]

2. *Taareekh Khalifah bin Khayyaat:*

This is a smaller book than *al-Tabaqaat*, yet it is distinguished by the soundness of its reports, especially in exposing the periods of turmoil that took place at the times of the Companions. Its main text is well protected from modifications, distortions and tempering.

3. *Taareekh al-Umam wal Muluk* well known as *Taareekh al-Tabari:*

It is again a voluminous book containing reports, narrations and events. However, it contains both sound and weak reports. *Al-Tabari* is not to be blamed, because he cited these events with full chains and the one who mentions the complete chain, has fulfilled his responsibility of being trustworthy. It then remains the responsibility of readers to examine the reports and

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[1] *Muhammed b. Umar al-Waqeedi* is abandoned unanimously by the scholars. See *al-Mughni* of *al-Dhahabi* (2/619) where he confirms that he is unanimously rejected. *Haafiz Ibn Hajar* also said in *al-Taqreeb* (498) that he was rejected despite his vast knowledge.

[2] *Dr. Jamaal bin Farhaan Sawaali has gifted us his thesis entitled "al-Ahadeeth wal Aathaar al-Waaridah fi Kitaab al-Tabaqaat al-Kubra* of *Ibn Sa'd*", which was submitted for the degree of Doctorate.

the chains of narrators to qualify the report either as sound or weak. This point is already discussed in the introduction.[1]

4. ***Al-Bidaayah wal Nihaayah* by *Imaam Haafiz Ibn Katheer*,** the author of the famous *Tafseer* of the *Qur'an*:

He quotes from other books in his work but its importance lies on its author's comments and judgement in his position as the *Imaam* of *Hadeeth* and its Sciences, of the historical reports as far as authenticity or weakness are concerned. The best edition of the book is the one published by *Dar Hijr* under the supervision of *Dr. Abdullah al-Turki*.

5. *Taareekh Dimishq* by *Ibn 'Asakir*:

It is a large book dealing especially with the people of knowledge who came to Damascus from the time of the Companions to the period of the author. He quotes every incident with proper chains of narrations.

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[1] We would like to recommend reading of the books that are written about the book of al-Tabari, before anyone serious reader embarks upon reading it. Among the important works in this respect are:

1. *"Kitaab Marwiyyat Abi Mikhnaaf fi Taareekh al-Tabari*: the period of the rightly guided caliphate" by *Dr. Yahya bin Ibraaheem al-Yahaya (Dar al-Asimah, Riyadh*, 1410 A. H.)
2. "*Kitaab Tahqeeq Mawaaqif al-Sahabah fil Fitnah min Marwiyyat al-Imaam al-Tabari*" by *Dr Muhammed Amhazun (Dra Taybah wa Maktabt al-Kawthar, Riyadh*, 1415)
3. "*Kitaab Istishhad Uthmaan wa Waq'at al-Jaml fi Marwiyyat Saif bin Umar fi Taareekh al-Tabari: Dirasah Naqdiyyah*" by *Dr. Khaalid b. Muhammed al-Gayth* (*Dar al-Andulus al-khadra', Jeddah*)
4. *Kitaab "Marwiyyat Khilaafat Mu'awiyah fi Taareekh al-Tabari: Dirasah Naqdiyyah"* by *Dr. Khaalid b. Muhammed al-Ghayth* (*Dar al-Andulus al-Khadra', Jeddah and Riyadh*)

6. *Taareekh al-Islam* by *Shams al-din al-Dhahabi*:

It is again a voluminous and very useful book. He has given complete account of Islamic history and its events as they unfolded. *Haafiz al-Dhahbi* made valuable comments on some of the historical accounts and events as well as on *Ahaadeeth*. The author had very good knowledge of the science of *Hadeeth* and *al-Jarh wal Ta'deel*, and has been a leading figure in this field. The book is published with the edition of *Dr. Bashshar 'Awwad*, which is the best edition.

7. *Siyar A'lam al-Nubala'* by *Shams al-din al-Dhahabi*:

It is a valuable book which relates the biographies and information of the leading scholars known in the history of Islam starting from the Companions till the time of the author. He included special sections about the holy *Seerah* of the Messenger (SAW), and the accounts of the four rightly guided Caliphs. The best edition of the book is the one printed by *al-Risaalah* foundation.

8. *Taareekh al-Madinah* by *Ibn Shabbah*:

This is an important and useful book in which the author cited the chains of narrations for most of the accounts and events. It includes important reports concerning the *Fitnah* and the killing of *Uthmaan Ibn Affaan* (RA). The book has missed some accounts because some parts of the original manuscript are missing. The Caliphate of *Abu Bakr al-Siddeeq* is not included in it.[1]

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[1] See "*Manhaj Kitaabat al-Taareekh al-Islami*" by *Muhammed Samil al-Sulami*.

9. **Taareekh Ibn Khaldun.**
10. **Al Muntazam fil Taareekh by Ibn al-Jawzi.**
11. ***Al-Awaasim min al-Qawaasim* by *Abu Bakr Ibn al-Arabi*:**

It was edited with comments by *Shaykh Muhibb al-din al-Khateeb*. This book has been printed many times and is popular among all regardless of their affiliations because of the prestigious position of the author. He was an *Imaam* and very learned scholar. The book includes evidence and satisfactory explanations for many important issues. It is a unique book on the subject in which, the author quotes a question, then answers it convincingly, removing all doubts in the minds of the reader by using appropriate evidences and proofs, in support of his explanation.

These were the most important and pivotal books that dealt with the events and incidents related to the *Islamic* history; besides, there are so many books, both old and new, dealing with the same subject.

Other Books Containing Important Information

It is important to point out here that there are other important books that are not meant to be the books of history, yet they contain crucial information relating to important events of *Islamic* history; especially the early period, and they are the books of *Ahaadeeth, Masanid*, and *Ma'ajim*. The important ones among them are listed below:

1. *Saheeh of Imaam Bukhari*
2. *Saheeh of Muslim*
3. The four *Sunan* of *Abu Dawood, al-Nisaa'i, al-Tirmidhi and Ibn Maajah*
4. *Musnad of Imaam Ahmad bin Hanbal*

5. *Musannaf of Ibn Abi Shaybah*
6. *Mustadrak of al-Haakim.*

Biographies of Companions and Family Members of the Prophet

There are books that include biographies of the Companions including the members of the Family of the Prophet (SAW), the most important of these books are:

1. ***Al-Isti'ab fi Maa'rifat al-As'haab by Ibn Abd al-Barr***
2. ***Usd al-ghabah fi Maa'rifat al-Sahaabah by Ibn al-Atheer***
3. ***Al-Isabah fi Tamyeez al-Sahaabah by Ibn Hajar al-Asqalani***

These books contain many reports and events. However, it must be noted that these reports – except those that are found in the two *Saheeh*, must be subjected to thorough scrutiny according to the rules of *Jar'h wal Ta'deel* before they are taken as authentic.

Contemporary Books

There are some recent books that are written by contemporary scholars after thorough scrutiny and examination to sift-out the authentic ones from the dubious. Some of them are compiled by *Dr. Ali bin Muhammad al-Salabi*, may *Allah* bless him in his efforts. These are listed below:

1. ***Al-Inshirah wa raf' al-Diq fi Seerat Abi Bakr al-Siddeeq***
2. ***Fasl al-Khitaab fi Seerat Amir al Mumineen Umar bin Al-Khattaab: Shakhsiyyatuh wa 'Asruh***
3. ***Tayseer al-Kareem al-Mannan fi Seerati Uthmaan bin Affaan***
4. ***Asma' al-Mataalib fi Seerati Ameer al-Mumineen Ali bin Abu Taalib***
5. ***Ameer al Mumineen al-Hasan bin Ali: Shakhsiyyatuh wa 'Asruh***
6. ***Mu'awiya bin Abu Sufyan***

7. ***'Umar bin Abd al-Azeez***
8. ***Al-Dawlat al-Umawiyya, Awaamil al-Izdihaar wa Tada'iyat al-Inhiyar***

In addition to the above, there are other important works, which are listed as below for the information of serious students of history:

1. ***Mawsu'at al-Taareekh al-Islami*** *by Mahmud Muhammad Shaakir*
2. **Series of *Islam*ic personalities** by the same author
3. ***Seerat al-Sayyidah 'A'ishah Umm al-Mumineen*** *by al-Nadawi*
4. ***Ahdath wa Ahadeeth fitnat al-Harj*** by *Dr. Abd al-Aziz Dakhkhan*: It is an important book describing the roles of the Companions in the events that took place in early period. It critically examines the reports and citations related to the trials (*Fitnah)*, the roles of the Companions in it, its causes and effects and the stand of the *Muslim*s about it. This work was part of a PhD thesis that was later published by *Maktabt al-Sahaabah* in *Sharjah*.
5. ***Hiqbah min al-Taareekh*** by *al-Shaykh Uthmaan al-Khamis*: This book is considered one of the most significant contemporary works. It cites genuine reports and narrations concerning the important period after the death of the Prophet (SAW), till the martyrdom of *al-Husayn* (RA). It presents the different views of the scholars and highlights the most acceptable view from among them. It has many editions the best one being the edition of *Makatabat al-Imaam al-Bukhari, Isma'iliya,* Egypt.
6. ***Tahqeeq Mawqif al-Sahaabah min al-Fitan****,* by *Dr. Muhammad Amhazoon*: It is a PhD thesis which deals with the important reports and narratives concerning the period of the rightly guided four Caliphs, may *Allah* be pleased with them. It

has been published by *Dar Al Taybah* and *Maktabt al-Kawthar* in Riyadh.

7. ***Asr al-Khilaafat al-Raashidah***, by *Dr. Akram Dhiya' al-Umari*: This book critically examines historical reports without any laxity or excess. It is printed for the fourth time by *Maktabat al-Ubaykan*.
8. ***Akhta' Yajib an Tusahhah min al-Taareekh***, By *Dr. Jamal Abd al-Hadi* and *Dr. Wafa' Jum'ah*: This work spans over a series of books critiquing upon the common mistakes and wrong concepts or notions that are held by some writers or readers, which are based upon deliberate distortion of facts related to *Islamic* History.
9. ***Al-Taareekh al-Islami: Mawaaqif wa-Ibar*** *by Dr. Abd al-Azeez al-Humaydi*
10. ***Abdullah bin Saba' wa Aatharuh fi Ahdath al-Fitnah fi Sadr al-Islam***, *by al-Shaykh Salman al-Awdah*
11. ***Lima Dha Yuzayyifun al-Taareekh wa ya'bathoon bi' Haqaiq***, *by Isma'eel al-Kilaani*
12. ***At'har al-Hadeeth fi Nash'at al-Taareekh 'Ind al-Muslimeen***. *By Dr. Bashshar 'Awwad Ma'ruf*
13. ***Manhaj Kitaabat al-Taareekh al-Islami*** *by Muhammad Samil al-Sulami*
14. ***Abu Mikhnaf wa Dawruh fi Nash'at al-Kitaabat al-Taareekhiyah***, *By Ali Kamil al-Qar'an*
15. ***Al-Mu'arrikhoon al-Arab wal Fitnat al-Kubraa***, *by Dr. Adnan Mulhim*
16. ***Marwiyyat Abi Mikhnaf fi Taareekh al-Tabari***, *by Dr. Yahya Ibrahim al-Yahya*
17. ***I'lam al-Anam Bima Yajib Nahw al-A'lam***, *by Muhammad Abd al-Hamid Hassunah.*

Chapter Five
Books that Distorted *Islam*ic History

We would like to mention some of those books, which require caution, while being read or quoted from. Reading them without first being aware of the rules, which are cited before or knowing the methods of their authors, and taking them as basic sources have led many researchers to make serious mistakes, which resulted either in loyalty or denial or in denigration of the leading personalities of the *Muslim* community. As a matter of fact, these are the books that incite trouble or sedition, a kind of the literature where honey is served mixed with poison. The writers of such books are often the people of nightly chat, fiction and comedy. When they find a joke they just report it without bothering to verify if it's a truth or falsehood.

It has already been said that the reader must check the reports and narratives concerning the members of the Family of the Prophet and the Companions; and if they are related to any of the acceptable good qualities like their indifference with the worldly comforts, bravery, generosity, sacrifices, good behaviour, beautiful nature and pleasant character and that do not contradict the basic tenets of the *Sharee'ah* or the sound natural disposition, then there is nothing wrong in citing and quoting them as they do not damage the rank and position of the members of the Family of the Prophet and the Companions (RA).

However, if the narrative deals with the period of trials or other important stands or positions they have taken, which is damaging their rank and the established good conduct, or if they contradict some of the basic principles of the *Sharee'ah* or contain information that is not consistent with the sound nature, then the chains of these reports need to be studied carefully and with proper

investigation. This is because disparaging the members of the Family of the Prophet and the Companions is the vilification of the *Sharee'ah* and its bearers. It is to be noted that these books are not the primary sources of the history of the members of the Family of the Prophet and the Companions. What is available in reliable sources is enough to draw the admirable and glorified picture of those righteous and devout people who belonged to the best generation, ever witnessed by the entire humanity.

The Books that Must be Read with Caution:

1. Al-Aghani by Abul-Faraaj al-Isfahaani:

It is a book of nightly chat, poetry and amusement and has no connection with history. The author filled it with false and shameless stories. It also includes hateful racial comments and criticism of the Caliphs of the *Muslim*s and some of the members of the Family of the Prophet such as *Sakeenah bint al-Husayn*, may *Allah* be pleased with them all. The writer has a horrid objective of destroying the strong link that connects the *Muslim* society with its spiritual and divine patronage, in order to cut the society off from its noble origins, with which they were tied-up in their noble past. Once it loses the sense of pride with its origins, it will be an easy target of all sorts of attacks. When the *Muslim* society is deprived of the holy breezes emanating from the study of its glorious past belonging to the period, when Family of the Prophet and the Companions lived; it would become easy to subject them to the doubts, and this is what was the main motive of *Al-Isfahaani* and others of his ilk.

The sacrilege of the sanctity of *Islam* by *al-Isfahaani* in his work *al-Aghani* is noticed throughout the book and cannot be overlooked by anyone who reads it. He has gone as far as defaming and blaspheming the members of the Family of the

Prophet; who actually enjoy the love, honour, and respect for their surpassing chastity, purity and virtue in the hearts of the *Muslim*s. *Al-Isfahaani* mentioned *Sakeenah bint al-Usayn*, the granddaughter of *Fatimah* the daughter of Muhammad (SAW), and portrayed her in a way which no *Muslim* lady will accept, let alone the daughter of *al-Husayn* the chief of the youth of the people of Paradise.

One of these portraits is, as mentioned in *al-Aghani* (17/42) that *Sakeenah* was attracted towards a singer who had abandoned singing, and had repented to *Allah* and devoted himself to the worship of *Allah*. She, as *Al-Isfahaani* says, felt very distressed and saddened because of the repentance of the singer, and wanted him to sing for her, and used to make all efforts to tempt him back to singing for her. May *Allah* protect us!

There are many other lies and false stories cited by him. *Al-Isfahaani* forgot or pretended to forget the trouble and agony through which, *Sakeenah* passed through after the martyrdom of her father *al-Husayn* and plight of her family in Karbala. These shocking incidents baffle the minds of all *Muslim*s till today, and make their hearts bleed. How could *Sakeenah's* heart overcome and forget those hardships?

Al-Isfahaani committed another abominable act by denying that the famous poem that starts with the couplet *"This is the man whom al-Bat'ha' knows"* was composed by *al-Farazdaq* to glorify *Zayn al-Abidin Ali bin al-Husayn*.

Dr. *Walid al-Azami* has undertaken the refutation of *Al-Isfahaani* in his book "*al-Sayf al-Yamani fi Nahr al-Isfahaani Saahib al-Aghani"*. May *Allah* reward him well!

We therefore warn against relying on *Kitaab al-Aghani* in reading the history of the members of the Prophet's Household, the Companions and the first generation of the *Muslim*s. We would rather like to draw attention of the readers to the shameful and disgraceful narratives to which *al-Azami* has pointed out in his book. Other text and information, which *al-Aghani* contains includes some nice pieces of literature and poetry inviting to good character and protection of the honour, and things that do not tarnish the honour of the people; there is no harm if anyone cites them and benefits from them. The book as a matter of fact contains a great deal of poetry and literary narratives. However, it is recommended to use other books instead.

2. Al-'Iqd al-farid by Ibn Abd Rabbih:

It is also a book of literature and stories of humour and entertainment. How then any sensible man could take it as a source of an important epoch of *Islam*ic history? The editor of the book rightly remarked that "In it the authentic text is mixed with the spurious one, and the narrations have no chains of reporters. The author has relied on sources that cannot be quoted".

3. Al-Imaamah wa 'l-siyasah attributed to Ibn Qutaybah:

This book is wrongly attributed to *Ibn Qutaybah*, which is proved by the following evidence:

a) The people who wrote the biography of *Ibn Qutaybah* did not mention it and did not attribute any book with the title of *"Al-Imaamah wal-Siyaasah"* to him.
b) The author of the book reports from *Ibn Abi Laylaa* in a way, which indicates that he has learnt directly from him. *Ibn Abi Laylaa* is *Muhammad bin Abd al-Rahmaan*

bin Abu Laylaa, the Judge of *Koofah*, who died in 148 A.H. It is well known that *Ibn Qutaybah* was born in 213 A.H. i.e. after the 56 years of *Ibn Abu Laylaa's* death. Hence it is inconsistent with the facts.

c) Whoever reads the book will notice from the first sight that the author stayed in Damascus and Morocco, while *Ibn Qutaybah* is known to have never left Baghdad, except to Dinore.

Many researchers and writers held the same opinion and asserted that the book is falsely attributed to *Ibn Qutaybah*, among them are:

a) *Dr. Tharwat Ukashah* in his edition of the book *al-Ma'arif*: He was the minister of culture in Egypt in seventies.
b) Muhammad al-Iskandrani in the Introduction of "Uyun al-akhbaar" of Ibn Qutaybah.
c) Jibra'il Jabbur in "Majallat al-Ab'haath" (year 13, volume 368)
d) Muhibb al-Din al-Khateeb in the introduction of the book "al-Maysir wal-Qidah" by Ibn Qutaybah.
e) *Dr. Muhammad Najm* in his article "*Al-Imaamah wal-Siyaasah* by *Ibn Qutaybah*: who is its author?" in "*Majallat al-Ab'haath"* Beirut (year 14). In addition, there are many research articles that have proven the same point.

4. Muruj al-Dhahb by al-Mas'oodi:

It is a book without chains and full of superstitious and bewildering stories. *Shaykh al-Islam Ibn Taymiyyah* said:

> *"The History of al-Mas'oodi contains unlimited lies, which are known only to Allah the Great. How could a story, cited*

without any chain of narration, be trusted, which is contained in a book well known for its lies?"[1]

Ibn Khaldoon said :

"The books of al-Mas'oodi and al-Waqidi include many weak and false reports which are well known among the reliable scholars of Ahaadeeth."[2]

5. Sharh Nahj al-Balaaghah by Ibn Abi al-Hadeed al-Mu'tazili:

The author is weak and untrustworthy in the opinion of the experts of *al-Jarh wal-Ta'deel*. When a person looks into the reason for writing this book, he will be forced to suspect this book and its author. He wrote this book for the minister *Ibn al-Alqaami*, who became the reason for the killing of millions of *Muslim*s by the Tatars in Baghdad.

Many *Shi'ah* scholars too have condemned the book and its author. *Al-Khawansari* said about the book:

"He wrote it for the library of the minister Mu'ayyd al-Din Muhammad ibn al-Alqaami."[3]

Mirza Habibullah al-Khu'i described Ibn Abi al-Hadeed saying:

"He is not a man of understanding or report... His opinion is wicked and his thought is stagnant... He gets involved too much in argument... He himself went astray from the right path, and misled many."

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[1] *Minhaaj al-Sunnah* (4/84)
[2] *Taareekh Ibn Khaldun*, the Introduction (9)
[3] *Rawdat al-Jannat* by *al-Khawansari* (5/20-21)

Mirza wrote about this book describing:

> *"That it is a body without the spirit… based on the shell without the core… It has no benefit… and includes farfetched interpretations unacceptable to the sound natures, and rejected by the ears."*[1]

6. Kitab "al-Saqeefah" by Sulaym bin Qays:

The author is unknown and the chain of narrators in this book is unreliable to everyone. It includes great deal of distortions about the Family of the Prophet. He cites false and absurd narratives, which reduce the position of *Ali Ibn Abi Taalib*, the man of courage and valour.

a) He said that *Ali* showed cowardice in claiming his right. May *Allah* protect us!
b) He also claimed that *Ali* made *Fatimat al-Zahra'* to go out riding a donkey in the darkness of the night to plead and beg the *Muhaajirs* and *Ansaar* to seize the Caliphate from *Abu Bakr*.
c) He also claimed that Ali hid the true *Qur'an* and left the people to rely on an imperfect *Qur'an*.
d) He said that *Ali* left the Companions to beat *Fatimah*, the leader of the women of Paradise before his eyes and did not move to help her.

He stated many other narratives, which are not based on authentic reports and which cannot be accepted by sensible people. Many scholars rejected his claims among them *Ayatullah*

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[1] See *Minhaaj al-Bara'ah Sharah Nahj al-Balaaghah* by *Mirza Habibullah al-Khu'i* (1/14) *Dar Ihya' al-Turath al-Arabi, Beirut*.

Muhammad Fadlullah, who renounced this types of reports mentioned by the worthless people who aim at disturbing the common men, dividing them and keeping them away from the real facts that bring them together. Such people quote from the book of *Sulaym bin Qays* and others like him. *Ayatullah Muhammad Fadlullah* denounced quoting these false reports, which say that *Umar bin al-Khattaab* (RA), burst into the house of *Ali* after breaking the door or burnt it and that he fractured the rib of *Fatimah al-Zahra'*, may *Allah* be pleased with her, which led to the miscarriage of her son *Muhsin*. *Fadlullah* said that it was impossible and unacceptable by reason because the love of the *Muslims* for *Fatimah* was beyond imagination, which will not let anyone to embark on such action.[1]

Fadlullah's view was supported and strengthened by many other sensible scholars like *Ahmad al-Kaatib*[2]. However, this reasonable and corrective move faced strong opposition from some fanatics to the extent that some of them declared *Fadlullah* as unbeliever and expressed doubt about his faith, belief and sincerity. All of this was because he rejected false and baseless report. Those who are interested in learning about the declaration of disbelief of *Fadlullah* and his defamation should look in the book "*Fitnat Fadlillah*" by *Muhammad Baaqir al-Safi*, "*Masa't al-Zahra'* by *Ja'far al-'Amili* and "*al-Hawzat al-Almiyyah Tudin al-Inhiraf*" by *Muhammad Ali Hashimi al-Mash'hadi*.

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[1] See *"Ummat fi Rajul*: *Muhammed Husayn Fadlullah"* by *Muhammed al-Jaza'iri* (219)

[2] See his article *"Fadlullah Yaqud Thawratan Thaqafiyah wa Yashku min al-Irhab"* (*Sahifat al-Hayah* 2/1/1999). *Ahmad al-Kaatib* has also produced an important research work with the title of *"Usturatu Mazloomiyat al-Zahra"* in which, he criticised all false and baseless narratives in this respect.

The book *"**al-Saqeefah**"* which quotes all this rubbish reports is itself unauthentic and has been said to be forged and doubtful.

Shaykh al-Ta'ifah al-Mufeed said:

> *"This book is unreliable and most of its contents are not to be accepted. There is confusion and falsification in it.*[1]

Al-Ghada'iri said:

> *"There are many unusual reports in the book and I think that they are fabricated."*[2]

Al-Hilli said:

> *"The book of Sulaym bin Qays is fabricated and its chains are fictitious."*[3]

Al-Hilli also said that *Aban bin Abu Ayyaash* is accused of telling lies and forging *Hadeeth*. He further said: It is said that he is the writer of the book of *Sulaym bin Qays."*[4]

Al-Ghada'iri said in the biography of *Aban bin Abu Ayyaash*:

> *"He is weak and unworthy of consideration; our people accuse him of writing the book of Sulaym bin Abu Ayyaash."*[5]

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[1] *Tashih I'tiqaadat al-Imaamiyyah* (5/149)
[2] *2Al-Rijal" by Ibn al-Ghada'iri* (119); the biography of *Sulaym bin Qays* NO. 193
[3] "*Kitaab al-Rijal*" by *Ibn Dawud al-Hilli* (107) the biography of *Sulaym bin Qays* NO. 732.
[4] Ibid (226-302)
[5] "*Al-Rijal*" by *Ibn al-Ghada'ri* (36)

Hashim Ma'ruf al-Hasani said:

> *"Sulaym bin Qays is one of the suspicious men accused of telling lies. He wrote in the book attributed to him that Muhammad bin Abu Bakr advised his father at the time of his death, whereas (at the time of the death of his father) he was only two year old."*[1]

7. Kitab al-Saqeefah by Abd al-Aziz al-Jawhari:

This book is false and has no value for various reasons that follow:

a) Its author is unknown and there is no mention of him in the books of *al-Jarh wal-Ta'deel*; and no judgement as regards his acceptability or otherwise is mentioned except the attestation of *Ibn Abi al-Hadeed* in his book *"Sharh Nahj al-Balaaghah"*. We have already mentioned the status of *Ibn Abi al-Hadeed* that he is a man of weak reports and is not qualified to judge others. *Al-Khu'i* said while rejecting the endorsement of *al-Jawhari* by him: *"The man i.e. al-Jawhari's trustworthiness is not established. Ibn Abi 'l-Hadeed's endorsement is not accepted".*

b) What makes us believe that *al-Jawhari* is not a well-known author is *al-Tusi's* statement in his "*al-Fihrist*", where after enlisting that *"**al-Saqeefah**"* is authored by him, *al-Tusi* did not say anything about his status, indicating anonymity about the author. When we turn towards *Tusi's* book, we find him mentioning: *"the*

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[1] *"Al-Mawdu'at fi al-Athar wal-Akhbaar"* by *Haashim Ma'roof al-Hasani* (184)

authors and the companions, about whom, I have mentioned, I have categorically included the statements of al Jarah wal Ta'deel, and have stated whether their reports can be trusted or not." But when *al-Tusi* mentioned *al-Jawhari* he did not say anything about his status, which shows that the man is unknown.

c) When we peruse *"**al-Saqeefah**"* we notice that its author brings isolated reports and statements, which are not supported by others and no one else has spoken about them, which makes the book and its author the subject of suspicion mainly, when he deals with an important period in which no statement can be accepted without clear evidence and sound chains of narration.

d) Most chains of narration and reporters of *"**al-Saqeefah**"* are weak, and there are many unknown and untrustworthy reporters in it. For example *al-Jawhari* says: *"Ahmad bin Is'haaq bin Salih* told us from *Ahmad bin Sayyar* who got it from *Sa'id al-Ansari* from his people".

Who is this *Ahmad bin Is'haaq*? We do not know. Then who are the people of *Sa'id*? Only *Allah* knows.[1]

8. Taareekh al-Ya'qoobi:

He takes his materials mainly from *al-Waqidi* and *Abu Mikhnaf Lut bin Yahya*. The book presents the history of the Family of the Prophet and the Companions without any chains of

[1] "Alsisiat al-da'ifah" (*Hadeeth* NO. 4972) Al-Albani has refuted him fully.

narrations. He uses expressions that indicate weakness of the reports such as *"it is said, it is reported, some of them reported, some of them said"*, etc.[1]

This man refrains from using the word (*Khalifah*) Caliph for *Abu Bakr, Umar* and *Uthmaan* and describes *Ali* as the testator of *Muhammad* (SAW). He shows prejudice and arrogance, which is unacceptable from a man, who embarks upon writing the history of the Family of the Prophet and the Companions.

The man shows hostile attitudes towards the Companions (RA), and writes with prejudiced views, which make his book lose its reliability.

The book is divided into two parts:

a) Part one includes superstitions and unusual stories about early nations. He very often refers to the Bible and Torah in his discussion of the life and the news of the prophets, and ignores the *Qur'an*, which is beyond any doubt or suspicion.
b) The second part is concerning the *Seerah* of the Prophet (SAW), and the Caliphs after him in a very brief way which is full of unconnected and false reports.

The book has very little value. *Dr. Muhammad Samil al-Sulaymi* said about it:

> *"This book is the best example of the distortion and misrepresentation in the writing of the Islamic History. It is a*

[1] *Taareekh al-Ya'qoobi*" (2/168-171)

reference for many Orientalists and others who criticise the history of Islam and the Seerah of its people."[1]

9. Faraa'id al-Simtayn by al-Hamwiti:

Hafiz al-Dhahabi said about him and his book:

> "He was neglectful who collected forged and false Ahaadeeth reported only with two, three and four people in the chains of narrations reaching out to the Messenger of *Allah*."[2]

10. Al-Mukhtasar fi Akhbaar Sayyid al-Bashar by Abul-Fida.

This is like the earlier ones and contains a great deal of false and fabricated narratives and reports.

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[1] *"Manhaj Kitaabat al-Taareekh al-Isalmi"* (521)
[2] *Al-Durar al-Kaminah* (67-68)

Conclusion

1. It is essential to present the approach and style of the *Qur'an* and the *Sunnah*, while discussing the history of the Family of the Prophet, the Companions and the earlier generations of *Muslim*s.
2. As part of a religious rule, care must be applied to assert the authenticity of the narrations, and avoid slightest laxity to be shown in this matter of grave responsibility.
3. While reading, writing or organising the *Islam*ic History, it is essential to cite those important sources that are trusted and reliable.
4. One must warn people to be cautious against unreliable and untrustworthy sources of *Islam*ic History, which result into wrong information and conclusions, either intentionally or because of the ignorance or negligence.
5. Lastly, it is the duty of the writer and the reader of *Islam*ic History that he should not let his thought free to pick and narrate anything he gets to lay his hands on, or pass judgements without thinking or take side of an opinion, principle or an issue. This can lead to serious mistakes resulting into incomplete, confused and inconclusive reporting and distortion of facts. At times, this results in judgements to be unjust or unsatisfactory, because they are not based on correct and established rules and principles, compromising the rights.

Praise is due to *Allah*, the Lord of the worlds, and may *Allah* send His blessing on our honest Prophet, his pure family and his bright and blessed Companions.

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مبرة الآل والأصحاب

السلسلة الثالثة : قضايا التوعية الإسلامية (٣)

كيف نقرأ؟ تاريخ الآل والأصحاب

بقلم

عبد الكريم بن خالد الحربي



تقديم

الشيخ الدكتور عائض القرني

الشيخ الدكتور حاتم الشريف العوني