

Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ

between the Ahl al-Sunnah and Rāfiḍah:
A Doctrinal Study

Author:
Muḥammad ibn Mut‘ab al-Bishrī

WWW.MAHAJJAH.COM

© Maḥajjah Research Institute

All Rights Reserved.

No part of this book may be reproduced, photocopied, or printed without written permission from the Maḥajjah Research Institute.

Title: Abū Dharr al-Ghifārī رضي الله عنه between the
Ahl al-Sunnah and Rāfiḍah: A Doctrinal
Study

Author: Muḥammad ibn Mut‘ab al-Bishrī

First published: 2024

Website: www.mahajjah.com

Contact: info@mahajjah.com

Contents

Foreword	1
The Significance of the Topic and the Reasons behind its Selection	6
Objective behind Studying the Topic	7
Previous Studies	7
Layout of the Treatise	11
Methodology	13
Gratitude and Appreciation	15
Introduction	17
Determination of the Terminologies: Ahl al-Sunnah and Rāfiḍah	19
Definition of the term: Ahl al-Sunnah	19
A. Ahl	19
B. Al-Sunnah	20
Technical Definition of al-Sunnah	22
Definition of Ahl al-Sunnah	25
Definition of the term Rāfiḍah	31
The Meaning of al-Ṣaḥābī according to the Ahl al-Sunnah and Rāfiḍah in brief	39
Definition of al-Ṣaḥābī by the Ahl al-Sunnah	39
Lexical Meaning of al-Ṣaḥābī:	39
Technical Definition of al-Ṣaḥābī:	40
Commentary of the Definition	44
Definition of al-Ṣaḥābī according to the Rāfiḍah	46
Sources to Discover the Reports on the Ṣaḥābah	49
The Rank of the Ṣaḥābah in the Sight of the Ahl al-Sunnah	

wa al-Jamā‘ah	67
Few Proofs representing the Prohibition of Criticising the Nabī’s ﷺ Companions	85
Section 1 - Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā‘ah	91
Discussion 1 - The Biography of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā‘ah.	93
Name and Lineage	93
The Incident of his Islam and Hijrah to the Nabī ﷺ	96
The First Narration	99
The Second Narration:	103
Jihād	113
Worship and Advices	117
Departure from Madīnah to Greater Syria	124
His return from Greater Syria to Madīnah	127
Demise	129
Discussion 2 - Merits of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā‘ah	135
1. Aḥādīth listing his merits	139
2. The Statements of the Ṣaḥābah and the Pious Predecessors of the Ummah	154
Discussion 3 - Relationship between Abū Dharr al-Ghifārī and the remaining Ṣaḥābah	175
Section 2 - Abū Dharr al-Ghifārī according to the Rāfiḍah	203
Discussion 1 - The Rāfiḍah’s stance on the Ṣaḥābah briefly	205

Discussion 2 - Abū Dharr’s Status according to the Rāfiḍah and the reasons for them pretending to defend him	233
Section 3 - Misconceptions of the Rāfiḍah regarding Abū Dharr and their Refutation	277
His Stance on Abū Bakr al-Ṣiddīq’s Khilāfah	279
His Stance on ‘Uthmān and Mu‘āwiyah	315
Abū Dharr al-Ghifārī’s Relationship with the Ahl al-Bayt	383
Conclusion	421
Index of Sources and Resources	425

Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Foreword

All praise belongs to Allah, Creator and Sustainer of the worlds. Salutations and peace upon the cream of His creation, sent as a mercy to the worlds, his family, Companions, supporters, lovers, and those who follow them in goodness until the Day of Recompense.

No fair person will doubt the lofty status, elevated rank, sincere determination, composure, and sound guidance the Companions of the Messenger ﷺ possess. They personally witnessed the Waḥī and revelation and were acquainted with its commentary and interpretation. They possessed the purest hearts, deepest knowledge, and least formalities of this Ummah. Allah ﷻ selected them for the companionship and assistance of His Nabī ﷺ, and for establishing His dīn. He appointed them as authorities and models for us. Allah ﷻ declares, highlighting their prestige and status:

مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ
فَنَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ
وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His]

pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that He [i.e., Allah] may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.¹

He warned us of forsaking their path and not adhering to their guidance:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَّيْنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken and drive him into Hell, and evil it is as a destination.²

They are the cream of this Ummah.

عن عمران بن حصين رضي الله عنه أن رسول الله صلى الله عليه وسلم قال خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم قال عمران فلا أدري أذكر بعد قرنه قرنين أو ثلاثة ثم إن بعدكم قوما يشهدون ولا يستشهدون ويخونون ولا يؤتمنون وينذرون ولا يوفون ويظهر فيهم السمن

‘Imrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, “The best of my Ummah are those of my era, then the subsequent era, and then the subsequent era.”

1 Sūrah al-Faṭḥ: 29.

2 Sūrah al-Nisā’: 115.

‘Imrān submits: I do not know whether he mentioned two or three eras after his.

“After you are a nation who will give testimony when the same is not sought from them, will be treacherous and will not be trusted, will vow but will not prove loyal, and obesity will become common among them.”¹

The Nabī ﷺ therefore warned against reviling them or offending them:

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه
وسلم لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد
أحدهم ولا نصيفه

Abū Sa‘īd al-Khudrī رضي الله عنه reports that the Messenger of Allah صلى الله عليه وسلم commanded, “Do not revile my Companions, for if any of you were to spend gold equivalent to Uḥūd, you would not reach their *mudd*, nor even half of it.”²

The Ahl al-Sunnah adhere firmly to these texts. Their beliefs concerning the Ṣaḥābah رضي الله عنهم thus became fundamentals [of belief] which distinguish the Ahl al-Sunnah wa al-Jamā‘ah from other sects and adherents of deviation.

1 *Ṣaḥīḥ al-Bukhārī*, vol. 5 pg. 7, book on the excellence of the Ṣaḥābah, chapter on the merit of the Companions of the Nabī صلى الله عليه وسلم, Ḥadīth: 3650; *Ṣaḥīḥ Muslim*, vol. 16 pg. 131, book on the excellence of the Ṣaḥābah, chapter on the merit of the Companions, Ḥadīth: 2535.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 25, book on the excellence of the Ṣaḥābah, chapter on the merit of Abū Bakr, Ḥadīth: 3673; *Ṣaḥīḥ Muslim*, vol. 16 pg. 139, book on the excellence of the Ṣaḥābah, chapter on the prohibition of swearing the Companions, Ḥadīth: 2541.

There are some innovators and deviants who oppose this belief. They thus revile and curse the Companions of the Messenger ﷺ. At the forefront of these are the Rāfiḍah who have adopted this as their symbol and belief. Their books are replete with cursing and excommunicating the most superior generation and the frontrunners among the friends of Allah. This belief of theirs has become so obvious that it cannot be concealed behind Taqiyyah, especially in current times when their narrations are submerged in this disbelief.

Ibn Taymiyyah states:

وأصل قول الرافضة ... وأن المهاجرين والأنصار كتموا النص وكفروا بالإمام المعصوم واتبعوا أهواءهم وبدلوا الدين وغيروا الشريعة وظلموا واعتدلوا بل كفروا إلا نفرا قليلا

The original stance of the Rāfiḍah... is that the Muhājirīn and Anṣār concealed the textual evidence, disbelieved in the infallible Imām, followed their desires, distorted the dīn, changed the Sharīah, oppressed, and went astray; in fact, they disbelieved, except a small group.¹

Among these whom the Rāfiḍah exclude [from this excommunication] is the eminent Companion Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ. He, according to them, is one of the four pillars who confirmed their loyalty to Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ after the Nabī’s ﷺ departure. He was one of the Muhājirīn who publicised the outstanding traits of the Ahl al-Bayt and the defects of their enemies.²

1 Ibn Taymiyyah: *Majmū‘ al-Fatāwā*, vol. 2 pg. 221.

2 Al-Mufīd: *Al-Ikhtiṣāṣ*, pg. 6.

The Rāfiḍah exploited the differences that occurred between Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ and some of the Ṣaḥābah—like Sayyidunā ‘Uthmān and Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُمَا—and gave an evil image to it. They depicted this eminent Companion as a rebel to the governors, oppressed, displaced, and one deprived of his rights. They depicted ‘Uthmān and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُمَا as oppressive governors, playing with the affairs of the Ummah. This, with a wicked objective in mind, spelt out by Imām Mālik رَحِمَهُ اللَّهُ in his words:

إنما هؤلاء أقوام أرادوا القدح في النبي صلى الله عليه وسلم فلم
يمكنهم ذلك فقدحوا في أصحابه حتى يقال رجل سوء ولو كان رجلا
صالحا لكان أصحابه صالحين

These are such persons who intended to disparage the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but were unable to. They thus resorted to disparaging his Companions, so that it would be said that he was an evil man and if he had been righteous, his Companions would have been righteous.¹

Imām Abū Zur‘ah al-Rāzī² رَحِمَهُ اللَّهُ announces:

إذا رأيت الرجل يتقص أحدا من أصحاب رسول الله صلى الله عليه
وسلم فاعلم أنه زنديق وذلك أن الرسول صلى الله عليه وسلم عندنا
حق والقرآن حق وإنما أدى إلينا هذا القرآن والسنن أصحاب رسول الله

1 *Al-Ṣārim al-Maslūl*, pg. 580.

2 He is ‘Ubayd Allāh ibn ‘Abd al-Karīm ibn Yazīd ibn Farrūkh al-Makhzūmī, one of the Imāms and Ḥuffāz (of Ḥadīth), an Imām from the Imāms of the Sunnah and Ḥadīth. He sat in the company of Imām Aḥmad ibn Ḥanbal. He was born in 200 AH and passed away in Rayy in 264 AH. (*Tahdhīb al-Tahdhīb*, vol. 4 pg. 22; *Mu‘jam al-Mu‘allifīn*, vol. 2 pg. 351.)

صلى الله عليه وسلم وإنما يريدون أن يجرحوا شهودنا ليبتلوا الكتاب
والسنة والجرح بهم أولى

When you see a man degrading any of the Companions of the Messenger of Allah ﷺ, then realise he is a heretic. This is because the Messenger of Allah ﷺ is true according to us and the Qur'ān is true. Only and only the Companions of the Messenger of Allah ﷺ transmitted the Qur'ān and Sunnah practices to us. They (those who degrade the Ṣaḥābah) only seek to declare our witnesses unreliable so that they may abolish the Book and Sunnah. Declaring them (those who degrade the Ṣaḥābah) unreliable is more befitting.¹

Based on this deception the Rāfiḍah have employed, the lofty position of Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ in the eyes of the Ahl al-Sunnah wa al-Jamā'ah, and the abundance of doubts created in relation to him by the Rāfiḍah, I felt it appropriate to highlight the reputation and merits of this eminent Ṣaḥābī رَضِيَ اللهُ عَنْهُ in the sight of the Ahl al-Sunnah wa al-Jamā'ah, elucidate on the belief of the Rāfiḍah, list the doubts they spread about him, and refute these in accordance to the technique of the Ahl al-Sunnah wa al-Jamā'ah in a treatise titled: *Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ between the Ahl al-Sunnah and Rāfiḍah - a doctrinal study.*

The Significance of the Topic and the Reasons behind its Selection

1. This discussion covers Sayyidunā Abū Dharr al-Ghifārī's رَضِيَ اللهُ عَنْهُ prestige among the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is of utmost importance to publicise the merits of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and defend them.

1 *Al-Kifāyah fī 'Ilm al-Riwāyah*, pg. 49.

2. The importance of revealing and exposing the reality of the Rāfiḍah's stance on Sayyidunā Abū Dharr al-Ghifārī رضي الله عنه.
3. The magnitude of expounding on the standpoint of the Ahl al-Sunnah in matters raised about Sayyidunā Abū Dharr al-Ghifārī's رضي الله عنه personality.
4. I have not come across an academic treatise clarifying the doctrinal stance of the Rāfiḍah on Sayyidunā Abū Dharr al-Ghifārī's رضي الله عنه personality.

Objective behind Studying the Topic

Highlighting the excellence of the eminent Ṣaḥābī, Sayyidunā Abū Dharr al-Ghifārī رضي الله عنه, and his merits in the sight of the Ahl al-Sunnah and clarifying the belief of the Rāfiḍah and the misconceptions they raised about him as well as refuting them.

Previous Studies

Through research, asking the duly qualified, and discussing at the universities through the medium of the guide to the comprehensive treatises, I have not come across an academic treatise covering this topic and discussing it from a doctrinal angle. There are treatises and books; however, not purely doctrinal. Moreover, they do not elucidate on the Rāfiḍah's stance and doubts about the eminent Ṣaḥābī, Sayyidunā Abū Dharr al-Ghifārī رضي الله عنه, or the books are mainly on his biography and life while some deal with political, historical, and other sciences. Some of these are:

1. Researcher Huwaydah Zaghlūl: *Abū Dharr al-Ghifārī Ḥayātuhū wa Aḥādīthuhū (Abū Dharr al-Ghifārī: His Life and Narrations)*. A

masterful study in Alexandria which is connected to aḥādīth or the science of terminology.

2. Dr. Nāṣir ‘Alī al-Shaykh: *‘Aqīdat Ahl al-Sunnah wa al-Jamā‘ah fī al-Ṣaḥābah al-Kirām (The Belief of the Ahl al-Sunnah wa al-Jamā‘ah concerning the Noble Companions)*. His discussion on Abū Dharr is extremely concise, not more than four pages.
3. ‘Abd al-Qādir Muḥammad ‘Aṭā’ Ṣūfī: *Mawqif al-Rāfiḍah al-Ithnay ‘Ashariyyah min al-Ṣaḥābah (The Stance of the Rāfiḍah Ithnā ‘Ashariyyah on the Ṣaḥābah)*. This is a master thesis. It does not contain a discussion [specifically] on Abū Dharr al-Ghifārī.
4. ‘Abd al-Majīd Muḥammad al-Aqṭash: *Abū Dharr al-Ghifārī wa Ārā’uhū fī al-Siyāsah (Abū Dharr al-Ghifārī and his Views on Politics)*. It is a master thesis in the al-Azhar University, the College of Sharī‘ah and Law. This treatise is not connected to the [current] discussion.
5. Researcher ‘Ādil al-Mulḥim: *Al-‘Alāqah bayn Āl al-Bayt wa al-Ṣaḥābah fī Ḍaw’ Mu‘taqad Ahl al-Sunnah wa Mā Yuwāfiq Dhālik ‘ind al-Imāmiyyah (The Relationship between the Ahl al-Bayt and Ṣaḥābah in the light of the beliefs of the Ahl al-Sunnah and what conforms to this according to the Imāmiyyah)*. It is a master thesis in the King Sa‘ūd University.
6. Researcher ‘Āliyah al-Qarnī: *Al-‘Alāqah bayn Āl al-Bayt wa al-Ṣaḥābah Muqārannah bayn Ahl al-Sunnah wa al-Shī‘ah al-Ithnay ‘Ashariyyah (The Relationship between the Ahl al-Bayt and Ṣaḥābah compared between the Ahl al-Sunnah and Shī‘ah Ithnā ‘Ashariyyah)*. This is a doctoral dissertation in the Umm al-Qurā University.

The above two theses cover the relationship between the Ahl al-Bayt and Ṣaḥābah from a general angle. They do not venture into the Rāfiḍah's stance on the Ṣaḥābī, Abū Dharr al-Ghifārī رضي الله عنه, and the doubts spread about him.

7. Researcher Aḥmad Lisān al-Ḥaqq: *Al-Ṣaḥābī al-Jalīl Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu wa Naw' Ishtirākiyyatihī (The Eminent Ṣaḥābī Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu and the Nature of his Socialism)*. It is a master thesis in Dār al-Ḥadīth al-Ḥasaniyyah in Morocco.
8. Researcher 'Abd al-Karīm al-Tuwayjirī: *Abū Dharr al-Ghifārī wa Ārā'uhū al-Fiqhiyyah fī al-'Ibādāt (Abū Dharr al-Ghifārī and his Jurisprudential Views on Forms of Worship)*.
9. 'Abd al-Ḥamīd Jawdah al-Saḥḥār: *Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu wa al-Ishtirākiyyah fī al-Islām (Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu and Socialism in Islam)*.
10. *Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu Jadaliyyat al-Dhāt wa al-Mujtama'* (Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu: *Controversial Being and Society*), Majallat al-Majma' al-'Ilmī al-'Irāqī.
11. Ṣādiq al-Jamīlī: *Min A'lām al-'Ārifīn Abū Dharr al-Ghifārī (From the Outstanding Recognisers Abū Dharr al-Ghifārī)*, Majallat al-Tarbiyah al-Islāmiyyah.
12. Maḥmūd Shalbī: *Ḥayāt Abī Dhar al-Ghifārī Raḍiya Allāh 'anhu (The Life of Abū Dharr al-Ghifārī Raḍiya Allāh 'anhu)*.
13. 'Abd al-Ḥalīm Maḥmūd: *Abū Dharr al-Ghifārī wa al-Shuyū'iyah (Abū Dharr al-Ghifārī and Communism)*.

14. Ḥasanī Shaykh ʿUthmān: *Hādhā Abū Dharr al-Ghifārī Raḍiya Allāh ʿanhu* (This is Abū Dharr al-Ghifārī Raḍiya Allāh ʿanhu).
15. Khālīd Muḥammad: *Abū Dharr al-Ghifārī Raḍiya Allāh ʿanhu*.
16. Qadarī Qalʿajī: *Abū Dharr al-Ghifārī Raḍiya Allāh ʿanhu*.
17. ʿAlī Nāṣir al-Dīn: *Abū Dharr al-Ghifārī Raḍiya Allāh ʿanhu*.

There are other treatises and books. However, they are not on the methodology of the Ahl al-Sunnah wa al-Jamāʿah, but rather on the methodology of the Rāfiḍah. Some of these are:

1. Researcher Riyāḍ ʿAbd al-Ḥusayn Rāḍī: *Muʿāradat Abī Dharr al-Ghifārī (al-Dawāfiʿ wa al-Asbāb wa al-Natāʿij wa al-Āthār)*, Wāsiṭ University, History section, a Shīʿī treatise.
2. Mūsā Mushtāq Muḥsin: *Abū Dharr Thāʿir al-ʿAdālah al-Islāmiyyah wa Shahīduhā*.
3. ʿAlī Ḥubb Allāh: *Abū Dharr al-Ghifārī wa Nisbat al-Tashayyuʿ fi Jabal ʿĀmil Ilayh*.
4. Muḥammad Jawwād Taqī al-Faqīh: *Abū Dharr al-Ghifārī*.

Of the most outstanding additions of this treatise are the following:

- a. Highlighting the Ahl al-Sunnah wa al-Jamāʿah’s belief on the Ṣaḥābī Abū Dharr al-Ghifārī رضي الله عنه and elucidating on the true nature of the dispute that took place between him and the majority of the Ṣaḥābah—may Allah be pleased with them all.
- b. Encompassing and gathering the doubts of the Rāfiḍah concerning this Ṣaḥābī and refuting them according to the style of the Ahl al-Sunnah wa al-Jamāʿah.

Layout of the Treatise

I divided the treatise into a foreword, an introduction, three sections, a conclusion, and an index.

Foreword

The significance of the topic and the reasons behind its selection, the object behind writing on the topic, previous studies, layout of the treatise, and the methodology I adopted in writing the treatise.

Introduction

- Determination of the terminologies: Ahl al-Sunnah and Rāfiḍah in brief.
- The meaning of al-Ṣaḥābī according to the Ahl al-Sunnah and Rāfiḍah in brief.
- Sources in discovering the reports on the Ṣaḥābah.
- The reputation of the Ṣaḥābah in the sight of the Ahl al-Sunnah wa al-Jamā'ah.

Section 1: Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah.

This contains three discussions:

Discussion 1: The biography of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah.

Discussion 2: The merits of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah. This contains two points.

Point 1: The aḥādīth reported on his merits.

Point 2: The statements of the Ṣaḥābah and the Pious Predecessors of the Ummah about him.

Discussion 3: The relationship between Abū Dharr al-Ghifārī and the remaining Ṣaḥābah.

Section 2: Abū Dharr al-Ghifārī according to the Rāfiḍah.

This contains two discussions:

Discussion 1: The Rāfiḍah’s stance on the Ṣaḥābah in brief.

Discussion 2: Abū Dharr al-Ghifārī’s status in the sight of the Rāfiḍah and the reasons behind their feigning to defend him.

Section 3: The doubts of the Rāfiḍah on the Ṣaḥābī Abū Dharr al-Ghifārī and their refutation.

This contains three discussions:

Discussion 1: His stance on Abū Bakr al-Ṣiddīq’s Khilāfah.

Discussion 2: His stance on ‘Uthmān and Mu‘āwiyah.

Discussion 3: Abū Dharr al-Ghifārī’s relationship with the Ahl al-Bayt.

Conclusion

This covers the most important conclusions I reached in this treatise.

Methodology

1. The methodology of the treatise will be investigative and analytical with usage of critical examination. This will take place in the following manner:
 - a. Gathering scattered academic content from the books of the Ahl al-Sunnah wa al-Jamā'ah.
 - b. Examining and analysing the statements of the Rāfiḍah regarding the Ṣaḥābī Abū Dharr al-Ghifārī رضي الله عنه from sources considered reliable by them.
 - c. Analysing and critically examining the texts and refuting them with the technique of the Ahl al-Sunnah wa al-Jamā'ah.
2. Documenting Qur'ānic verses and referencing them to their chapters.
3. Documenting prophetic aḥādīth and referencing them to their sources coupled with revealing the experts' verdict on the aḥādīth that do not appear in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.
4. Authentication of references from their original sources, whether from the books of the Ahl al-Sunnah or Rāfiḍah.
5. Commentary of uncommon words in the footnotes.
6. Biography of lesser-known scholars. If I did not find a biography, I revealed this. Likewise, briefly introducing places and sects.
7. Setting up an academic index (verses, aḥādīth, *āthār* (statements), eminent personalities whose biographies are mentioned, references, and topics).

Gratitude and Appreciation

Firstly, I praise Allah سُبْحَانَكَ وَبِحَمْدِكَ for His help and granting of ability to complete this treatise. Everything correct is from Allah. Any fault is from my carnal self and Shayṭān; Allah and His Messenger are free from it.

I extend my appreciation to my honourable parents. Their grace upon me has been extensive. May Allah reward them with the best recompense and the greatest reward and elevate their status in the gardens of bliss.

Fulfilling the Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instruction, “Whoever does not thank people does not thank Allah,”¹ I record my gratitude and appreciation to his excellence Ustādh Dr. ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Turkū, the supervisor of this treatise, who spent a great amount of his time and effort. His views and guidance have had a great impact on the development of this treatise. May Allah place what he prepared for me in his scales of good deeds.

Then, I extend gratitude and appreciation to Jāmi‘at al-Imām Muḥammad ibn Sa‘ūd al-Islāmiyyah, representative in the College of Uṣūl al-Dīn, in the section of ‘Aqīdah and contemporary madhāhib, for the great benefit I found from them in serving knowledge and the people of knowledge, the promotion of the treatise and the academic acquisition.

1 *Musnad Aḥmad*, vol. 3 pg. 32; *Sunan al-Tirmidhī*, vol. 4 pg. 299, book on piety and relation, chapter on gratitude towards the one who does good to you, the narration of Abū Sa‘īd al-Khudrī. Al-Tirmidhī labelled it ḥasan. Al-Albānī labelled it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi‘*, vol. 2 pg. 1114, Ḥadīth: 6541.

I record my gratitude and appreciation to his excellence Ustādh Dr. ‘Umar ibn Sa‘ūd al-Īd and his excellence Ustādh Dr. Ḥamd ibn ‘Abd al-Muḥsin al-Tuwayjirī, who were so kind to accept proofreading this treatise and the benefit I gained from their valuable guidance and corrections. May Allah reward them with the best reward from me.

I do not forget to express my gratitude to all my teachers and colleagues who assisted me in this treatise with advices and suggestions. May Allah reward them abundantly.

I beseech Allah, the Grand, to favour us with sincerity in word and action, to bless our actions and lives, and to make our end favourable. Indeed, He is over everything, Powerful, and appropriate to answer. And all praise belongs to Allah, Rabb of the worlds.

May Allah send salutations upon our Nabī Muḥammad, his family, and all his Companions.

Introduction

- ↻ Determination of the terminologies: Ahl al-Sunnah and Rāfiḍah in brief.
- ↻ The meaning of al-Ṣaḥābī according to the Ahl al-Sunnah and Rāfiḍah in brief.
- ↻ Sources in discovering the reports on the Ṣaḥābah.
- ↻ The Rank of the Ṣaḥābah in the sight of the Ahl al-Sunnah wa al-Jamā'ah.



Determination of the Terminologies: Ahl al-Sunnah and Rāfiḍah

Definition of the term: Ahl al-Sunnah

A. Ahl

Lexical meaning:

Ibn Fāris¹ explains:

والهمزة والهاء واللام أصلان متباعدان أحدهما الأهل ... أهل الرجل زوجته والتأهل التزويج وأهل الرجل أخص الناس به وأهل البيت سكانه وأهل الإسلام من يدين به ... والأصل الآخر الإهالة ... الإهالة الألية ونحوها يؤخذ فيقطع ويذاب فتلك الإهالة والجميل والجمالة

Hamzah, Hā', and Lām form two separate origins.

First is *al-Ahl*. *Ahl al-rajul*: a man's wife. *Al-ta'ahhul*: marriage. *Ahl al-rajul*: a man's closest people. *Ahl al-bayt*: residents of a home. *Ahl al-Islām*: those who adhere to Islam.

Second is *al-Ihālah*. *Al-Ihālah*: fat of the tail and the like. It is taken, cut up, and melted. That is *al-ihālah*, *al-jamīl* (beautiful), and *al-jumālah* (beauty).²

The purport of *al-ahl* here is: Companions and the most special people to something.

1 He is Aḥmad ibn Fāris ibn Zakariyyā ibn Muḥammad ibn Ḥabīb al-Qazwīnī, known as al-Rāzī, Abū al-Ḥusayn al-Mālikī, the Linguist. He was born in Qazwīn in 329 AH and passed away in Rayy in Ṣafar 395 AH. The most outstanding books of his are: *Mu'jam Maqāyīs al-Lughah*, *Jāmi' al-Ta'wīl*, and *al-Ṣaḥābī*. (*Siyar A'lām al-Nubalā'*, vol. 17 pg. 103 – 105.)

2 *Mu'jam Maqāyīs al-Lughah*, vol. 1 pg. 150 – 151.

B. Al-Sunnah

Lexically, it refers to a path or behaviour/biography, whether good or bad.

Ibn Fāris explains:

السين والنون أصل واحد مطرد وهو جريان الشيء واطراده ... ومما اشتق منه السنة وهي السيرة وسنة رسول الله سيرته ... وإنما سميت بذلك لأنها تجري جريا

Sīn and nūn: one origin, constant. It is the movement and continuity of a thing.

One of its derivatives is: *al-Sunnah* – it is a behaviour/biography. The Sunnah of the Messenger of Allah: his biography.

It is named this as it moves.¹

Ibn Manẓūr² رَحِمَهُ اللهُ explains:

وقد تكرر في الحديث ذكر السنة وما تصرف منها والأصل فيها الطريقة والسيرة

Sunnah and its derivatives appear frequently in the Ḥadīth. It originally means path and behaviour/biography.³

In the Qur’ān, the statement of Allah سُبْحَانَہُ وَتَعَالَى:

1 *Mu’jam Maqāyīs al-Lughah*, vol. 3 pg. 60 – 61.

2 He is Muḥammad ibn Mukarram ibn ‘Alī ibn Aḥmad al-Anṣārī al-Afrīqī then al-Miṣrī, Abū al-Faḍl Jamāl al-Dīn ibn Manẓūr, the Linguist. He was born in Egypt in 630 AH and passed away there in 711 AH. *Lisān al-‘Arab*, *Mukhtār al-Aghānī*, and *Mukhtaṣar Mufradāt Ibn al-Bayṭār* are some of his works. (*Al-Durar al-Kāminah*, vol. 2 pg. 262.)

3 *Lisān al-‘Arab*, vol. 3 pg. 2124.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ

Many patterns of behaviour have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.¹

Al-Zajjāj² رَحِمَهُ اللهُ comments, “The meaning is: *the people of the biographies*. The *mudāf* (modifier/dependent) was deleted.”³

It appears in the famous ḥadīth:

من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء

Whoever initiates a good practice in Islam will receive its reward as well as the reward of those who practice upon it after him, without their reward being diminished in the least. Whoever initiates a bad practice in Islam will receive its sin as well as the sin of those who practice upon it after him, without their sin being diminished in the least.⁴

1 Sūrah Āl ‘Imrān: 137.

2 He is Ibrāhīm ibn Muḥammad ibn al-Sarī al-Zajjāj al-Baghdādī, Abū Ishāq, the Grammarian of his era. He remained with al-Mubarrad who would favour him with a silver coin for the glasswork he did. He was from the masters of knowledge and literature. Abū ‘Alī al-Fārisī learnt the sciences of Arabic from him. He passed away in 311 AH. A weaker view suggests 316 AH. He authored *Ma‘ānī al-Qur‘ān*, *al-‘Urūd*, *al-Nawādir*, etc. (*Wafayāt al-A‘yān*, vol. 1 pg. 49; *Siyar A‘lām al-Nubalā’*, vol. 14 pg. 360.)

3 Al-Shawkānī: *Fatḥ al-Qadīr*, vol. 1 pg. 578.

4 *Ṣaḥīḥ Muslim*, vol. 7 pg. 144, book on Zakāh, chapter encouraging charity even with a piece of a date, Ḥadīth: 1017.

Technical Definition of al-Sunnah

Its definition differs according to the terminologists:

According to the Muḥaddithīn:

ما أثر عن النبي صلى الله عليه وسلم من قول أو فعل أو تقرير أو صفة خلقية أو خلقية أو سيرة سواء كان ذلك قبل البعثة أو بعدها

A statement, action, endorsement, physical description, behavioural quality, or biographical aspect attributed to the Nabī ﷺ, immaterial of whether this was before or after appointment [as Nabī].¹

According to the Uṣūliyyīn:

ما نقل عن النبي صلى الله عليه وسلم من قول أو فعل أو تقرير

A statement, action, or endorsement transmitted from the Nabī ﷺ.²

According to the Fuqahā' [Jurists]:

ما ثبت عن النبي صلى الله عليه وسلم من حكم وهو دون الفرض والواجب

A verdict established from the Nabī ﷺ, lesser than farḍ and wājib.³

Sunnah is also used to refer to the action of the Ṣaḥābah. It is also used in contrast to *bid'ah* (innovation).⁴

1 Dr. Muṣṭafā al-Sibā'ī: *Al-Sunnah wa Makānatuhā fī al-Tashrī al-Islāmī*, pg. 65.

2 Ibid.

3 Al-Qāḍī Abū Ya'lā al-Farrā': *Al-'Uddah fī Uṣūl al-Fiḥ*, vol. 1 pg. 166.

4 Al-Shāṭibī: *Al-Muwāfaqāt*, vol. 4 pg. 290.

Sunnah is also applicable to Sharī'ah and Dīn. Ibn Taymiyyah explains:

السنة هي الشريعة وهو ما شرعه الله ورسوله من الدين

Sunnah is the Sharī'ah, i.e. the Dīn Allah and His Messenger prescribed.¹

Sunnah in the chapter of belief - The purport of it: the way of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions—may Allah be pleased with them all, free from doubts in beliefs, especially the aspects of belief in Allah, His angels, His books, His Messengers, the Last Day, the issues of Destiny, and the merits of the Ṣaḥābah.²

Imām al-Shāfi'ī رَحِمَهُ اللهُ explains this meaning:

القول في السنة التي أنا عليها ورأيت عليها الذين رأيتهم مثل سفيان ومالك وغيرهما الإقرار بشهادة أن لا إله إلا الله وأن محمدا رسول الله وأن الله على عرشه في سمائه يقرب من خلقه كيف شاء وينزل إلى السماء الدنيا كيف شاء

The meaning of the Sunnah upon which I am and which I have seen the [distinguished men] like Sufyān, Mālik, etc., upon is attestation to the testimony that there is no deity besides Allah and that Muḥammad is Allah's Messenger, that Allah is above His Throne in His sky, He draws close to His creation as He pleases, and He descends to the lowest sky as He wishes.³

1 *Majmū' al-Fatāwā*, vol. 4 pg. 436.

2 Ibn Rajab: *Kashf al-Kurbah fī Madhhab Ahl al-Ghurbah*, pg. 320.

3 Al-Dhahabī: *Kitāb al-'Ulū*, pg. 436.

Ḥāfīz Ibn Rajab¹ رَحِمَهُ اللهُ enlightens:

السنة هي الطريقة المسلوكة فيشمل ذلك التمسك بما كان عليه هو وخلفاؤه الراشدون من الاعتقادات والأعمال والأقوال وهذه في السنة الكاملة ولهذا كان السلف قديما لا يطلقون اسم السنة إلا على ما يشمل ذلك كله وروى معنى ذلك عن الحسن والأوزاعي والفضيل بن عياض

Sunnah is the treated path. This includes adhering to the beliefs, actions, and statements he and his rightly-guided successors were upon. This is regarding the complete Sunnah. Hence, the pious predecessors would formerly not apply sunnah except to that which includes all of this. This meaning is reported from Ḥasan², al-Awzā'ī³, and Fuḍayl ibn 'Iyāḍ^{4,5}

Experts of knowledge have written books on belief with the title *al-Sunnah* since the opposer in this is upon great danger and upon the

1 He is 'Abd al-Raḥmān ibn Aḥmad ibn Rajab al-Baghdādī then al-Dimashqī al-Ḥanbalī, the Muḥaddith and Ḥāfīz. He was born in Baghdad in 706 AH and passed away in Damascus in Rajab, 795 AH. From his works are *Sharḥ al-Tirmidhī*, *Jāmi' al-'Ulūm wa al-Ḥikam*, and *Faḍā'il al-Shām*. (*Al-Durar al-Kāminah*, vol. 2 pg. 321-322.)

2 He is Ḥasan ibn Abī al-Ḥasan Yasār, Abū Sa'īd, the freed slave of Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ. He was born in 21 AH and passed away in 110 AH. He is from the leaders of the Tābi'īn. He mastered every science, knowledge, asceticism, and devotion. (*Wafayāt al-A'yān*, vol. 2 pg. 69; *Siyar A'lām al-Nubalā'*, vol. 4 pg. 563.)

3 He is 'Abd al-Raḥmān ibn 'Amr ibn Yaḥmad al-Awzā'ī, Abū 'Amr, the Jurist, ascetic, Imām of the people of Shām. He was born in Ba'labak in 88 AH and passed away in Beirut in 157 AH. He authored *Kitāb al-Sunan*. (*Wafayāt al-A'yān*, vol. 3 pg. 127.)

4 He is Fuḍayl ibn 'Iyāḍ ibn Mas'ūd ibn Yashr al-Tamīmī al-Yarbū'ī. He was an Imām, devout scholar, worshipper, and ascetic. He was trustworthy in Ḥadīth. Born in Samarqand in 105 AH, he relocated to Makkah and passed away in the Ḥaram in 187 AH. (*Wafayāt al-A'yān*, vol. 4 pg. 47-49; *al-Shadharāt*, vol. 2 pg. 399-400.)

5 Ibn Rajab: *Jāmi' al-'Ulūm wa al-Ḥikam*, vol. 2 pg. 120.

brink of annihilation. Ḥāfiẓ Ibn Rajab رَحْمَةُ اللَّهِ states:

وكثير من العلماء المتأخرين يخص السنة بما يتعلق بالاعتقاد لأنها أصل الدين والمخالف فيها على خطر عظيم

Many of the latter ‘Ulamā’ specify Sunnah to that which deals with belief, as it is the fundamental of dīn and the opposer in it is in great danger.¹

Definition of Ahl al-Sunnah

They are the pious predecessors and Imāms of the Ummah, viz. the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, those who follow them in goodness, and all the believers who adhere to their method, emulate them, and follow their path while adhering to their actions and traditions until the Day of Qiyāmah.²

Ibn Ḥazm writes:

وأهل السنة الذين نذكرهم أهل حق ومن عداهم فأهل البدعة فإنهم الصحابة رضي الله عنهم وكل من سلك نهجهم من خيار التابعين رحمة الله عليهم ثم أصحاب الحديث ومن تبعهم من الفقهاء جيلا فجيلا إلى يومنا هذا ومن اقتدى بهم من العوام في شرق الأرض وغربها رحمة الله عليهم

The Ahl al-Sunnah we speak of are the adherents of truth whereas all besides them are men of innovation. They [the Ahl al-Sunnah] are the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, all the outstanding Tābi‘īn—

1 *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, vol. 2 pg. 120.

2 ‘Ubayd Allāh ibn Sa‘īd al-Sijzī: *Risālat al-Sijzī ilā Ahl Zabīd fī al-Radd ‘alā man Ankara al-Ḥarf wa al-Ṣawt*, vol. 1 pg. 68; *Majmū‘ al-Fatāwā*, vol. 12 pg. 191; al-Dhahabī: *Al-‘Arsh*, vol. 1 pg. 11.

Allah’s mercy be upon them—who tread their way, then the masters of Ḥadīth and the Jurists who followed them generation after generation to this day, as well as the masses in the east and west of the world who emulated them—may Allah’s mercy be upon them.¹

Ibn Taymiyyah expounds:

هم المتمسكون بكتاب الله وسنة رسوله صلى الله عليه وسلم وما اتفق عليه السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان

They are those who adhere strictly to the Book of Allah, the Sunnah of His Messenger ﷺ, and what the first forerunners among the Muhājirīn and Anṣār and those who followed them in goodness unanimously agreed to.²

‘Allāmah Ibn Sa‘dī رحمه الله defines them:

فأهل السنة المحضة السالمون من البدع الذين تمسكوا بما كان عليه النبي صلى الله عليه وسلم وأصحابه في الأصول كلها أصول التوحيد والرسالة والقدر ومسائل الإيمان وغيرها وغيرهم من خوارج ومعتزلة وجهمية وقدرية ورافضة ومرجئة ومن تفرع عنهم كلهم من أهل البدع الاعتقادية

The adherents of the pure Sunnah are safe from innovations, those who adhere to all the fundamentals the Nabī ﷺ and his Companions were upon—the fundamentals of *Tawhīd* (Oneness of Allah), *Risālah* (Prophethood), *Qadr* (Destiny), and the aspects

1 *Al-Faṣl fī al-Milal wa al-Niḥal*, vol. 2 pg. 271.

2 *Majmū‘ al-Fatāwā*, vol. 3 pg. 223.

of faith and other. All sects besides them, including the Khawārij, Mu‘tazilah, Jahmiyyah, Qadariyyah, Rāfiḍah, Murji‘ah, and those who splintered from these are men of ideological innovation.¹

The term *Ahl al-Sunnah* is one of the Shar‘ī terms. It is not from the modern, innovated terms to which the adherents of innovation and passions affiliate or the terms which the adherents of falsehood apply to the adherents of truth to deter from them.

Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا articulates this meaning in the commentary of Allah’s سُبْحَانَهُ وَتَعَالَى statement:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

*On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], “Did you disbelieve after your belief? Then taste the punishment for what you used to reject.”*²

فأما الذين ابيضت وجوههم فأهل السنة والجماعة وأولو العلم وأما
الذين اسودت وجوههم فأهل البدع والضلال

Those whose faces are illuminated are the *Ahl al-Sunnah wa al-Jamā‘ah* and those possessing [sound] knowledge. Those whose faces are blackened are the adherents of innovations and deviation.³

1 *Al-Fatāwā al-Sa‘diyyah*, pg. 63.

2 *Sūrah Āl ‘Imrān*: 106.

3 *Al-Ājurrī*: *Al-Sharī‘ah*, vol. 5 pg. 2561; *al-Lālkā‘ī*: *Sharḥ Uṣūl Ahl al-Sunnah wa al-Jamā‘ah*, vol. 1 pg. 79; *al-Dānī*: *Al-Risālah al-Wāfiyah li Madhhab Ahl al-Sunnah fī al-*

Sa'īd ibn Jubayr¹ رَضِيَ اللهُ عَنْهُ comments on Allah's سُحْحَانَهُ وَتَعَالَى statement:

وَلِيَّ لَغْفَارٍ لِمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

*But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.*²

استقام على السنة والجماعة

They remained steadfast upon the Sunnah and the Jamā'ah.³

The term Ahl al-Sunnah according to the 'Ulamā' has two applications:

The first: It is applied to and directed at one who affirms the Khilāfah of Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ. Thus, all sects will enter it, besides the Rāfiḍah.

The second: It is applied to and directed at the pure Ahl al-Sunnah. Thus, none enters it besides one who believes in the beliefs of the Ahl al-Sunnah wa al-Jamā'ah, including affirming Allah's qualities, viewing the Qur'ān as revealed and not created, believing that Allah will be

I'tiqādāt wa Uṣūl al-Diyānāt, vol. 1 pg. 264; *Tafsīr Ibn Kathīr*, vol. 1 pg. 419; al-Shāṭibī: *Al-I'tisām*, vol. 1 pg. 80; al-Shawkānī: *Faṭḥ al-Qadīr*, vol. 1 pg. 559.

1 He is Sa'īd ibn Jubayr al-Asadī al-Kūfī, Abū 'Abd Allāh, the *Mufasssīr* (Exegetist), *Faqīh* (Jurist), and Muḥaddith. He is a Tābī'ī who acquired knowledge from 'Abd Allāh ibn 'Abbās and 'Abd Allāh ibn 'Umar. He was born in 45 AH and was killed by Ḥajjāj in 95 AH at the age of 50. (*Wafayāt al-A'yān*, vol. 2 pg. 371; *al-Shadharāt*, vol. 1 pg. 382.)

2 Sūrah Ṭāhā: 82.

3 Al-Baghawī: *Ma'ālim al-Tanzīl*, vol. 3 pg. 270; *Tafsīr Ibn Kathīr*, vol. 3 pg. 179; *Tafsīr al-Māwardī (al-Nukat wa al-'Uyūn)*, vol. 3 pg. 416; al-Qurṭubī: *Al-Jāmi' li Aḥkām al-Qur'ān*, vol. 14 pg. 114.

seen in the Hereafter, affirming *Qadr* (Destiny), and other beliefs well-known according to the Ahl al-Sunnah wa al-Jamā‘ah.¹

They are named *Ahl al-Sunnah* as they adhere to the Sunnah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, practice upon it, and practice upon its demands. They are also named *al-Jamā‘ah* as they united upon the truth and adhered to it and they followed the tracks of the group of Muslims—i.e. the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, Tābi‘īn, and their followers—who adhere to the Sunnah coupled with uniting upon the one to whom Allah handed over their affairs, without breaking the pole of obedience, as the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed them.

They are also called *al-Tā’ifah al-Manṣūrah* (the Assisted Group) and *al-Firqah al-Nājiyah* (the Saved Sect) due to the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declarations:

ألا إن من قبلكم من أهل الكتاب افترقوا على اثنتين وسبعين ملة وإن
هذه الملة ستفترق على ثلاث وسبعين اثنتان وسبعون في النار وواحدة
في الجنة وهي الجماعة

Harken! Certainly, the people of the book before you split into seventy-two sects. This nation will split into seventy-three: seventy-two in Hell and one in Jannah and it is the Jamā‘ah.²

لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خذلهم حتى
يأتي أمر الله وهو ظاهرون

1 *Minhāj al-Sunnah*, vol. 2 pg. 221.

2 *Sunan Abī Dāwūd*, book on Sunnah, chapter on the commentary of the Sunnah, vol. 2 pg. 608, Ḥadīth: 4597. Al-Albānī categorised the ḥadīth as ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi‘*, vol. 1 pg. 516.

A group of my Ummah will remain triumphant upon the truth. Those who desert them will not harm them until Allah's decision comes while they are triumphant.¹

Ibn Taymiyyah writes:

أما بعد فهذا اعتقاد الفرقة الناجية المنصورة إلى قيام الساعة أهل السنة
والجماعة

After introductory points, this is the belief of the saved sect, assisted until the Day of Qiyāmah: the Ahl al-Sunnah wa al-Jamā'ah.²

They are also named *Ahl al-Ḥadīth* as they adhere to and follow the Nabī's ﷺ Ḥadīth and traditions. The term is not confined to one who devotes his attention to the Ḥadīth in terms of knowledge. Rather, it includes all those who are steadfast on the Sunnah, the companions of Ḥadīth, and others.

Ibn Taymiyyah explains:

ونحن لا نعني بأهل الحديث المقتصرين على سماعه أو كتابته أو روايته
بل نعني بهم كل من كان أحق بحفظه ومعرفته وفهمه ظاهرا وباطنا

We do not intend by the term Ahl al-Ḥadīth only those who are involved in its listening, writing, or transmitting. Rather, we intend all those who are most entitled to its memorisation, recognition, and comprehension, externally and internally.³

1 *Ṣaḥīḥ al-Bukhārī*, vol. 13 pg. 306, book on adhering to the Book and Sunnah, chapter on there remaining a group of my Ummah triumphant upon the truth, Ḥadīth: 7311; *Ṣaḥīḥ Muslim*, vol. 13 pg. 97, book on leadership, chapter on there remaining a group of my Ummah triumphant upon the truth, Ḥadīth: 1921.

2 Ibn 'Uthaymīn: *Sharḥ al-'Aqīdah al-Wāsiṭiyyah*, vol. 1 pg. 48.

3 *Majmū' al-Fatāwā*, vol. 4 pg. 60.

Imām al-Lālakā'ī¹ رَحْمَةُ اللَّهِ enlightens on who the Ahl al-Sunnah wa al-Jamā'ah are:

فهي الطائفة المنصورة والفرقة الناجية والعصبة الهادية والجماعة العادلة المتمسكة بالسنة التي لا تريد برسول الله صلى الله عليه وسلم بديلا ولا عن قوله تبديلا ولا عن سنته تحويلا ولا يشيهم عنها تقلب الأعصار والزمان ... ولا يصرفهم عن سمتها ابتداع من كاد الإسلام ليصد عن سبيل الله ويغيها عوجا

They are the assisted group, the saved sect, the guided party, and the just faction adhering firmly to the Sunnah, who do not wish for any substitute to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, any change to his word, or any movement away from his Sunnah. The changing of eras and time does not divert them from it. The innovation of one who plots against Islam to stop from the path of Allah and seeks crookedness therein does not turn them away from its direction.²

Definition of the term Rāfiḍah

Al-Rafḍ lexically means: abandonment/rejection. *Rafaḍtu al-shay'*: I abandoned/rejected the thing.³

Technically: Those who reject the Imāmah of Shaykhayn—Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا—and reject the majority of the Ṣaḥābah, dissociate

1 He is Hibat Allāh ibn al-Ḥasan ibn Maṣṣūr, al-Ṭabarī al-Rāzī al-Shāfi'ī, the Muḥaddith of Baghdād. He is from the residents of Ṭabaristān. He settled in Baghdad but left during his last days to al-Dīnawar where he passed away in 418 AH. He has written *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah* and *Karāmāt al-Awliyā'*. (*Siyar A'lām al-Nubalā'*, vol. 17 pg. 419; *al-Shadharāt*, vol. 5 pg. 92-93.)

2 *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah*, vol. 1 pg. 25.

3 *Maqāyīs al-Lughah*, vol. 2 pg. 422.

from them, abuse them, disparage them, and excommunicate the four Imāms, except ‘Alī, ‘Ammār, Miqdād, and Salmān.¹

Ibn Taymiyyah educates:

وهؤلاء الرافضة كفرت أبا بكر وعمر وعثمان وعامة المهاجرين والأنصار الذين اتبعوهم بإحسان الذين رضي الله عنهم ورضوا عنه وكفروا جماهير أمة محمد صلى الله عليه وسلم من المتقدمين والمتأخرين

These Rāfiḍah excommunicated Abū Bakr, ‘Umar, ‘Uthmān, and the general Muhājirīn and Anṣār, those who followed them in goodness, those with whom Allah is pleased and they are pleased with Him. They excommunicated the overwhelming majority of Muḥammad’s ﷺ Ummah, including the early and latter personalities.²

The researchers among the ‘Ulamā’ suppose that the reason behind applying the name to the Rāfiḍah is their desertion of Zayd ibn ‘Alī³ after being part of his army. Zayd ibn ‘Alī رَضِيَ اللهُ عَنْهُ would give superiority to ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ over all the Ṣaḥābah of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; however, when he heard some of his comrades insulting Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا, he rejected that. Thus, those who pledged allegiance to him deserted him. He said to them, “*Rafaḍtumūnī* (You deserted me.)” Hence, they were called Rāfiḍah due to their *rafḍ* (desertion) of Zayd ibn ‘Alī.⁴

1 *Maqālāt al-Islāmiyyīn*, vol. 1 pg. 88-89; Abū Ya’lā: *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 67.

2 *Majmū’ al-Fatāwā*, vol. 28 pg. 261.

3 He is Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib. He was a personality endowed with knowledge, augustness, and righteousness. He reports from his father—Zayn al-‘Ābidīn, brother—al-Bāqir, and ‘Urwah ibn al-Zubayr. He was martyred in 120 AH at the approximate age of forty. (*Siyar A’lām al-Nubalā’*, vol. 5 pg. 389-391.)

4 *Maqālāt al-Islāmiyyīn*, vol. 1 pg. 137; *Minhāj al-Sunnah*, vol. 1 pg. 34-35; *Majmū’ al-Fatāwā*, vol. 28 pg. 268.

The first to innovate Rafḍ was ‘Abd Allāh ibn Saba’, the Jew.¹ He portrayed Islam, yet concealed Judaism. He publicised extremism regarding ‘Alī عليه السلام by claiming Imāmah and infallibility for him, with the intention to corrupt Islam—just as Būlas², the Jew, did to corrupt the religion of the Christians.³

This indicates that this sect existed before their involvement with Zayd ibn ‘Alī, in the sense that their ‘*aqīdah* (belief) was Rafḍ, due to their saturation from the ideologies of ‘Abd Allāh ibn Saba’ and their complete denunciation from partisanship for the Ahl al-Bayt, which was an expression for love and mutual assistance. However, when they deserted Zayd, they were labelled Rāfiḍah. Thus, division between

1 He is ‘Abd Allāh ibn Saba’—the head of the Saba’iyyah sect, one of the fanatical heretics. Deviated and a deviator. He is a Jew from the residents of Yemen who outwardly showed Islam and publicised his innovation to enter evil and dissention in the ranks of the Ṣaḥābah رضي الله عنهم. (*Mīzān al-ʿItidāl*, vol. 2 pg. 426; *Lisān al-Mīzān*, vol. 4 pg. 383-448.)

2 He is one of the most prominent individuals of the first clerical in the history of Christianity. His name prior to embracing Christianity was Shā’ūl. He was born in Ṭarṭūs (modern day Turkiye) in a Jewish family. He became a teacher among them. He headed the campaign of pursuit of the first Christians to destroy the church in its inception. He then converted to Christianity and began preaching about al-Masīḥ, building churches, travelling the east and west of the world, and sending letters; founding a religion opposed to the Sharīʿah of ʿĪsā عليه السلام which he adopted from the Roman polytheists who prostrated to the sun and fire, the Barāhimah, the Indians who believed in three basic elements, and the Greek Philosophers. Upon this, the Jews resented him and tried to kill him but were unsuccessful. In the year 67, he was detained in Rome and he consolidated therein. (Muḥammad al-Aʿzamī: *Dirāsāt fī al-Adyān al-Yahūdiyyah wa al-Naṣrāniyyah li Saʿūd al-Khalaf wa Adyān al-Hind*, pg. 346; Sāmī ibn ‘Abd Allāh al-Maghlūth: *Aṭlas al-Adyān*, pg. 220.)

3 *Majmūʿ al-Fatāwā*, vol. 4 pg. 64; vol. 28 pg. 264.

them was obtained. From that date, the Rāfiḍah became a distinct sect common with its name and beliefs.¹

Based upon this, it becomes evident that the reason for them being labelled Rāfiḍah is due to their desertion of dīn, rejection of majority of the Ṣaḥābah, and denunciation of the Imāmah of Abū Bakr al-Ṣiddīq and ‘Umar ibn al-Khaṭṭāb—may Allah be pleased with them all.²

A common error that is made is to use the word *al-Shī‘ah* when referring to the Rāfiḍah without specifying this term. This is because this term [*al-Shī‘ah*] compounds them with the early Shī‘ah who lived in the time of ‘Alī رَضِيَ اللَّهُ عَنْهُ and after. These were unanimous on the superiority of Abū Bakr and ‘Umar over ‘Alī رَضِيَ اللَّهُ عَنْهُ. They only considered ‘Alī superior to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Although they are erroneous in this, there were plenty men of knowledge and excellence among them.³

Ibn Taymiyyah writes:

ولهذا كانت الشيعة المتقدمون الذين صحبوا عليا أو كانوا في ذلك
الزمان لم يتنازعوا في تفضيل أبي بكر وعمر وإنما كان نزاعهم في
تفضيل علي وعثمان

Therefore, the early Shī‘ah who accompanied ‘Alī or were in that time did not dispute over the superiority of Abū Bakr and ‘Umar. Their dispute was about the superiority of ‘Alī and ‘Uthmān.⁴

Imām al-Dhahabī رَضِيَ اللَّهُ عَنْهُ says:

1 *Minhāj al-Sunnah*, vol. 1 pg. 35.

2 *Maqālāt al-Islāmiyyīn*, vol. 1 pg. 89.

3 Dr. al-Raḥīlī: *Al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā’āt al-Samāwī al-Ḍāll*, pg. 22.

4 *Minhāj al-Sunnah*, vol. 1 pg. 13.

فالشيعي الغالي في زمن السلف وعرفهم هو من تكلم في عثمان والزبير
وطلحة ومعاوية وطائفة ممن حارب عليا وتعرض لسبهم والغالي في
زماننا وعرفنا هو الذي يكفر هؤلاء السادة ويتبرأ من الشيخين أيضا فهذا
ضال مفتر

The extremist Shīī in the time and usage of the pious predecessors was one who spoke negatively about ‘Uthmān, Zubayr, Ṭalḥah, Mu‘āwiyah, and a group of those who battled ‘Alī, and went on to abuse them. The fanatic in our time and usage is one who excommunicates these leaders and also dissociates from Shaykhayn (Abū Bakr and ‘Umar). Such an individual is deviant, a slanderer.¹

Some Rāfiḍah believe that the term Rāfiḍah was coined by their opponents, the Ahl al-Sunnah, to take vengeance from them. Muḥsin al-Amīn² states:

الرافضة لقب ينزبه من يقدم عليا في الخلافة وأكثر ما يستعمل للتشفي
والانتقام

Rāfiḍah is a title given derisively to one who places ‘Alī at the head of the Khilāfah. It is mostly used to satisfy one’s thirst for revenge and vengeance.³

However, this proposition is incorrect. There are narrations in their books which affirm that they were named such.

1 *Mīzān al-‘tidāl*, vol. 1 pg. 6.

2 He is Muḥsin ibn ‘Abd al-Karīm ibn ‘Alī ibn Muḥammad al-Amīn al-Ḥusaynī al-‘Āmilī then al-Dimashqī of the Rāfiḍah Imāmiyyah in Shām. He was born in the Shaqrā’ village of Jabal ‘Āmil in 1282 AH and died in Damascus in 1371 AH. He wrote *A’yān al-Shī‘ah* and *al-Raḥīq al-Makhtūm*. (*Al-A‘lām*, vol. 5 pg. 287.)

3 *A’yān al-Shī‘ah*, vol. 1 pg. 20.

It is reported that Ja'far al-Ṣādiq¹ stated:

إن الرافضة هم سبعون رجلا من بني إسرائيل رفضوا فرعون وقومه لما
لحقوا بموسى فسموا في عسكر موسى الرافضة لأنهم رفضوا فرعون
فأوحى الله لموسى أن يثبت لهم اسم الرافضة في التوراة

The Rāfiḍah are seventy men from the Banū Isrā'īl who rejected Fir'awn and his people when they joined Mūsā. They were thus called Rāfiḍah in Mūsā's army as they rejected Fir'awn. Allah thus revealed to Mūsā to establish the name Rāfiḍah for them in the Torah.²

Shīrī Shaykh al-Majlisī³ sets up a chapter in his book *Biḥār al-Anwār* he titles: chapter on the merit of the Rāfiḍah and the glorification of being named such. He cites a few narrations regarding the glory of being named Rāfiḍah. One of them is reported from Abū Baṣīr who says:

قلت لأبي جعفر عليه السلام جعلت فداك اسم سميننا به استحلت به
الولاية دماءنا وأموالنا وعذابنا قال ما هو قلت الرافضة فقال جعفر إن

1 He is Ja'far ibn Muḥammad al-Bāqir ibn 'Alī, Zayd al-'Ābidīn, ibn al-Ḥusayn al-Sibt, al-Hāshimī al-Qurashī, Abū 'Abd Allāh, titled al-Ṣādiq. He was born in 80 AH. He narrates from his father, Abū Ja'far al-Bāqir, 'Ubayd Allāh ibn Abī Rāfi', 'Urwah ibn al-Zubayr, and 'Aṭā' ibn Abī Rabāḥ. He passed away in 148 AH. He is the sixth of the twelve Imāms according to the Imāmiyyah. (*Siyar A'lām al-Nubalā'*, vol. 6 pg. 255-270; *al-Shadharāt*, vol. 2 pg. 216.)

2 Al-Kulaynī: *Al-Kāfi*, vol. 8 pg. 33; al-Ṣadūq: *Faḍā'il al-Shī'ah*, pg. 20; al-Mufīd: *Al-Ikhtisāṣ*, pg. 104; al-Majlisī: *Biḥār al-Anwār*, vol. 56 pg. 48.

3 He is Muḥammad ibn Bāqir ibn Taqī ibn Maqṣūd ibn 'Alī. He was born in 1037 AH and died in 1111 AH. He is from the Imāmiyyah. He assumed shaykhdom of Islam in Aṣbahān. He authored *Biḥār al-Anwār*, *Imāmah*, and other books. (*Al-A'lām*, vol. 6 pg. 48-49.)

سبعين رجلا من عسكر موسى عليه السلام لم يكن في قوم موسى أشد
اجتهادا وأشد حبا لهارون منهم فسماهم قوم موسى الرافضة فأوحى
الله إلى موسى أن أثبت لهم هذا الاسم في التوراة فإني نحلتهم وذلك
اسم قد نحلكموه الله

I complained to Abū Ja'far عَلَيْهِ السَّلَامُ, “May I be sacrificed for you. We have been given a name through which the rulers consider our blood, wealth, and chastisement permissible.”

“What is it,” he asked.

I replied, “Al-Rāfiḍah.”

Ja'far explained, “Indeed, seventy men from Mūsā's عَلَيْهِ السَّلَامُ army were the most hard-working and had the deepest love for Hārūn from all. Mūsā's people named them the Rāfiḍah. Consequently, Allah revealed to Mūsā, ‘Establish this name for them in the Torah as I have attributed it to them.’ This is a name which Allah attributed to you.”¹

As if they wished to beautify the name in their hearts and the hearts of their followers through this, after being applied to them condescendingly and mockingly.²

This is to what their books testify. Accordingly, it is only correct to label them Rāfiḍah and not to name them Shī'ah unrestrictedly—as this contains ambiguity and indistinctness—or they should be called Shī'ah with the qualification Imāmiyyah or Ithnā 'Ashariyyah.³

1 *Bihār al-Anwār*, vol. 65 pg. 96-97.

2 *Firaq Mu'āshirah Tantasibu li al-Islām*, vol. 1 pg. 353-354.

3 *Al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā'āt al-Samāwī al-Dāll*, pg. 26.

The Meaning of al-Ṣaḥābī according to the Ahl al-Sunnah and Rāfiḍah in brief

Definition of al-Ṣaḥābī by the Ahl al-Sunnah

Lexical Meaning of al-Ṣaḥābī:

Istaṣḥaba al-rajul: a man invited him to keep company. Everything that attaches to something has kept its company.¹

It appears in *Mukhtār al-Ṣiḥāḥ*:

والصحاباة بالفتح الأصحاب وهي في الأصل مصدر وجمع الأصحاب
أصحابيب... وأصحابه الشيء جعله له صاحباً واستصحبه الكتاب وغيره
وكل شيء لاءم شيئاً فقد استصحبه

Ṣaḥābah with a fatḥah [on the Ṣ]: Companions. It originally is an infinitive. The plural of *al-aṣḥāb* is *aṣāḥīb*.

Aṣḥabahū al-shay': Appoint a companion for him.

Istaṣḥabtuhū al-kitāb wa gharahū: He gave him a book etc.

Everything that agrees with another is its companion.²

Ibn Taymiyyah explains:

والأصحاب جمع صاحب والصاحب اسم فاعل من صحبه يصحبه
وذلك يقع على قليل الصحبة وكثيرها

Al-aṣḥāb: Plural of *ṣāḥīb*. *Ṣāḥīb* is the doer of *ṣaḥība yaṣḥabu*. This applies both to short or long companionship.³

1 *Lisān al-'Arab*, vol. 4 pg. 2402.

2 *Al-Jawharī: Mukhtār al-Ṣiḥāḥ*, vol. 1 pg. 161.

3 *Al-Ṣārim al-Maslūl*, pg. 575.

Technical Definition of al-Ṣaḥābī:

The Fuqahā' and Uṣūliyyīn differ with the Muḥaddithīn in the technical definition of al-Ṣaḥābī:

Majority of the Fuqahā' and Uṣūliyyīn opine that a Ṣaḥābī is:

من لقي النبي صلى الله عليه وسلم يقظة مؤمنا به بعد بعثته حال حياته
وطالت صحبته وكثر لقاءه به على سبيل التبع له والأخذ عنه ومات
على الإيمان

One who met the Nabī ﷺ in the state of wakefulness, believing in him after his appointment, in the latter's lifetime, his companionship was extended and his meetings with him were many, on the path of following him and learning from him, and passed away upon īmān.¹

The majority of Muḥaddithīn suggest that a Ṣaḥābī is:

من لقي النبي صلى الله عليه وسلم يقظة مؤمنا به وصحبه ولو ساعة بعد
بعثته حال حياته ومات على الإسلام

One who met the Nabī ﷺ in a wakeful state, believing in him, and sat in his company even for a moment after his appointment, in the latter's lifetime, and passed away on Islam.²

1 Al-Qāḍī Abū Ya'lā: *Al-Uddah fī Uṣūl al-Fiqh*, vol. 3 pg. 88; *Muqaddamat Ibn al-Ṣalāh*, pg. 293; *Fath al-Bārī*, vol. 7 pg. 6; al-Ālūsī: *Al-Ajwibah al-Īrāqīyyah*, pg. 8-9; al-Anṣārī: *Fawātiḥ al-Raḥamūt*, vol. 2 pg. 19; Muḥammad al-Mukhtar al-Shinqīṭī: *Mudhakkirat Uṣūl al-Fiqh 'alā Rawḍat al-Nāzir*, pg. 191.

2 Ibn Ḥazm: *Al-Iḥkām fī Uṣūl al-Aḥkām*, vol. 5 pg. 89; Ḥāfiẓ Ibn Kathīr: *Al-Bā'ith al-Ḥathīth Sharḥ Ikhtisār 'Ulūm al-Ḥadīth*, vol. 2 pg. 491; Ibn Ḥajar: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 1 pg. 16; *Fath al-Bārī*, vol. 7 pg. 6-7; al-Anṣārī: *Fawātiḥ al-Raḥamūt*, vol. 2 pg. 196; *Mudhakkirat Uṣūl al-Fiqh 'alā Rawḍat al-Nāzir*, pg. 19.

The original basis of the dispute in this issue is that the Fuqahā' and Uṣūliyyīn consider the common meaning in their definition of a Ṣaḥābī, since *al-ṣāḥib* is attributed commonly to one whose companionship is lengthy and adherence is abundant.¹ Meanwhile, we find the Muḥaddithīn considering the lexical meaning in their definition of al-Ṣaḥābī as *al-ṣāḥib* is used lexically to *al-mulāzim* (an adherent) and *al-munqād* (a follower), whether his companionship is long or short.

Badr al-Dīn al-Zarkashī² writes:

ذهب الأكثرون إلى أن الصحابي من اجتمع مؤمنا بمحمد صلى الله
عليه وسلم ولو ساعة وروى عنه أو لا لأن اللغة تقتضي ذلك وإن كان
العرف يقتضي طول الصحبة وكثرتها

Majority opine that a Ṣaḥābī is one who was together, as a believer, with Muḥammad ﷺ even for a moment, whether he narrated from him or not. Language demands this even though custom demands extended and abundant companionship.³

The definition of a Ṣaḥābī proposed by the Muḥaddithīn is preferred for the following reasons:

1. Majority of the Muḥaddithīn defined a Ṣaḥābī with the technical definition based upon the lexical meaning which includes

1 Al-Āmudī: *Al-Aḥkām*, vol. 2 pg. 113; *Faṭḥ al-Bārī*, vol. 7 pg. 6.

2 He is Muḥammad ibn Bahādūr ibn 'Abd Allāh al-Miṣrī al-Zarkashī al-Shāfi'ī, Abū 'Abd Allāh, Badr al-Dīn. An eminent personality in Fiqh, fundamentals, and Ḥadīth. He was born in 745 AH and passed away in Cairo in 894 AH. *Al-Baḥr al-Muḥīṭ*, *al-Sājid bi Aḥkām al-Masājid*, and *al-Rawḍah* are his books. (*Al-Durar al-Kāminah*, vol. 3 pg. 397-398; *al-Shadharāt*, vol. 8 pg. 572-573.)

3 *Al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh*, vol. 4 pg. 301.

short and lengthy companionship. They did not limit it to some individuals—those with extended companionship—and exclude those with brief companionship. This is contrary to the Uṣūliyyīn, who restricted the lexical meaning to some individuals and excluded others. There is no doubt that applying the lexical meaning with all its individuals is superior to restricting it to some.¹

2. It is the preferred definition according to the overwhelming majority of the ‘Ulamā’ and accomplished Ahl al-Sunnah scholars whose views are relied upon, the likes of Imām al-Bukhārī, Imām Aḥmad, etc.² Ḥāfiẓ Ibn Kathīr رَحِمَهُ اللهُ states:

هذا قول جمهور العلماء خلفا وسلفا

This is the view of the overwhelming majority of early and latter ‘Ulamā’.³

3. It contains extension in application of companionship. This is one of the angles of praise for the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and appreciation of his lofty status.⁴ Ibn al-Ṣalāḥ mentions:

بلغنا عن أبي المظفر السمعاني المروزي أنه قال أصحاب الحديث يطلقون اسم الصحابة على كل من روى عنه حديثا أو كلمة ويتوسعون حتى يعدوا من رآه رؤية من الصحابة وهذا لشرف منزلة النبي صلى الله عليه وسلم أعطوا كل من رآه حكم الصحبة

1 ‘Iyādah ibn Ayyūb al-Kaysī: *Ṣaḥābat Rasūl Allāh*, pg. 88.

2 *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 1 pg. 18.

3 *Al-Bā‘ith al-Ḥathīth Sharḥ Ikhtisār ‘Ulūm al-Ḥadīth*, vol. 2 pg. 491.

4 *Al-Ālūsī: Al-Ajwibah al-‘Irāqīyah*, pg. 5-6.

It reached us that Abū al-Muẓaffar al-Sam‘ānī al-Mirwazī¹ observed: The masters of Ḥadīth apply the name Ṣaḥābah to everyone from whom a single ḥadīth or word was transmitted and they expand it to consider one who cast a single glance at him from the Ṣaḥābah. Due to the noble position of the Nabī ﷺ, they applied the verdict of companionship to everyone who saw him.²

4. The other views stipulate lengthy companionship, fighting alongside him, or transmitting from him as conditions. These aspects have not materialised for numerous of those qualified with companionship. This necessitates constraining the number of Ṣaḥābah and excluding scores of those labelled as Ṣaḥābah from companionship.³

Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ states:

والعمل على خلاف هذا القول لأنهم انفقوا على عد جمع جم في الصحابة لم يجتمعوا بالنبي صلى الله عليه وسلم إلا في حجة الوداع

The practice is contrary to this view [the view of the Uṣūliyyīn] as they are unanimous in regarding a large amount as Ṣaḥābah who did not join with the Nabī ﷺ except in Ḥajjat al-Wadā’.⁴

1 He is Abū Bakr Muḥammad ibn Abī al-Muẓaffar ibn Manṣūr ibn Muḥammad ibn ‘Abd al-Jabbār al-Tamīmī al-Sam‘ānī al-Mirwazī. He was nurtured in worship and acquisition of knowledge and excelled in *Adab* (Literature), *Fiqh*, Ḥadīth, recognition of men and Genealogy, as well as History. He passed away in Ṣafar 510 AH. (*Tadhkirat al-Ḥuffāz*, vol. 4 pg. 1266-1268.)

2 *Muqaddamah Ibn al-Ṣalāh*, pg. 293; *al-Ajwibah al-‘Irāqīyah*, pg. 6.

3 *Al-‘Uddah fī Uṣūl al-Fiqh*, vol. 3 pg. 988.

4 *Fatḥ al-Bārī*, vol. 7 pg. 6.

Undoubtedly, the status of one who remained attached to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, fought under his banner, or heard directly from him is far higher and absolute than one who did not remain attached to him, fight alongside him, or hear directly from him. Despite this, they are counted as Ṣaḥābah due to them acquiring the honour of seeing the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.¹

5. It is the most correct and precise definition. Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ explains:

وأصح ما وقفت عليه من ذلك أن الصحابي من لقي النبي صلى الله عليه وسلم مؤمنا به ومات على الإسلام

The most correct view I came across in this regard is that a Ṣaḥābī is one who met the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, believing in him, and passed away as a Muslim.²

Commentary of the Definition

The word: **laqiya (met)** includes all the Muslims who met him—senior or junior, male or female, free or slave, whose companionship is lengthy or short, who narrated from him or did not, who fought alongside him or did not, who saw him while awake but did not sit with him, and who met him yet was sightless.

The word: **mu'minan (believer)** is a restriction which excludes one who met him in the state of disbelief, even though he embraced Islam thereafter, on condition that he did not meet him on another occasion.

1 Nuzhat al-Nazar, pg. 151.

2 Al-Iṣābah fi Tamyīz al-Ṣaḥābah, vol. 1 pg. 16.

The word: **bihī (in him)** excludes those who met him believing in other than he, like the believing people of the book who met him before appointment. It includes every obligated individual, jinn and human.

The words: **wa māta ‘alā al-islām (he passed away as a Muslim)** is a limitation which excludes one who met him as a believer in him but later apostatised and died in the state of apostasy during the Nabī’s ﷺ lifetime. It includes those who apostatised and returned to Islam before passing on, immaterial of meeting the Nabī ﷺ thereafter or not. **This is the correct, reliable view.**¹

One is recognised as a Ṣaḥābī either by tawātur, *istifāḍah* (abundance), popularity, the telling of some Ṣaḥābah or some reliable Tābi‘īn, or his own notification that he is a Ṣaḥābī.²

They differed regarding the *Mukhaḍramūn*—those who lived in the era of ignorance and Islam and believed in the Nabī ﷺ, but did not meet him. Some ‘Ulamā’ reckon that they are from the Ṣaḥābah. This view is attributed to Ibn ‘Abd al-Barr.³ The correct view is that they are reckoned among the senior Tābi‘īn due to the non-materialisation of meeting between them and the Nabī ﷺ.⁴

1 *Al-Iṣābah*, vol. 1 pg. 16-17; *Nuzhat al-Nazar*, pg. 149-151; *Tadrib al-Rāwī*, vol. 2 pg. 209-210.

2 *Nuzhat al-Nazar*, pg. 151.

3 He is Yūsuf ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Barr al-Namarī al-Qurṭubī al-Mālikī, Abū ‘Umar. He is from the Ḥuffāz of Ḥadīth, a Historian and Linguist. He was born in 368 AH and passed away in 463 AH at the age of 95. He authored *al-Istī‘āb fī Tarjamat al-Aṣḥāb* and *Jāmi‘ Bayān al-‘Ilm wa Faḍlihī*. (*Tadhkirat al-Ḥuffāz*, vol. 1 pg. 128; *al-Shadharāt*, vol. 5 pg. 266.)

4 *Nuzhat al-Nazar*, pg. 153.

Definition of al-Ṣaḥābī according to the Rāfiḍah

Companionship according to the Rāfiḍah is restricted to the era in which contemporary living is applicable, just as it is a general word from the angle of faith and non-faith; it applies to everyone who remains closely attached to an individual, i.e. he accompanied him, even though he is not like him or his follower in ideology and belief, and likewise from the angle of learning from him, narrating from him, or not. However, lengthy attachment and abundant association with the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ necessitates actually believing in him, transmitting from him, and learning from him; except if the attachment and association is for ulterior motives.¹

Murtaḍā al-‘Askarī² explains the meaning of al-Ṣaḥābī:

تعريف الصحابي بمدرسة أهل البيت الصاحب وجمعه صحب
وأصحاب وصحاب وصحابة والصاحب المعاصر والملازم ولا يقال
إلا لمن كثرت ملازمته وأن المصاحبة تقتضي طول لبثه

The definition of a Ṣaḥābī in the school of the Ahl al-Bayt. Al-Ṣāḥib: Its plural is: *ṣaḥb*, *aṣḥāb*, *ṣaḥāb*, and *ṣaḥābah*. Al-Ṣāḥib: associate or adherent. It is not used except for one whose attachment is prolonged. Companionship demands prolonged company.³

1 Markaz al-Risālah publication: *Al-Ṣaḥābah fī al-Qur’ān wa al-Sunnah wa al-Tārīkh*, pg. 18.

2 He is Murtaḍā ibn Muḥammad ibn Ismā‘īl ibn Sharīf al-‘Askarī. He was born in the city Sāmurrā’ of Iraq in 1332 AH and died in the capital city of Iran, Tehran, in 1428 AH. *Ma‘ālim al-Madrasatayn*, *Āyat al-Taḥrīr*, *Ārā’ wa Aṣdā’ ḥawl Ibn Saba’*, *Muṣṭalaḥāt Qur’āniyyah*, etc., are some of his books.

3 *Ma‘ālim al-Madrasatayn*, vol. 1 pg. 88.

There is another definition for al-Ṣaḥābī according to the Rāfiḍah, its peculiarity with the Ahl al-Bayt. It appears in *Maʿānī al-Akḥbār* of Ibn Bābawayh al-Qummī¹ from Jaʿfar ibn Muḥammad who reports that the Messenger of Allah ﷺ stated:

ما وجدتم في كتاب الله فالعمل لكم به لا عذر لكم في تركه ما لم يكن في كتاب الله تعالى وكانت فيه سنة مني فلا عذر لكم في ترك سنتي وما لم يكن سنة مني فما قال أصحابي فقولوا به فإنما مثل أصحابي فيكم كمثل النجوم بأيها أخذ اهتدى وبأي أقاويل أصحابي أخذتم اهتديتم فقليل يا رسول الله من أصحابك قال أهل بيتي

Whatever you find in the Book of Allah, practice upon it. You have no excuse to abandon it. Whatever does not appear in the Book of Allah ﷺ but is Sunnah from me, [practice it,] you have no excuse in abandoning my Sunnah. Whatever is not Sunnah from me, then whatever my Companions say, hold the same view because my Companions among you are like the stars, whoever of them you take, you are rightly guided and whichever Companions' view you practice upon, you will be rightly guided.

He was asked, “O Messenger of Allah, who are your Companions?”

1 He is Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Qummī, a chief among the Imāmiyyah. He is recognised by the title al-Ṣadūq al-Awwal. He was born in 306 AH. His memory is proverbial. His father was from the senior Imāmiyyah and authors. He died in 381 AH. He has popular books among the Rāfiḍah. Among these are *Daʿāʾim al-Islām*, *Tawḥīd*, *Gharīb Ḥadīth al-Aʾimmah*, *Maʿānī al-Akḥbār*, and *al-Malāhī*. (*Siyar Aʾlām al-Nubalāʾ*, vol. 16 pg. 303-304; *al-Fihrist*, pg. 246.)

“My Ahl al-Bayt¹,” was his reply.²

1 Al-Khaṭīb documents a similar narration in *al-Kifāyah fī ‘ilm al-Riwāyah*, pg. 48 from the chain of Sulaymān ibn Abī Karīmah – from Juwaybir – from al-Ḍaḥḥāk – from Ibn ‘Abbās which he attributes to the Messenger of Allah ﷺ. Al-Albānī writes in *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah*, vol. 1 pg. 146-147: “This is an extremely weak chain. Sulaymān ibn Abī Karīmah is *ḍa‘īf al-ḥadīth* (weak). Juwaybir ibn Sa‘īd al-Azdī is *matrūk al-ḥadīth* (suspected of forgery). Moreover, al-Ḍaḥḥāk ibn Muzāḥim al-Hilālī did not meet Ibn ‘Abbās.”

2 *Ma‘ānī al-Akhbār*, pg. 156-157; al-Ṭabarsī: *Al-Iḥtijāj*, vol. 2 pg. 258; al-Mīlānī: *Nafaḥāt al-Azhār*, vol. 3 pg. 113.

Sources to Discover the Reports on the Ṣaḥābah

Certainly, ascertaining the reports on the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is not like ascertaining the reports on others besides them. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ enjoy a position and status unequalled. Allah selected them for the companionship of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and spreading his Sunnah throughout the populated world with aspiration and ascertainment in transmitting and mutually discussing the aḥādīth of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Those present conveyed to those absent. When they doubted a narration, they desisted from transmitting it just as some cautioned others from addition and subtraction. All of this out of fear of falling into falsely attributing something to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

Anas ibn Mālīk رَضِيَ اللَّهُ عَنْهُ says:

إنه ليمنعني أن أحدثكم حديثا كثيرا أن النبي صلى الله عليه وسلم قال
من تعمد علي كذبا فليتبوأ مقعده من النار

What certainly prevents me from narrating many aḥādīth to you is the warning of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Whoever falsely attributes to me intentionally should prepare his abode in Hell.”²

‘Abd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ said to his father, “I do not hear you narrating from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as others narrate.” Zubayr رَضِيَ اللَّهُ عَنْهُ explained:

أما إني لم أفارقه ولكن سمعته يقول من كذب علي فليتبوأ مقعده من النار

1 *Dirāsāt fī al-Ḥadīth al-Nabawī*, pg. 332; Dr. Muḥammad al-A‘zamī: *Manhaj al-Naqd ‘ind al-Muḥaddithīn*, pg. 124.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 243, chapter on the sin of one who attributes falsely to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 108.

Harken! I did not separate from him. However, I heard him صلى الله عليه وسلم warning, “Whoever falsely attributes to me should prepare his abode in Hell.”¹

The Imāms among the pious predecessors رحمهم الله adopted the same methodology: necessary caution in accepting narrations, to distinguish the pure from the impure, the genuine from the counterfeit, and the sound from the unsound in his Sunnah.

Imām Muslim رحمه الله writes:

اعلم وفقك الله تعالى أن الواجب على كل أحد عرف التمييز بين صحيح الروايات وسقيمها وثقات الناقلين لها من المتهمين ألا يروي منها إلا ما عرف صحة مخارجه والستارة في ناقله وأن يتقي منها ما كان منها عن أهل التهم والمعاندين من أهل البدع

Realise—may Allah grant you success—that it is mandatory upon each one who knows how to distinguish sound narrations from unsound ones and reliable transmitters from the accused not to narrate except that which he is knowledgeable of the sources’ soundness and the transmitters’ reliability, and to adopt caution when dealing with those from the accused and the obstinate among the innovators.²

Unfortunately, historical narrations were not blessed with the scrutiny, examination, and caution observed by the Muḥaddithīn and transmitters of Ḥadīth from the Ṣaḥābah, Tābi‘īn, and the ‘Ulamā’ who learnt from them. It is cumbersome to apply the methodology

1 Ṣaḥīḥ al-Bukhārī, vol. 1 pg. 242, chapter on the sin of one who attributes falsely to the Nabī صلى الله عليه وسلم, Ḥadīth: 107.

2 Muqaddamat Ṣaḥīḥ Muslim, vol. 1 pg. 94.

of examination practiced by the Muḥaddithīn with all its steps to historical reports.¹

Dr. Muḥammad al-A‘zamī explains:

فإن المنهج الذي اختاره المحدثون قد نفذوه وطبقوه على بحوثهم
ودراساتهم ونقدتهم بينما يكاد يكون كلام المؤرخين كلاماً نظرياً
خيالياً ولم يطبق إلا في أضيق الحدود في حوادث نادرة جداً وهذا فرق
جوهرى آخر بين عمل المحدثين والمؤرخين

Indeed, the methodology adopted by the Muḥaddithīn, they practiced it and applied it to their discussions, lessons, and examination; while the speech of the Historians was about to become speculative, imaginary, and they did not apply it except in the most constrained limit in very strange incidents. This is another essential difference between the practice of the Muḥaddithīn and the Historians.²

That is why the one who peruses historical reports concerning the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ will find plenty distortions, in which the reporters and Historians got entangled. They documented false reports which removed them from excellence to its opposite. A group of adherents of deviated sects—weak and accused in their integrity—joined in transmitting these reports. The Rāfiḍah played the biggest role in disseminating these false reports. They have plenty mediums to attain this; some of the most significant of these are:

1 Dr. Muḥammad Amaḥzūn: *Tahqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 24; Dr. Akram Ḍiyā’ al-‘Umarī: *Al-Sīrah al-Nabawīyah al-Ṣaḥīḥah*, vol. 1 pg. 45; Muḥammad al-Sālimī: *Manhaj Kitābat al-Tārīkh al-Islāmī wa Tadrīsihī*, pg. 226.

2 *Manhaj al-Naqd ‘ind al-Muḥaddithīn*, pg. 98.

1. Fabricating and lying.
2. Addition and subtraction in the reports they transmit to disfigure the correct image.
3. Highlighting and overemphasising flaws and mistakes while concealing realities and achievements.
4. Incorrect commentary and interpretation and documenting events with a disfigured form.
5. Composing poetry to support unsound historical events, since Arabic poetry is considered a historical certificate in authenticating reports.
6. Falsely attributing forged books to prominent individuals, as is the practice of the Rāfiḍah in many of their books like *Nahj al-Balāghah*, *al-Kāfī*, etc.

On the strength of these mediums, the enemies of Islam—the Orientalists¹ and those brainwashed by these [corrupt] views and ideologies from those who affiliate to Islam—were able to criticise the best generation and attack their honour, relying on false reports they found in dubious historical sources or unreliable books. Owing to this, the need arose as an obligation to practically purify our history from these reports which do not have any sound basis. The reporters publicised them and mixed them with sound reports. They do not have

1 The Orientalists: They are Western writers who embarked on launching treatises dissimilar to the Islamic East and those which include their civilisation, languages, and culture to ensure colonisation and Christianisation of the Muslims, coupled with achieving their targets in the lands of the Muslims. (*Al-Mawsū‘ah al-Maysarah*, vol. 2 pg. 696.)

that concern, scrutiny, and intensification found in the books of the Sunnah and Ḥadīth.¹

‘Allāmah Ibn al-Ṣalāḥ² رَحْمَةُ اللَّهِ states:

وغالب الأخباريين الإكثار والتخليط فيما يروونه

Majority of reporters are guilty of increasing and mixing up what they narrate.³

This has many reasons, some of which are:

1. Bigotry to views and schools. This fanaticism forces them to accept and transmit falsehood.
2. Trusting the transmitters of reports and not examining them on the barometer of *al-jarḥ wa al-ta’dīl*.
3. Seeking proximity to men of high ranks with praise and mention, thus they elaborate on a report beyond its reality.
4. The reporters transmit reports according to their perception and assumption, thus falling into dishonesty.
5. Assuming truthfulness when transmitting reports. This is the result of trusting the transmitters of reports [without scrutiny].⁴

1 *Taḥqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 19-21.

2 He is ‘Uthmān ibn ‘Abd al-Raḥmān ibn ‘Uthmān ibn Mūsā, Abū ‘Amr, famous as Ibn al-Ṣalāḥ. He was born in 557 AH and passed away in 643 AH. He authored *Ma’rifat Anwā’ al-Ḥadīth* and *Ādāb al-Muftī wa al-Mustaftī*. (*Wafayāt al-A’yān*, vol. 3 pg. 243; *al-A’lām*, vol. 4 pg. 207-208.)

3 *Muqaddamah Ibn al-Ṣalāḥ*, pg. 292.

4 *Muqaddamah Ibn Khaldūn*, pg. 125.

Based on the above, it is erroneous to rely solely on historical sources when studying reports on the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and the disagreements between them. This is because studying their history is not like studying the history of others besides them. Disparaging them [the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ] is disparaging the Qur'ān and Sunnah.

Imām Abū Zur'ah رَحِمَهُ اللهُ explains:

إذا رأيت الرجل ينتقص أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق وذلك أن الرسول صلى الله عليه وسلم عندنا حق والقرآن حق وإنما أدى إلينا هذا القرآن والسنن أصحاب رسول الله صلى الله عليه وسلم وإنما يريدون أن يجرحوا شهودنا ليبتلوا الكتاب والسنة والجرح بهم أولى

When you see a man disparaging any of the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then realise he is a heretic. This is because the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is true according to us and the Qur'ān is true. Only and only the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ transmitted the Qur'ān and Sunnah practices to us. They (those who disparage the Ṣaḥābah) only seek to declare our witnesses unreliable so that they may abolish the Book and Sunnah. Declaring them (those who disparage the Ṣaḥābah) unreliable is more befitting.¹

When the matter is so critical, alertness is mandatory when studying historical sources and caution is essential with the narrations they bring concerning the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ due to the existence of scores of weak narrators and reporters, not trusted in transmission.

1 *Al-Kifāyah fī 'Ilm al-Riwāyah*, pg. 49.

From these sources are:

1. *Al-Istī'āb fī Ma'rīfat al-Aṣḥāb* of Imām Ibn 'Abd al-Barr. He is critiqued for the profuse citing of unreliable reports, especially regarding the disputes between the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

'Allāmah Ibn al-Ṣalāḥ رَحِمَهُ اللهُ speaks about him:

هذا علم كبير قد ألف الناس فيه كتباً من أحلاها وأكثرها فوائد كتاب
الاستيعاب لابن عبد البر لولا ما شأنه به من إيراده كثيراً مما شجر بين
الصحابة وحكاياته عن الأخباريين لا المحدثين

This is a grand knowledge. People have written many books on this subject. One of the sweetest and most beneficial of them is the book *al-Istī'āb* of Ibn 'Abd al-Barr, if not for what spoiled it, i.e., his citing many reports of the disputes between the Ṣaḥābah and his reporting from the Historians, not the Muḥaddithīn.¹

2. *Tārīkh al-Umam wa al-Mulūk* of Imām al-Ṭabarī². It is one of the most significant books on history. However, he cites sound, weak, unsound, and false reports. Owing to this, many men of innovation and passion have clung to it in spreading their falsehood as is the condition with the Rāfiḍah. Imām al-Ṭabarī رَحِمَهُ اللهُ did not stipulate authenticity a condition in his book. He says:

1 'Ulūm al-Ḥadīth, pg. 292; al-Sakhāwī: *Tadrīb al-Rāwī*, pg. 207.

2 He is Muḥammad ibn Jarīr al-Ṭabarī, Abū Ja'far, the Historian and Mufasssīr. He was born in Āmil, Ṭabaristān, in 224 AH and passed away in Baghdād in 310 AH. He authored *Tārīkh al-Ṭabarī*, *Tafsīr al-Qur'ān*—commonly known as *Tafsīr al-Ṭabarī*, etc. (*Al-Shadharāt*, vol. 4 pg. 53-54; *al-A'lām*, vol. 6 pg. 69.)

فما يكون في كتابي من خبر ذكرناه عن بعض الماضين مما يستنكر قارئه أو يستشعنه سامعه من أجل أنه لم يعرف له وجهها من الصحة ولا معنى في الحقيقة فيعلم أنه لم يؤت في ذلك من قبلنا وإنما أتى من قبل بعض ناقله إلينا وإنما أدينا ذلك على نحو ما أدي إلينا

Whichever report appears in my book which we have mentioned of some past incidents which is questionable and which the listener considers abhorrent, due to the fact that he does not recognise any angle of soundness for it nor any [sound] meaning in reality, he should know that this is not from our side. It is actually from the side of the reporters to us. We only transmitted it verbatim as it was transmitted to us.¹

This condition of al-Ṭabarī was one of the reasons which made him fall into false narrations against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The book consists of a large number of weak, unreliable narrators and reporters in transmitting many of the reports.²

3. The books of al-Mas'ūdī³ like *Murūj al-Dhahab*, *al-Tanbīh wa al-Ishrāf*, etc., contain plenty false and concocted reports. He is a man of odd and strange reports. He was a Shī'ī and Mu'tazilī. We thus find his Shī'ī tendencies directly or indirectly affecting his authoring Islamic history. Despite his precaution at some

1 *Tārīkh al-Ṭabarī*, vol. 1 pg. 9.

2 The likes of Lūṭ ibn Yaḥyā, infamously known as Abū Mikhnaf. He died close to 170 AH. He is a Historian, ruined, unreliable. Al-Dāraquṭnī labels him *ḍa'īf* (weak). Ibn Ma'īn comments, "He is not reliable." Ibn 'Adī writes, "A Shī'ī extremist, the transmitter of their reports." (*Al-Dhahabī: Mīzān al-I'tidāl*, vol. 3 pg. 419-420.)

3 He is 'Alī ibn al-Ḥusayn ibn 'Alī al-Mas'ūdī, Abū al-Ḥasan, a Shī'ī, Mu'tazilī Historian. He died in 346 AH. *Murūj al-Dhahab* and *Akḥbār al-Khawārij* are his works. (*Siyar A'lām al-Nubalā'*, vol. 15 pg. 569; *al-A'lām*, vol. 4 pg. 277; *Mu'jam al-Mu'allifīn*, vol. 2 pg. 433.)

occasions, he advances and prefers what conforms to his Shīʿī inclinations and tendencies. This book is considered one of the most significant sources of the Rāfiḍah.¹

4. The books of al-Jāhīz², author of *al-Ḥayawān*. He is one of the leaders of the innovators. He is among the weak, *matrūk* (suspected of forgery) narrators; his narrations and reports should not be transmitted. His books are not safe and are unreliable.³
5. The books of al-Aṣbahānī⁴—author of *al-Aghānī*. He is suspected of Shiʿism and transgression. His reports are unreliable. He would report strange things. It is reported about him that he attached no importance to abstaining from drinking alcohol. His books are filled with every type of obnoxious and repulsive report. He transmitted in his book many reports which disparage the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and pious predecessors because he relied upon liars and criticised narrators. Moreover, it is a book of literature which contains tales and fables.⁵

1 *Minhāj al-Sunnah*, vol. 4 pg. 84; *Siyar Aʿlām al-Nubalāʾ*, vol. 15 pg. 569; Ibn Ḥajar: *Lisān al-Mizān*, vol. 5 pg. 532; Sulaymān al-Suwaykat: *Manhaj al-Masʿūdī fī Kitābihī al-Tārīkh*, pg. 74-77.

2 He is ʿAmr ibn Baḥr ibn Maḥbūb, Abū ʿUthmān al-Jāhīz, a Muʿtazilī. He died in 255 AH. (*Wafayāt al-Aʿyān*, vol. 3 pg. 370; *Siyar Aʿlām al-Nubalāʾ*, vol. 16 pg. 201.)

3 *Al-Ḍuʿafāʾ wa al-Matrūkīn*, vol. 2 pg. 223; al-Dhahabī: *Mizān al-ʾItidāl*, vol. 3 pg. 247.

4 He is ʿAlī ibn al-Ḥusayn ibn Muḥammad, Abū al-Farj al-Aṣbahānī al-Umawī al-Shīʿī. He passed away in 356 AH. (*Wafayāt al-Aʿyān*, vol. 3 pg. 307; *Siyar Aʿlām al-Nubalāʾ*, vol. 16 pg. 201.)

5 *Al-Muntaẓam fī Tārīkh al-Umam wa al-Mulūk*, vol. 14 pg. 185; *Mizān al-ʾItidāl*, vol. 3 pg. 123; Walīd al-Aʿẓamī: *Al-Sayf al-Yamānī fī Naḥr al-Aṣbahānī*, pg. 27; Mashhūr Ḥasan Āl Salmān: *Kutub Ḥadhara minhā al-ʿUlamāʾ*, vol. 2 pg. 28.

6. *Sharḥ Nahj al-Balāghah* of Ibn Abī al-Ḥadīd¹. *Nahj al-Balāghah* is falsely and erroneously attributed to Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. It contains reports which disparage the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Imām al-Dhahabī رَحِمَهُ اللَّهُ comments on it:

ولا أسانيد لذلك وبعضها باطل وفيه حق ولكن فيه موضوعات حاشا
الإمام من النطق بها

There are no chains for this. Some of them are false. And there is [some] truth in it. However, it contains fabrications, the Imām is far from having uttered them.²

He states at another place:

ومن طالع كتاب نهج البلاغة جزم بأنه مكذوب على أمير المؤمنين علي
رضي الله عنه ففيه من السب الصراح والخط من أبي بكر وعمر رضي
الله عنهما وفيه من التناقض والأشياء الركيكة والعبارات التي من له
معرفة بنفس القرشيين من الصحابة وبنفس غيرهم ممن بعدهم من
المتأخرين جزم بأن الكتاب أكثره باطل

Whoever studies the book *Nahj al-Balāghah* will determine that it is falsely attributed to Amīr al-Mu'minīn 'Alī رَضِيَ اللَّهُ عَنْهُ. It contains unequivocal abuse and disparagement of Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا. It contains contradictions, feeble aspects, and [faulty] texts—one who has knowledge of the nature of the men of

1 He is 'Abd al-Ḥamīd ibn Hibat Allāh ibn Muḥammad ibn al-Ḥusayn ibn Abī al-Ḥadīd, Abū Ḥāmid. He is one of the distinguished Mu'tazilah. He was born in Madā'in in 586 AH then moved to Baghdād where he died in 656 AH. His books are *Sharḥ Nahj al-Balāghah* and *al-Qaṣā'id al-Sab' al-'Alawīyyāt*. (*Al-A'lām*, vol. 3 pg. 286.)

2 *Siyar A'lām al-Nubalā'*, vol. 17 pg. 589.

Quraysh and the nature of the latter ones after them will determine that majority of the book is untrue.¹

Ibn Taymiyyah رَحْمَةُ اللَّهِ writes:

فأكثر الخطب التي ينقلها صاحب نهج البلاغة كذب على علي وعلي رضي الله عنه أجل وأعلى قدرا من أن يتكلم بهذا الكلام ولكن هؤلاء وضعوا أكاذيب وظنوا أنها مدح فلا هي صدق ولا هي مدح

Majority of the discourses which the author of *Nahj al-Balāghah* reports is falsely attributed to ‘Alī. ‘Alī رَضِيَ اللَّهُ عَنْهُ is far more sublime and loftier in rank than uttering such [detestable] words. They, however, fabricated lies and thought it was praise. It is neither true, nor praise.²

As a result, the reports in this book are not reliable, especially those concerning the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

7. *Tārīkh al-Ya‘qūbī*³. He is a Shī‘ī Imāmī Historian. He was unable to conceal his ‘Alawī inclinations. His attachment dominated him; thus, he did not acknowledge the Khilāfah of the Rightly Guided Khulafā’ besides the Khilāfah of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He has reported in his *Tārīkh* a profuse number of weak reports which misrepresent realities.⁴

1 *Mīzān al-‘itidāl*, vol. 3 pg. 124.

2 *Minhāj al-Sunnah*, vol. 8 pg. 55.

3 He is Aḥmad ibn Ishāq ibn Ja‘far ibn Wahb ibn Wāḍih al-Ya‘qūbī, Abū Ja‘far, the Historian, Geographer, and well-travelled. He was a resident of Baghdād. He was born in 284 AH; there are other weak views in this regard. *Tārīkh al-Ya‘qūbī*, *Kitāb al-Buldān*, and *Akhbār al-Umam al-Sālīfah* are his books. (*Al-A‘lām*, vol. 1 pg. 95.)

4 Dr. Akram Ḍiyā’ al-‘Umarī: *Kitāb al-Khilāfah al-Rāshidah*, pg. 19; *Manhaj al-Mas‘ūdī fī Kitābihī al-Tārīkh*, pg. 239; *Kutub Ḥadhara minhā al-‘Ulamā’*, vol. 2 pg. 56.

8. *Al-Imāmah wa al-Siyāsah*. It is falsely and erroneously attributed to Imām ‘Abd Allāh ibn Muslim ibn Qutaybah¹. He is from the Imāms of the Ahl al-Sunnah wa al-Jamā‘ah. This book contains historical distortions and disparagements of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, which strongly suggests that the book’s author is a Rāfiḍī who wished to exploit the name Ibn Qutaybah to promote his creed and fables upon the Ahl al-Sunnah wa al-Jamā‘ah.²

Consequently, we condense the correct academic approach regarding reports concerning the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in the upcoming points:

1. Subjugating the narrators to the barometer of *al-Jarḥ wa al-Ta‘dīl* (disapproval and approval) observed by the ‘Ulamā’ of Ḥadīth. This aspect is necessary for accepting narrators and narrations, and assessment of their historical era. This is possible and easy when one who undertakes it considers the areas of strength and weakness in these reports. Non-observance of this often leads to confusion in the face of many conflicting reports.³

1 He is ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī, or al-Mirwazī, Abū Muḥammad. He is one of the Imāms of the Ahl al-Sunnah. He was born in Baghdād in 213 AH and passed away in Rajab 276 AH. He authored many books like *Ta’wīl Mukhtalaf al-Ḥadīth* and *Kitāb al-Ma‘ānī*. (*Wafayāt al-A’yān*, vol. 3 pg. 42-43; *al-Shadharāt*, vol. 3 pg. 318.)

2 ‘*Aqīdat al-Imām Ibn Qutaybah*, pg. 90-93; *Kutub Ḥadhara minhā al-‘Ulamā’*, vol. 2 pg. 298-300.

3 Ibn al-‘Arabī: *Ta’līq Muḥibb al-Dīn al-Khaṭīb ‘alā al-‘Awāṣim min al-Qawāsim*, pg. 179; *Tahqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 25; *al-Sīrah al-Nabawīyyah al-Ṣaḥīḥah*, pg. 12, 45.

Al-Khaṭīb al-Baghdādī¹ رَحِمَهُ اللهُ writes:

لما كان أكثر الأحكام لا سبيل إلى معرفته إلا من جهة النقل لزم النظر في حال الناقل والبحث عن عدالة الراويين فمن ثبتت عدالته جازت روايته وإلا عدل عنه والتمس معرفة الحكم من جهة غيره لأن الأخبار حكمها حكم الشهادات في أنها لا تقبل إلا عن الثقات

When majority of verdicts cannot be ascertained except through transmission, it is necessary to examine the condition of the transmitter and explore the integrity of the reporters. Whoever's integrity is established, his report is allowed; otherwise, it is discarded and the verdict is ascertained from a different angle. This is because reports have the same ruling as testimonies, in the sense that they are not accepted except from the reliable.²

Ibn Khaldūn³ رَحِمَهُ اللهُ says:

وكثيرا ما وقع للمؤرخين والمفسرين وأئمة النقل من المغاليط في الحكايات والوقائع لاعتمادهم فيها على مجرد النقل غثا أو سمينا

1 He is Aḥmad ibn 'Alī ibn Thābit ibn Aḥmad ibn Mahdī al-Baghdādī, Abū Bakr, commonly known as al-Khaṭīb. He is one of the Ḥuffāz Historians and senior Shāfi'ī 'Ulamā'. He was born in Jumādā al-Ākhirah, 392 AH and passed away in 463 AH. Some of his works are *al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi'* and *al-Kifāyah fī 'Ilm al-Riwāyah*. (*Siyar A'lām al-Nubalā'*, vol. 18 pg. 270-296; *Tadhkirat al-Ḥuffāz*, vol. 3 pg. 1135; *al-Shadharāt*, vol. 5 pg. 262.)

2 *Al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi'*, vol. 2 pg. 200.

3 He is 'Abd al-Raḥmān ibn Muḥammad ibn Muḥammad ibn Khaldūn, Abū Zayd, al-Ḥaḍramī al-Ishbīlī, the Philosopher and Historian. He was born in Tunisia in 732 AH and assumed the post of judge of the Mālikiyyah and later passed away in Egypt in 808 AH. *Sharḥ al-Burdah*, *Risālah fī al-Manṭiq*, and *Tārīkh Ibn Khaldūn* are some of his books. (Ibn Ḥajar al-'Asqalānī: *Inbā' al-Ghamr bi Abnā' al-'Umr*, vol. 2 pg. 339; *al-Shadharāt*, vol. 9 pg. 119; *al-A'lām*, vol. 3 pg. 330.)

ولم يعرضوها على أصولها ولا قاسوها بأشباهها ولا سبروها بمعيار الحكمة والوقوف على طبائع الكائنات وتحكيم النظرة والبصيرة في الأخبار فضلوا عن الحق وتاهوا في بيداء الوهم والغلط

The plenty blunders committed by Historians, Exegetists, and reporters in incidents and happenings are due to them relying on mere transmission, sound or unsound. They did not present them to their principles, nor measured them against their like, nor examined them on the scale of wisdom and awareness of the natures of the creations coupled with appointing examination and discernment in reports. They thus deviated from the truth and were destroyed in the wilderness of assumption and error.¹

Shaykh Muḥibb al-Dīn al-Khaṭīb² رَحِمَهُ اللهُ states:

وهذه الكتب المصنوعة والأخبار المبالغة فيها أو المكذوبة شحنت أسفار الأخبار وكتب الأدب ولتميز الحق فيها من الباطل طريقان أحدهما طريق أهل الحديث في ألا يقبلوا إلا الأخبار المسندة إلى أشخاص بأسمائهم ثم يستعرضوا أحوال هؤلاء الأشخاص فيقبلوا من صادقهم ويضربوا وجه الكذاب بكذبه والطريق الثاني طريق علماء التاريخ وهو أن يعرضوا كل خبر على سجايا من يخبر عنه ويقارنوه بسيرته وهل هو ممن ينتظر وقوعه ممن نسب إليه ويلائم المعروف من سابقته وأخلاقه أم لا وتمحيص تاريخنا يحتاج إلى هاتين الطريقتين معا يقوم بهما علماء راسخون فيهما

These fabricated books and reports containing hyperbole or lies disfigured the manuscripts on reports and the books on

1 *Muqaddamat Ibn Khaldūn*, pg. 92.

2 He is Muḥibb al-Dīn ibn Abī al-Faṭḥ Muḥammad ibn ‘Abd al-Qādir ibn Ṣāliḥ al-Khaṭīb. He is one of the senior Islamic authors. He was born in Damascus in 1303 AH and passed away in 1389 AH. (*Al-A‘lām*, vol. 5 pg. 282.)

literature. There are two methods of differentiating truth from falsehood. One is the method of the masters of Ḥadīth. They do not accept save those reports which are attributed to individuals with their names. They then examine the condition of these individuals, accepting from the truthful and flinging the lie at the face of the liar. The second method is the method of the ‘Ulamā’ of History. They present each report against the characteristics of the one about whom it is reported and compare it to his behaviour. Is it something plausible to be articulated by the one it is attributed to and relates with what is known of his earlier reports and his character or not? Analysis of our history needs both these methods to be undertaken by well-grounded ‘Ulamā’ in both.¹

Indeed, applying this methodology to the reporters leads to authentication of historical reports and examination of the men who transmitted them.

2. It is necessary to refer to the books of the Ahl al-Sunnah to recognise the reports on the Ṣaḥābah due to the existence of plenty historical reports on a high level of authenticity; and since the books of Ḥadīth have been serviced more than the books on History from the side of the expert reviewers. Likewise, it is possible to refer to historical texts in books other than the books of History, like the books on *Tafsīr*, *Ṭabaqāt*, *Tarājim*, *Ma‘ājim* of the Ṣaḥābah, the books on virtues, etc. It is possible for a voluminous historical material to be authored from them altogether. We are thus not in need of reports and happenings we do not trust, as they will soon lead to destroying the desired reality which we

¹ *Ta’līq Muḥibb al-Dīn al-Khaṭīb ‘alā al-‘Awāṣim min al-Qawāsim*, pg. 145.

are discussing, except when they concur with what appears in the Qur'ān, Sunnah, and consensus of the Ummah. When they contradict these sources, they cannot be considered, as the Qur'ān, Sunnah, and consensus of the Ummah are higher than all views.¹

Muḥibb al-Dīn al-Khaṭīb رَحِمَهُ اللهُ says:

وإن الرجوع إلى كتب السنة وملاحظة الأئمة مما يسهل هذه المهمة

Referring to the books of the Sunnah and consideration of the Imāms facilitates this important task.²

3. Exercising precaution from the books of the innovators and deviated sects and non-acceptance of their reports and description of the happenings between the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, especially those whose innovation excommunicates them from the fold of Islam like the Rawāfiḍ and factions of the Qarāmiṭah³, Ismā'īlyyah⁴,

1 *Taḥqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 26; *Marwiyyāt Abī Mikhnaf fī Tārīkh al-Ṭabarī*, pg. 8; Nūr 'Ālim Jalīl: *Al-Ṣaḥābah wa Makānatuhum fī al-Islam*, pg. 136.

2 *Ta'liq Muḥibb al-Dīn al-Khaṭīb 'alā al-'Awāṣim min al-Qawāsim*, pg. 179.

3 The Qarāmiṭah: An internal movement who trace their origin to Aḥmad ibn al-Ash'ath, titled al-Qirmiṭ due to his short stature and shins. He was one of the followers of 'Abd Allāh ibn Maymūn al-Qaddāh, the Ismā'īlī, who spread the fundamentals of the Ismā'īlyyah in the south of Persia in 260 AH. It is a movement with the front of Shi'ism for the Ahl al-Bayt, but their reality is heresy, libertinism, destruction of morals, and razing the Islamic State to the ground. (*Al-Mawsū'ah al-Maysarah*, vol. 1 pg. 378; 'Abd Allāh al-Amīn: *Dirāsāt fī al-Firaq wa al-Madhāhib al-Qadīmah wa al-Mu'āṣirah*, vol. 1 pg. 129.)

4 The Ismā'īlyyah: One of the sects of the Rāfiḍah. They continued Imāmah to Ja'far and appointed his son, Ismā'īl ibn Ja'far, Imām after him. They then differed regarding his demise during the lifetime of his father. Some suggested that he passed away

Nuṣayriyyah¹, and others, or those from whom indications of factionalism or prejudice for a sect or school is apparent, as this is a preventative veil from seeing the reality.²

In short: When the report deals with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, a doctrinal decree, or a Shar‘ī matter, then close examination of the reporters and painstakingly critiquing them in accordance to the rules of the Muḥaddithīn is essential. Yes, when the report does not deal with any of the above, then leniency may be adopted through analogy to what the ‘Ulamā’ of Ḥadīth determined: Strictness in aḥādīth on aḥkām (verdicts/laws) and leniency in virtues of actions.

Imām Aḥmad ibn Ḥanbal رَضِيَ اللَّهُ عَنْهُ declares:

ثلاثة كتب ليس لها أصول المغازي والملاحم والتفسير

Three books do not have principles, viz. *Maghāzī* (Battles), *Malāḥim* (Prophesised events at the end of times), and *Tafsīr*.³

Meaning, they do not have [sound] chains, since majority are marāsīl (incomplete chains).⁴ This does not mean that they accept the report

during his father’s lifetime and thus continued Imāmah to his sons specifically. Others claimed that he did not die, but manifested his death out of Taqīyyah, to avoid being assassinated. (*Al-Farq bayn al-Firaq*, pg. 62-63; *al-Milal wa al-Niḥal*, vol. 1 pg. 155-156.)

1 The Nuṣayriyyah: An internal movement who manifested in the third century hijrī. They trace their origin to Muḥammad ibn Nuṣayr al-Baṣrī al-Numayrī. He is originally Persian. They claim divinity for ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Their proof is that the appearance of a soul with a physical body is a matter the intellect does not reject. (*Al-Shahrastānī: Al-Milal wa al-Niḥal*, vol. 1 pg. 152; *al-Mawsū‘ah al-Maysarah*, vol. 1 pg. 390; *Dirāsāt fī al-Firaq wa al-Madhāhib al-Qadīmah wa al-Mu‘āṣirah*, vol. 1 pg. 162.)

2 *Manhaj Kitābat al-Tārīkh al-Islāmī wa Tadrīsihī*, pg. 234.

3 *Al-Khaṭīb al-Baghdadī: Al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘*, vol. 2 pg. 162.

4 *Ibn Taymiyyah: Muqaddamah fī Uṣūl al-Tafsīr*, vol. 1 pg. 22.

of every individual. The condition of integrity in transmitting a ḥadīth and a report is the same. That in which leniency is sometimes shown is the *ḍabt* (accuracy) and *itqān* (proficiency) of the narrator in what he reports. They do not stipulate it as a condition in the reporter of history in the same way they would with a narrator of ḥadīth. This methodology is reliable according to the researchers among the ‘Ulamā’.¹

For example, Ḥāfiẓ Ibn Ḥajar describes Sayf ibn ‘Umar al-Tamīmī as *ḍa‘īf* (weak) in Ḥadīth, yet says he is an Imām in History. He also establishes the rejection of the reports of Muḥammad ibn Ishāq while at the same time describes him as an Imām in *Maghāzī* (Battles).²

Imām Ibn Kathīr is popular for his critique and examination. Yet, in his book *al-Bidāyah wa al-Nihāyah*, he was not bound by the barometer of *al-Jarḥ wa al-Ta‘dīl* with which the Muḥaddithīn are bound. He sometimes documents some reports and then clarifies his examination and view regarding their status.³

1 *Taḥqīq Mawāqif al-Ṣaḥābah fī al-Fitnah*, vol. 1 pg. 25; *Manhaj Kitābat al-Tārīkh al-Islāmī wa Tadrīsihī*, pg. 225-226.

2 *Taqrīb al-Tahdhīb*, pg. 262, 467.

3 Muḥammad Shafī‘ al-‘Uthmānī: *Maqām al-Ṣaḥābah*, pg. 31, citing from *Majallat al-Dā‘ī al-Shahriyyah*, pg. 5.

The Rank of the Ṣaḥābah in the Sight of the Ahl al-Sunnah wa al-Jamā'ah

The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ are the best of this Ummah after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Those whom Allah selected for the companionship of His Nabī and bosom friend صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They were the best companions who sacrificed their wealth and lives as trivial in the Path of Allah سُبْحَانَهُ وَتَعَالَى. They were sincere in their Islam and faith. They are men of lofty position and high status. Accordingly, *mutawātir* (mass transmitted) texts of the Book of Allah and Sunnah of His Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as well as the statements of the pious predecessors, have extolled their status, superiority, precedence in dīn, grand actions, and Jihād to assist this dīn. Allah سُبْحَانَهُ وَتَعَالَى declares:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تحتها الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

Allah سُبْحَانَهُ وَتَعَالَى states:

سُبْحَانَ اللَّهِ وَالَّذِينَ آمَنُوا عَلَيْهِ أَسَدَاءٌ عَلَى الْكُفَّارِ رَحِمَاءٌ بَيْنَهُمْ تَرْتَابُهُمْ رُكْعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ

1 Sūrah al-Tawbah: 100.

السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْعُهُ فَتَازَرَهُ، فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ، يُعِجِبُ الزَّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that He [i.e., Allah] may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.¹

Allah سُبْحَانَهُ وَتَعَالَى states:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ لَيْتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided, they are allies of one another. But those who believed and did not

1 Sūrah al-Fatḥ: 29.

emigrate, for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.¹

Allah سُبْحَانَهُ وَتَعَالَى states:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي
مَنْكُم مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَنْدَلٌ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا
مِّنْ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the Conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, of what you do, is Aware.²

عن عمران بن حصين رضي الله عنه أن رسول الله صلى الله عليه وسلم قال خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم قال عمران فلا أدري أذكر بعد قرنه قرنين أو ثلاثة ثم إن بعدكم قوما يشهدون ولا يستشهدون ويخونون ولا يؤتمنون وينذرون ولا يوفون ويظهر فيهم السمن

‘Imrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The best nation is that of my era, then the subsequent era, and then the subsequent era.”

1 Sūrah al-Anfāl: 72.

2 Sūrah al-Ḥadīd: 10.

‘Imrān clarifies: I do not know whether he mentioned one or two eras after his era.

“Thereafter, after you will be a people who give testimony despite not been requested for the same, who breach and are not trustable, who vow yet do not fulfil, and obesity will become common among them.”¹

Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُمَا reports that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لا يدخل النار أحد بايع تحت الشجرة

None of those who pledged allegiance under the tree will enter Hell.²

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ certainly spoke the truth in describing them with the words:

إن الله تعالى نظر في قلوب العباد فوجد قلب محمد خير قلوب العباد
فاصطفاه لنفسه وابتعثه برسالته ثم نظر في قلوب العباد بعد قلب محمد
صلى الله عليه وسلم فوجد قلوب أصحابه خير قلوب العباد فجعلهم
وزراء نبيه يقاتلون على دينه فما رآه المسلمون حسنا فهو عند الله حسن
وما رآه سيئا فهو عند الله سيئ

Certainly, Allah سُبْحَانَهُ وَتَعَالَى scanned the hearts of the bondsmen and found the heart of Muḥammad to be the finest. He thus

1 *Ṣaḥīḥ al-Bukhārī*, vol. 5 pg. 7, book on the excellence of the Ṣaḥābah, chapter on the merit of the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ḥadīth: 3650; *Ṣaḥīḥ Muslim*, vol. 16 pg. 131, book on the excellence of the Ṣaḥābah, chapter on the merit of the Companions, Ḥadīth: 2535.

2 *Ṣaḥīḥ Muslim*, vol. 16 pg. 84, book on the excellence of the Ṣaḥābah, chapter on the merit of the Companions of the Tree, Ḥadīth: 2496.

selected him for Himself and despatched him with His message. Allah then scanned the hearts of the bondsmen after the heart of Muḥammad ﷺ and found the hearts of his Companions to be the finest so He appointed them as ministers of His messenger, to fight [in defence and propagation of] His Dīn. Therefore, whatever the Muslims [the Companions] regard as noble is noble in the sight of Allah and what they regard as evil is evil in the sight of Allah.¹

He proclaims:

من كان مستنًا فليستن بمن قد مات فإن الحي لا تؤمن عليه الفتنة أولئك أصحاب محمد صلى الله عليه وسلم فإنهم كانوا أفضل هذه الأمة أبرها قلوبا وأعمقها علما وأقلها تكلفا قوم اختارهم الله لصحبة نبيه وإقامة دينه فاعرفوا لهم فضلهم واتبعوهم في آثارهم وتمسكوا بما استطعتم من أخلاقهم ودينهم فإنهم كانوا على الهدى المستقيم

Whoever desires emulation should emulate those who have passed on as the living are not safe from [being trapped in] *fitnah* (tribulation). They [who are worthy of emulation] are the Companions of Muḥammad ﷺ. They were the cream of this Ummah, with the purest of hearts, the deepest knowledge, and the least formalities. They are a nation handpicked by Allah to accompany His Messenger and establish His Dīn. Recognise their virtue, emulate their ways, and adhere to their conduct and dīn as much as you can. Indeed, they were upon true guidance.²

1 Abū Bakr al-Khallāl: *Al-Sunnah fī Dhikr Aṣḥāb Rasūl Allāh* ﷺ, pg. 476 onwards; Ibn Abī al-‘Izz: *Sharḥ al-‘Aqīdah al-Ṭahāwīyyah*, vol. 2 pg. 689-696.

2 Ibn ‘Abd al-Barr: *Jāmi‘ Bayān al-‘ilm wa Faḍlihī*, vol. 2 pg. 947, Ḥadīth: 1810; *Sharḥ al-Ṭahāwīyyah*, vol. 2 pg. 546.

The Ahl al-Sunnah adhere strictly to these texts. Therefore, their belief concerning the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ has become one of the fundamentals which distinguish the Ahl al-Sunnah wa al-Jamā'ah from the adherents of other sects and deviation. We will condense their belief regarding the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, as appears in many books, in the upcoming:

1. Loving the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, associating with them, honouring them, praising them, and supplicating for them; [affirming] them as the most superior generation of this Ummah. Imām al-Ṭaḥāwī¹ رَحِمَهُ اللَّهُ says:

ونحب أصحاب رسول الله صلى الله عليه وسلم ولا نفرط في حب
أحد منهم

We love the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ yet do not fall into extremism in loving any of them.²

Ibn Taymiyyah رَحِمَهُ اللَّهُ affirms:

ومن أصول أهل السنة والجماعة سلامة قلوبهم وألستهم لأصحاب
رسول الله صلى الله عليه وسلم كما وصفهم الله في قوله تعالى وَالَّذِينَ
جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

1 He is Aḥmad ibn Muḥammad ibn Salamah ibn 'Abd al-Malik al-Azdī al-Ṭaḥāwī, Abū Ja'far. He was born in the village Ṭāhā in Ṣa'īd Egypt, in 239 AH. The leadership of the companions of Abū Ḥanīfah in Egypt was designated to him. He was [initially] Shāfi'ī in school. He passed away in Cairo, 321 AH. He wrote: *Sharḥ Mushkil al-Āthār*, *Sharḥ Ma'ānī al-Āthār*, *al-'Aqīdah al-Ṭaḥāwiyyah*, *al-Mukhtaṣar fī al-Fiqh*, etc. (*Wafayāt al-A'yān*, vol. 1 pg. 71; *Siyar A'lām al-Nubalā'*, vol. 15 pg. 27-33.)

2 *Sharḥ al-'Aqīdah al-Ṭaḥāwiyyah*, vol. 2 pg. 689.

Among the fundamentals of the Ahl al-Sunnah wa al-Jamā‘ah is the safety of their hearts and tongues from the Companions of the Messenger of Allah ﷺ, as Allah described them in His statement: *And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”*^{1,2}

Abū ‘Abd Allāh ibn Baṭṭāh³ رَحْمَةُ اللَّهِ writes:

ثم الترحم على جميع أصحاب رسول الله صلى الله عليه وسلم
صغيرهم وكبيرهم وأولهم وآخرهم وذكر محاسنهم وفضائلهم
والاقتداء بهم والاقتداء لآثارهم وأن الحق كل ما قالوه والصواب فيما
فعلوه

Then, supplicating for mercy upon all the Companions of the Messenger of Allah ﷺ—young and old, first and last—listing their excellences and merits, following them, following their *āthār* (actions), and believing that everything they uttered is true and everything they did is correct.⁴

2. The Ahl al-Sunnah wa al-Jamā‘ah agree on the ‘*Adālah* (integrity) of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and their truthfulness in what they transmitted from the Nabī ﷺ. Ibn Kathīr رَحْمَةُ اللَّهِ confirms:

1 Sūrah al-Ḥashr: 10.

2 *Al-Tanbīhāt al-Saniyyah ‘alā al-‘Aqīdah al-Wāsiṭiyyah*, pg. 291-293.

3 He is ‘Ubayd Allāh ibn Muḥammad ibn Muḥammad al-‘Ukbarī al-Ḥanbalī. A worshipper, Jurist, and Muḥaddith. He was born in 304 AH and passed away in 387 AH. He has sublime books like *al-Sharḥ wa al-Ibānah ‘alā Uṣūl al-Sunnah wa al-Diyānah*, *Ibtāl al-Ḥiyal*, etc. (*Siyar A‘lām al-Nubalā’*, vol. 16 pg. 529; *al-Shadharāt*, vol. 4 pg. 443.)

4 *Al-Sharḥ wa al-Ibānah ‘alā Uṣūl al-Sunnah wa al-Diyānah*, pg. 291-292.

والصحابه كلهم عدول عند أهل السنة والجماعة لما أثنى الله عليهم في كتابه العزيز وبما نطقت به السنة النبوية في المدح لهم في جميع أخلاقهم وأفعالهم وما بذلوه من الأموال والأرواح بين يدي رسول الله صلى الله عليه وسلم رغبة فيما عند الله من الثواب الجزيل والجزاء الجميل

All the Ṣaḥābah are men of integrity according to the Ahl al-Sunnah wa al-Jamā'ah, due to Allah's praise for them in His esteemed Book and what the Prophetic Sunnah spoke in favour of them, for all their behaviour and actions as well as the wealth and lives they sacrificed in front of the Messenger of Allah ﷺ, desirous of the tremendous reward and beautiful recompense by Allah.¹

Abū al-Ḥasan al-Ash'arī² رَحِمَهُ اللهُ asserts:

وكل الصحابة أئمة مأمونون غير متهمين في الدين وقد أثنى الله ورسوله على جميعهم وتعبدنا بتوقيرهم وتعظيمهم وموالاتهم والتبري من كل من ينقص أحدا منهم رضي الله عن جميعهم

All the Ṣaḥābah are Imāms, trusted, and not accused in dīn. Allah and His Messenger praised all of them. We are devoted to [Allah] by honouring them, glorifying them, associating with them, and dissociating from everyone who disparages any of them. May Allah be pleased with them all.³

1 *Al-Bā'ith al-Ḥathīth*, vol. 1 pg. 491.

2 He is 'Alī ibn Ismā'īl ibn Ishāq ibn Sālim al-Ash'arī. He was born in 260 AH. He retracted from the creed of the Mu'tazilah and treaded the path of Ibn Kullāb, and from there to the school of the Ahl al-Sunnah and Ḥadīth. He affiliated to Imām Aḥmad. He has authored *Maqālāt al-Islāmiyyīn* and *al-Inābah 'an Uṣūl al-Diyānah*, etc. He passed away in 324 AH. (*Wafayāt al-A'yān*, vol. 3 pg. 284-285; *Siyar A'lām al-Nubalā'*, vol. 15 pg. 85.)

3 *Al-Inābah 'an Uṣūl al-Diyānah*, pg. 179.

3. The Ahl al-Sunnah wa al-Jamā‘ah believe that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ are not on one level of excellence. Rather, they are diverse in this. Imām Abū ‘Abd Allāh ibn Baṭṭah رَضِيَ اللهُ عَنْهُ explains:

ونحب جميع أصحاب رسول الله صلى الله عليه وسلم على مراتبهم
ومنازلهم أولا فأولا من أهل بدر والحديبية وبيعة الرضوان وأحد
فهؤلاء أهل الفضائل الشريفة والمنازل المنيفة الذين سبقت لهم
السوابق رحمهم الله أجمعين

We love all the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ according to their respective ranks and positions, in sequence: the participants of Badr, Ḥudaybiyyah, Bay‘at al-Riḍwān, and Uḥud. These are men of sublime excellence and exalted stations, for whom antecedents have preceded. May Allah have mercy upon them all.¹

Ibn Taymiyyah رَضِيَ اللهُ عَنْهُ writes:

ويفضلون من أنفق قبل الفتح على من أنفق من بعد وقاتل ويقدمون
المهاجرين والأنصار ويؤمنون بأن الله قال لأهل بدر وكانوا ثلاثمائة
وبضعة عشر اعملوا ما شئتم فقد غفرت لكم وبأنه لا يدخل النار أحد
بايع تحت الشجرة كما أخبر به النبي صلى الله عليه وسلم بل لقد رضي
الله عنهم ورضوا عنه وكانوا أكثر من ألف وأربعمائة

They [the Ahl al-Sunnah] declare the superiority of those who spent before the Conquest [of Makkah] over those who spent and fought after. They award preference to the Muhājirīn and Anṣār. They believe that Allah announced regarding the participants of Badr, who were over three hundred and ten, “Do as you please

1 Al-Sharḥ wa al-Ibānah ‘alā Uṣūl al-Sunnah wa al-Diyānah, pg. 297.

for I have indeed forgiven you,”¹ and that none of those who pledged allegiance under the tree (Bay‘at al-Riḍwān) will enter Hell as the Nabī ﷺ told. In fact, Allah is pleased with them and they are pleased with him. They were over one thousand four hundred [at the time].²

The Ahl al-Sunnah are unanimous that the most superior Ṣaḥābah are the ten promised Jannah, due to the commonness of their merits and excellences. The most superior of them are the Rightly Guided Khulafā’. They are Imāms, guided. Their sequence in excellence is like their sequence in Khilāfah.³

Imām Aḥmad رَحْمَةُ اللَّهِ enlightens:

وخير الأمة بعد النبي صلى الله عليه وسلم أبو بكر وعمر بعد أبي بكر
وعثمان بعد عمر وعلي بعد عثمان ووقف قوم على عثمان وهم خلفاء
راشدون مهديون ثم أصحاب رسول الله صلى الله عليه وسلم بعد
هؤلاء الأربعة خير الناس

The most virtuous of the Ummah after the Nabī ﷺ is Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī. Some stop at ‘Uthmān. They are the Rightly Guided orthodox Khulafā’. Then, the rest of the Companions of the Messenger of Allah ﷺ, after these four, are the most superior of mankind.⁴

1 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 355, book on battles, chapter on the merit of those who attended Badr, Ḥadīth: 3983; *Ṣaḥīḥ Muslim*, vol. 16 pg. 80, book on the excellence of the Ṣaḥābah, chapter on the merits of the participants of Badr, Ḥadīth: 2494.

2 *Al-Tanbīhāt al-Saniyyah ‘alā al-‘Aqīdah al-Wāsiṭiyyah*, pg. 297-301.

3 *Sharḥ al-‘Aqīdah al-Ṭaḥāwīyyah*, vol. 2 pg. 727-733.

4 *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 64.

Ibn Taymiyyah رَحْمَةُ اللَّهِ concurs:

ويقرون بما تواتر به النقل عن أمير المؤمنين علي بن أبي طالب رضي
الله عنه وغيره من أن خير الأمة بعد نبيها أبو بكر ثم عمر ويثلاثون بعثمان
ويربعون بعلي رضي الله عنه كما دلت الآثار

They affirm the recurring report from Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and others that the most superior of the Ummah after the Nabī is Abū Bakr then 'Umar, placing 'Uthmān in third and 'Alī رَضِيَ اللَّهُ عَنْهُ in fourth position, as indicated by the reports.¹

4. The Ahl al-Sunnah wa al-Jamā'ah are undisputed on loving and honouring the Ahl al-Bayt of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, associating with the *Ummahāt al-Mu'minīn* (Mothers of the Believers) with the belief that they are his wives in the world and the Hereafter.

Imām Ibn Qudāmah² رَحْمَةُ اللَّهِ guides:

ومن السنة الترضي عن أزواج رسول الله صلى الله عليه وسلم أمهات
المؤمنين المطهرات المبرآت من كل سوء أفضلهن خديجة بنت خويلد
وعائشة بنت الصديق التي برأها الله في كتابه زوج النبي صلى الله عليه
وسلم في الدنيا والآخرة فمن قذفها بما برأها الله منه فقد كفر بالله
العظيم

1 *Al-Tanbihāt al-Saniyyah 'alā al-'Aqīdah al-Wāsiṭiyyah*, pg. 303-305.

2 He is 'Abd Allāh ibn Aḥmad ibn Qudāmah ibn Miqdām ibn Naṣr al-Maqdisī al-Jammā'ī, then al-Dimashqī, Abū Muḥammad, from the Ḥanbalī Jurists. He was born in Jammā'ī in 541 AH. He memorised the Qur'ān and engrossed himself in knowledge from his childhood until he rose to be one of the oceans of knowledge and intelligent bright men of the world. He passed away in 620 AH. He authored many books including *al-Mughnī*, *Rawdat al-Nāzir fī Uṣūl al-Fiqh*, and *al-Muqni'*. (*Siyar A'lām al-Nubalā'*, vol. 22 pg. 165-173; *al-Shadharāt*, vol. 7 pg. 155.)

From the Sunnah is to be pleased with the wives of the Messenger of Allah ﷺ, the Ummahāt al-Mu'minīn, the pure and exonerated from every evil. The most superior of them is Khadījah bint Khuwaylid and 'Ā'ishah bint al-Ṣiddīq—whom Allah exonerated in His Book. She is the wife of the Nabī ﷺ in the world and the Hereafter. Therefore, whoever slanders her with that from which Allah exonerated her has indeed disbelieved in Allah, the Great.¹

5. The Ahl al-Sunnah wa al-Jamā'ah refrain from the disagreements and battles which transpired between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They do not ridicule any of them. They [the Ṣaḥābah] are excused in this as they are either Mujtahids who are in the right or Mujtahids who erred. They [the Ahl al-Sunnah] do not claim infallibility for them. Rather, they declare the possibility of sin emanating from them. They do, however, enjoy precedence and excellent virtues which mandate the forgiveness of their errors. Imām al-Ājurrī² رحمه الله affirms:

إن عقول القوم الصحابة كانت أكبر من عقولنا وعقولنا أنقص بكثير ولا
 نأمن أن نبحت عما شجر بينهم فنزل عن طريق الحق ونتخلف عما أمرنا
 فيهم

The minds of the Ṣaḥābah were greater than ours. Our minds are much inferior. We are not safe to discuss what occurred between

1 Ibn 'Uthaymīn: *Sharḥ Lam'at al-I'tiqād*, pg. 40.

2 He is Muḥammad ibn al-Ḥusayn ibn 'Abd Allāh, Abū Bakr, al-Ājurrī, the Shāfi'ī Jurist and Muḥaddith. He was born in Ājurr, one of the towns of Baghdād, before 280 AH and passed away in Makkah in 360 AH. He wrote *Kitāb al-Sharī'ah*, *Akhlāq al-'Ulamā'*, etc. (*Al-Shadharāt*, vol. 4 pg. 316-317; *al-A'lām*, vol. 6 pg. 97.)

them, lest we deviate from the path of truth or fail to observe what we have been commanded concerning them.¹

Al-‘Awwām ibn Ḥawshab² رَحِمَهُ اللهُ explains:

أدرکت من أدركت من صدر هذه الأمة بعضهم يقول لبعض اذكروا
محاسن أصحاب رسول الله صلى الله عليه وسلم لتألف عليهم القلوب
ولا تذكروا ما شجر بينهم فتحرشوا الناس عليهم

Those whom I met from the early period of the Ummah would say to one another: Mention the positives of the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to harmonise the hearts for them and do not speak about the discords between them, lest you instigate people against them.³

Imām Aḥmad رَحِمَهُ اللهُ observes:

ومن الحجة الواضحة الثابتة البينة المعروفة ذكر محاسن أصحاب
رسول الله صلى الله عليه وسلم كلهم أجمعين والكف عن مساوئهم
والخلاف الذي شجر بينهم

One of the fundamentals that is distinct, definite, determined, and documented, is speaking favourably of the Messenger of Allah’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Companions رَحِمَهُ اللهُ عَلَيْهِمُ وَسَلَّمَ, all of them without exception, and refraining from their disappointments and the disputes that occurred between them.⁴

1 *Al-Sharī‘ah*, vol. 5 pg. 2486.

2 He is al-‘Awwām ibn Ḥawshab ibn Yazīd, Abū ‘Īsā al-Raba‘ī al-Wāsiṭī, the Imām and Muḥaddith. He passed away in 148 AH. Aḥmad said about him, “Reliable. Reliable.” Yazīd ibn Hārūn commented on him, “He regularly enjoined good and prohibited evil.” (*Siyar A‘lām al-Nubalā’*, vol. 6 pg. 354-355; *al-Shadharāt*, vol. 2 pg. 222.)

3 Al-Ājurrī: *Al-Sharī‘ah*, vol. 5 pg. 2492-2493.

4 *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 63.

Ibn Taymiyyah رَحْمَةُ اللَّهِ corresponds:

مذهب أهل السنة الإمساك عما شجر بين الصحابة فإنه قد ثبتت فضائلهم ووجبت موالاتهم ومحبتهم وما وقع منه ما يكون لهم فيه عذر يخفى على الإنسان ومنه ما تاب صاحبه منه ومنه ما يكون مغفورا فالحوض فيما شجر يوقع في نفوس كثير من الناس بغضا وذما ويكون في ذلك مخطئا بل عاصيا فيضر بنفسه ومن خاض معه في ذلك كما جرى لأكثر من تكلم في ذلك فإنهم تكلموا بكلام لا يحبه الله ولا رسوله إما من ذم من لا يستحق الذم وإما من مدح أمور لا تستحق المدح ولهذا كان الإمساك طريقة أفاضل السلف

The doctrine of the Ahl al-Sunnah is to refrain from the disagreements between the Ṣaḥābah, as their merits have been established and associating with them as well as loving them are incumbent. As for what transpired, either they have an excuse which is hidden from man, either the doer sought forgiveness from it, or either he is forgiven. Thus, delving into disagreements creates hatred and disapproval in many people's hearts. One will be erroneous in this; in fact, sinful, thereby harming himself and whoever delves with him in this—as happened to majority of those who discussed this. They spoke words not loved by Allah and His Messenger, either censuring that which does not demand censure or praising aspects which do not deserve praise. Therefore, abstention was the path of the learned pious predecessors.¹

Abū 'Abd Allāh ibn Baṭṭah رَحْمَةُ اللَّهِ says:

نكف عما شجر بين أصحاب رسول الله صلى الله عليه وسلم فقد شهدوا المشاهد معه وسبقوا الناس في الفضل فقد غفر الله لهم وأمرك

1 *Minhāj al-Sunnah*, vol. 4 pg. 448-449.

بالاستغفار لهم والتقرب إليهم بمحبتهم وفرض ذلك على لسان نبيه وهو يعلم ما سيكون منهم وأنهم سيقْتَلون وإنما فضلوا على سائر الخلق لأن الخطأ والعمد وضع عنهم وكل ما شجر بينهم مغفور لهم

We refrain from the disagreements between the Companions of the Messenger of Allah ﷺ as they were present at the noteworthy occasions alongside him and preceded people in merit, hence Allah forgave them and commanded you to seek forgiveness for them and seek closeness to them by loving them. He declared this mandatory on the tongue of His Nabī, knowing fully well what they will commit and that they will soon fight one another. They have been given superiority over the entire creation only because mistakes and intentional blunders have been waived for them and they have been forgiven for the disputes between them.¹

Ibn Qudāmah رَحِمَهُ اللهُ states:

الكف عن مساوئهم التي إن صدرت عن أحد منهم فهي قليلة بالنسبة لما لهم من المحاسن والفضائل وربما تكون صادرة عن اجتهاد مغفور وعمل معذور

Abstention from [mentioning] their mistakes which if committed by any of them are far less in relation to their good qualities and merits. Sometimes it occurred through ijtiḥād which is forgiven or it is an excused action.²

6. The Ahl al-Sunnah wa al-Jamā'ah are innocent from the attitude of the adherents of innovation and deviation who attack the

1 *Al-Sharḥ wa al-Ibānah 'alā Uṣūl al-Sunnah wa al-Diyānah*, pg. 294.

2 *Sharḥ Lam'at al-Ī'tiqād*, pg. 151.

honour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They [the Ahl al-Sunnah] dissociate from the approach of the Rawāfiḍ and Nawāṣib¹. They recognise the value, excellence, and merits of the Ṣaḥābah and consider the rights of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ which Allah legislated for them.²

Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ asserts:

فإن الطائفة المخذولة من الرافضة يعادون أفضل الصحابة ويغضونهم
ويسبونهم عيادا بالله من ذلك وهذا يدل على أن عقولهم معكوسة
وقلوبهم منكوسة فأين هؤلاء من الإيمان بالقرآن إذ يسبون من رضي
الله عنهم وأما أهل السنة فإنهم يترضون عمن رضي الله عنه ويسبون
من سبه الله ورسوله ويوالون من يوالي الله ويعادون من يعادي الله
وهم متبعون لا مبتدعون ويقتدون ولا يتدعون وهؤلاء هم حزب الله
المفلحون وعباده المؤمنون

1 *Al-Naṣb*: Lexically is the infinitive of *naṣabtu al-shay'*: I straightened the thing and *naṣabtu li fulān naṣban* and *nāṣabtuḥū al-ḥarb munāṣabah*: I declared war against him. (Al-Jawharī: *Al-Ṣiḥāḥ*, vol. 1 pg. 224-225.)

Al-Nawāṣib in the terminology of the Ahl al-Sunnah: Those who religiously observe hatred for the Ahl al-Bayt, abuse them, and vilify them. (Alī ibn Ismā'īl al-Marīṣ: *Al-Muḥkam wa al-Muḥīṭ al-A'zam*, vol. 8 pg. 345; *Fatāwā Shaykh al-Islām Ibn Taymiyyah*, vol. 2 pg. 10; al-Fayrūzābādī: *Al-Qāmūs al-Muḥīṭ*, vol. 1 pg. 138; Muḥammad al-Zabīdī: *Tāj al-'Arūs*, vol. 4 pg. 277; Ibn 'Uthaymīn: *Sharḥ al-'Aqīdah al-Wāsiṭiyyah*, vol. 2 pg. 282.)

This was practiced by a group of the Banū Umayyah and the residents of the Levant who followed them. The Ahl al-Sunnah verbally denounced this. They report authentic aḥādīth on their [the Ahl al-Bayt's] merits. (*Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 154; *Jawāb Ahl al-Sunnah fī Naqḍ Kalām al-Shī'ah wa al-Zaydiyyah*, vol. 4 pg. 65.)

In the terminology of the Rāfiḍah: All who grant precedence to Abū Bakr and 'Umar and believe in their Imāmah. (Al-'Āmilī: *Muqaddamat al-Burhān*, pg. 491-492; Ḥusayn al-Darāzī: *Al-Maḥāsīn al-Nafsāniyyah*, pg. 145.)

2 Shaykh Zayd ibn 'Abd al-'Azīz ibn Fayyāḍ: *Al-Rawḍah al-Nadiyyah Sharḥ al-'Aqīdah al-Wāsiṭiyyah*, pg. 450.

The betraying group, the Rāfiḍah, are the enemies of the best Companions; they hate and curse them; we seek refuge with Allah from such evil. This indicates that their minds are twisted and their hearts are turned upside down. Where are they in relation to believing in the Qur'ān, when they curse those with whom Allah is pleased? As for the Ahl al-Sunnah, they are pleased with those with whom Allah is pleased, curse whomever Allah and His Messenger curse, associate with Allah's friends, and show enmity to Allah's enemies. They are followers not innovators; they emulate and do not innovate. They are indeed the successful party of Allah and Allah's faithful servants.¹

Imām al-Ṭahāwī رَحْمَةُ اللَّهِ عَلَيْهِ documents:

ولا نتبرأ من أحد منهم ونبغض من يبغضهم وبغير الخير يذكرهم ولا نذكرهم إلا بخير وحبهم دين وإيمان وإحسان وبغضهم كفر ونفاق وطغيان

We do not dissociate from any of them. We hate those who hate them or speak negatively of them. We only speak positively of them. Loving them is dīn, imān (faith), and ihsān (beneficence). Conversely, hating them is disbelief, hypocrisy, and oppression.²

Imām Aḥmad ibn Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ alerted:

إذا رأيت رجلاً يذكر أصحاب رسول الله بسوء فاتهمه على الإسلام

When you see a man speaking negatively of the Companions of the Messenger of Allah, suspect his Islam.³

1 *Tafsīr al-Qur'ān al-'Azīm*, vol. 2 pg. 422.

2 *Sharḥ al-'Aqīdah al-Ṭahāwīyyah*, vol. 2 pg. 689.

3 *Al-Lālakāṭī: Sharḥ Uṣūl al-I'tiqād*, vol. 4 pg. 1326.

He also declared:

فمن سب أصحاب رسول الله صلى الله عليه وسلم أو أحدا منهم فهو مبتدع رافضي خبيث مخالف لا يقبل الله منه صرفا ولا عدلا ... لا يجوز لأحد أن يذكر شيئا من مساوئهم ولا يطعن على أحد منهم بعيب ولا بنقص فمن فعل ذلك فقد وجب على السلطان تأديبه وعقوبته ليس له أن يعفو عنه بل يعاقبه ويستتيهه فإن تاب قبل منه وإن ثبت عاد عليه بالعقوبة وخلده الحبس حتى يموت أو يرجع

The one who vilifies the Messenger of Allah's ﷺ Companions or any one of them is a *mubtadi'* (innovator), Rāfiḍī, mischievous, opposition. Allah will neither accept his optional nor obligatory actions. It is not permissible for anyone to mention any of their flaws or criticize any of them for any defect or shortcoming. Whoever is guilty of this should necessarily be disciplined and punished by the Sulṭān who does not have the right to forgive him. He should punish him and compel him to repent. If the blameworthy person repents, the Sulṭān should accept it. On the contrary, if the perpetrator remains adamant, he should punish him again and imprison him forever until he either dies or retracts.¹

Ibn Taymiyyah رَحْمَةُ اللَّهِ passed the verdict:

فسب أصحاب رسول الله حرام بالكتاب والسنة

Abusing the Messenger of Allah's Companions is forbidden by the Qur'ān and Sunnah.²

1 *Ṭabaqāt al-Ḥanābilah*, vol. 1 pg. 64.

2 *Al-ṣārim al-Maslūl*, pg. 571.

Few Proofs representing the Prohibition of Criticising the Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Companions

1. Allah سُبْحَانَهُ وَتَعَالَى commands:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِنَّمَا وَلَا تَجَسَّسُوا
وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.¹

The lowest form of abusing them is backbiting them.

2. Allah سُبْحَانَهُ وَتَعَالَى warns:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَسَبُوا فَتَدْرِ
أَحْتَمَلُوا بِهِتْنًا وَإِنَّمَا مِينَا

And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.²

The Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ are the first to believe in Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The verse signifies the prohibition of criticising them or depreciating their value.³

1 Sūrah al-Ḥujurāt: 12.

2 Sūrah al-Aḥzāb: 58.

3 Al-Ṣārim al-Maslūl, pg. 572.

3. Abū Saʿīd al-Khudrī رَضِيَ اللهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cautioned:

لا تسبوا أحدا من أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه

Do not revile my Companions. If any of you were to spend gold equivalent [in weight] to mount Uḥud, you will not reach [the reward] of their mudd, not even half of it.¹

4. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا commented on those who revile the Messenger’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Companions:

أمروا أن يستغفروا لأصحاب محمد صلى الله عليه وسلم فسبوهم

They were commanded to seek forgiveness for Muḥammad’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Companions, but instead they abused them.²

‘Allāmah al-Nawawī رَحِمَهُ اللهُ remarks:

واعلم أن سب الصحابة رضي الله عنهم حرام من فواحش المحرمات سواء من لابس الفتن منهم وغيرهم لأنهم مجتهدون في تلك الحروب متأولون

Know that abusing the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ is forbidden, from the vile forbidden actions, whether they were involved in the trials or not, as they were Mujtahids in those wars, practicing on their interpretation.³

1 Ṣaḥīḥ al-Bukhārī, vol. 7 pg. 25, book on the excellence of the Ṣaḥābah, chapter on the merit of Abū Bakr, Ḥadīth: 3673; Ṣaḥīḥ Muslim, vol. 16 pg. 139, book on the excellence of the Ṣaḥābah, chapter on the prohibition of swearing the Companions, Ḥadīth: 2541.

2 Ṣaḥīḥ Muslim, book on Tafsīr, vol. 18 pg. 209, Ḥadīth: 3022.

3 Sharḥ Ṣaḥīḥ Muslim, vol. 16 pg. 139.

Fuḍayl ibn 'Iyād رَحِمَهُ اللهُ declares:

وسب أزواجه وأصحابه صلى الله عليه وسلم وتنقصهم حرام ملعون
فاعله فمن سبهم فعليه لعنة الله والملائكة والناس أجمعين

Abusing and degrading the Messenger's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wives and Companions are forbidden. The perpetrator is accursed. May the curse of Allah, the angels, and the entire mankind be upon the one who abuses them.¹

Ibn Kathīr رَحِمَهُ اللهُ writes:

فقد أخبر الله العظيم أنه قد رضي عن السابقين الأولين من المهاجرين
والأنصار والذين اتبعوهم بإحسان فيا ويل من أبغضهم أو سبهم أو
أبغض أو سب بعضهم

Allah, the Grand, has indeed informed that He is pleased with the first forerunners among the Muhājirīn and Anṣār and those who follow them in goodness. Therefore, woe to those who dislike or curse them, or dislike or curse any of them.²

The Ahl al-Sunnah wa al-Jamā'ah agree universally on the prohibition of abusing the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and the gravity of the sin of one who abuses or degrades them. They explain that insulting the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has three levels.

First Level: One abuses them by accusing them of disbelief or apostasy or the majority of them being transgressors. This is disbelief as it is belying the emphatic texts which praise them and announce pleasure with them.³

1 Al-Qāḍī 'Iyād: *Sharḥ al-Shifā*, pg. 550-551, with slight variation.

2 *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 2 pg. 422.

3 *Al-Ṣārim al-Maslūl*, pg. 586; *Sharḥ Lam'at al-I'tiqād*, pg. 152.

Second Level: One abuses them by cursing them or censuring them in general. There are two views of the ‘Ulamā’ regarding his disbelief, due to the indecision of the matter between cursing due to wrath and cursing due to belief.

- a. He is a disbeliever because of this. This view is held by Imām Mālik in one narration¹, Imām Aḥmad in one narration², and proffered by al-Ṭaḥāwī³. This is due to the fact that abusing and degrading the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is rejection of what the Qur’ān and Sunnah have frequently affirmed—i.e. praising them, glorifying them, and extolling their nobility and dignity—coupled with rejection of what the ‘Ulamā’ unanimously agreed upon before the manifestation of what opposes this. Moreover, it contains cancellation of the Sharī’ah as they [the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ] were responsible for bearing the Sharī’ah as well as transmitting and conveying it.⁴
- b. He is not a disbeliever. Rather, he is a transgressor. Moreover, the leader of the affairs of the Muslims must punish him. This is the view of Imām Mālik in one narration and his more common view⁵, Imām al-Nawawī⁶, and Ibn Taymiyyah⁷. This is because simply abusing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ does not necessitate disbelief.

1 *Tafsīr al-Qurtubī*, vol. 16 pg. 297; *Tafsīr Ibn Kathīr*, vol. 4 pg. 216; al-Ālūsī: *Al-Ajwibah al-‘Irāqīyyah*, pg. 49.

2 *Al-Ṣārim al-Maslūl*, pg. 571.

3 *Sharḥ al-‘Aqīdah al-Ṭaḥāwīyyah*, vol. 2 pg. 689.

4 *Tafsīr al-Qurtubī*, vol. 16 pg. 297; *al-Ajwibah al-‘Irāqīyyah*, pg. 49.

5 *Al-Ṣārim al-Maslūl*, pg. 569.

6 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, vol. 16 pg. 93.

7 *Al-Ṣārim al-Maslūl*, pg. 571-572.

This is different from abusing the Ambiyā'. Furthermore, it is not necessary to believe in the specific individuals among the Ṣaḥābah. Abusing them does not negatively affect belief in Allah, His angels, His books, His Messengers, and the Last Day.¹

Third Level: Abusing them with an aspect that does not negatively affect their integrity and religion, like describing them with stinginess, cowardice, lack of knowledge, lack of asceticism, etc. Such a person will not be a disbeliever, although the Muslim leader must punish him until he retracts.²

This is briefly the belief of the Ahl al-Sunnah wa al-Jamā'ah regarding the Ṣaḥābah of the Messenger ﷺ. It is compulsory upon every Muslim to believe in this to safeguard his dīn and perfect his faith. None deviates from this belief except the destroyed. We beg Allah for protection and safety.

1 *Al-Ṣārim al-Maslūl*, pg. 579; *Sharḥ Lam'at al-I'tiqād*, pg. 152.

2 *Al-Ṣārim al-Maslūl*, pg. 586; *Sharḥ Lam'at al-I'tiqād*, pg. 152.

Section 1

Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah

This contains three discussions:

Discussion 1: The biography of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah.

Discussion 2: The merits of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah. This contains two points.

Point 1: The aḥādīth on his merits.

Point 2: The statements of the Ṣaḥābah and the Pious Predecessors of the Ummah about him.

Discussion 3: The relationship between Abū Dharr al-Ghifārī and the remaining Ṣaḥābah.



Discussion 1

The Biography of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah.

Name and Lineage

There are a few views regarding his name:

- Jundub ibn Junādah,
- Yazīd ibn Junādah,
- Barīr ibn Junādah,
- Barīr ibn 'Abd Allāh,
- Jund ibn al-Sakan, etc.¹

The most accurate view is that his name is Jundub ibn Junādah.² Ibn 'Abd al-Barr رَحْمَةُ اللَّهِ writes:

وأصح ما فيه جندب بن جنادة بن قيس بن عمرو بن مليل بن صعير بن
غفار بن مليل بن ضمرة بن كنانة بن خزيمه

1 Abū Nu'aym al-Aṣbahānī: *Ma'rifat al-Ṣaḥābah*, vol. 2 pg. 557; *al-Istī'āb*, vol. 1 pg. 156; Ibn 'Asākir: *Tārīkh Dimashq*, vol. 66 pg. 176; *Usd al-Ghābah*, vol. 6 pg. 96; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 46; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 256; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 250; *al-Iṣābah*, vol. 7 pg. 105.

2 Ibn Sa'd: *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 219; 'Abd al-Raḥmān ibn 'Abd Allāh al-Miṣrī: *Futūḥ Miṣr wa al-Maghrib*, vol. 1 pg. 118; Ibn Qutaybah: *Al-Ma'ārif*, vol. 1 pg. 252; Ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar fī 'Uyūn al-Tārīkh wa al-Siyar*, vol. 1 pg. 125; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 256; Jalāl al-Dīn al-Suyūṭī: *Ḥusn al-Muḥāḍarah fī Tārīkh Miṣr wa al-Qāhirah*, vol. 1 pg. 245.

The most correct opinion in this regard: [He is] Jundub ibn Junādah ibn Qays ibn ‘Amr ibn Mulaḡl ibn Şu‘ayr ibn Ghifār ibn Mulaḡl ibn Ḍamrah ibn Kinānah ibn Khuḡaymah.¹

Ibn Mājah documents that Abū Dharr رَضِيَ اللَّهُ عَنْهُ reports:

مر بي النبي صلى الله عليه وسلم وأنا مضطجع على بطني فركضني برجله وقال يا جنيدب إنما هذه الضجعة ضجعة أهل النار

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by me while I was lying on my stomach. He nudged me with his foot and cautioned, “O Junaydib! This is how the people of Hell lie.”²

Ḥāfiḡ Ibn Ḥajar رَحِمَهُ اللَّهُ writes:

فإن صح إسناده فهو صريح في أن اسمه جندب

If the chain is sound, it is definite that his name is Jundub.³

1 *Al-Istighnā’ fī Ma’rifat al-Mashhūrīn min Ḥamalāt al-‘Ilm bi al-Kunā*, vol. 1 pg. 89.

2 *Sunan Ibn Mājah*, vol. 2 pg. 1227, book on etiquette, Ḥadīth: 3724. Al-Albānī labelled it ṣaḡīḡ in *Ṣaḡīḡ Ibn Mājah*, vol. 8 pg. 224. *Musnad Aḡmad*, vol. 2 pg. 287—the wording is his; *Sunan al-Tirmidhī*, vol. 5 pg. 90, book on etiquette, chapter on the reprehensibility of lying on the stomach, Ḥadīth: 2768; *Muṣannaḡ Ibn Abī Shaybah*, vol. 9 pg. 115; al-Ḥākim: *Al-Mustadrak*, vol. 4 pg. 406. The narration of Abū Hurayrah who said:

مر النبي صلى الله عليه وسلم برجل مضطجع على بطنه فقال إن هذه لضجعة ما يحبه الله عز وجل

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by a man lying on his stomach and commented, “This is a lying which is not approved by Allah سُبْحَانَهُ وَتَعَالَى.”

Al-Ḥākim comments, “This is a ṣaḡīḡ ḡadīth on the standard of Muslim, but they have not documented it.” Al-Albānī labelled it ṣaḡīḡ in *Ṣaḡīḡ Sunan al-Tirmidhī*, vol. 3 pg. 104-105; *al-Mishkāt*, vol. 2 pg. 1335-1336, Ḥadīth: 4718; *Ṣaḡīḡ al-Tarḡīb wa al-Tarḡīb*, vol. 3 pg. 1121, Ḥadīth: 3079. There are other aḡḡadīth on the topic, but they are weak.

3 *Tahdhīb al-Tahdhīb*, vol. 6 pg. 351.

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ is from the Ghifār tribe. Ghifār is from the sons of Kinānah, al-Makhzūmī, al-Muḍarī. It is one of the tribes which enjoyed prestige and power during the Ignorance. When Islam came, they were from the quickest of all tribes to enter it.¹

There are a few aḥādīth on the excellences of this tribe. One is documented by al-Bukhārī and Muslim from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced:

أسلم سلمها الله وغفار غفر الله لها

Allah saved Aslam and forgave Ghifār.²

A narration of Muslim reads:

أسلم سلمها الله وغفار غفر الله لها أما إني لم أقبلها ولكن قالها الله عز وجل

Allah saved Aslam and forgave Ghifār. Harken, I did not declare this. Rather, Allah سُبْحَانَهُ وَتَعَالَى declared this.³

Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was brown in complexion, robust, tough, and had a dense beard. He was a brave man; a leader in asceticism, truthfulness, knowledge, and practice; an articulator of the truth, without the critic's criticism affecting him. He is one of the

1 Al-Sam'ānī: *Al-Ansāb*, vol. 10 pg. 64; Ibn al-Athīr: *Al-Lubāb fī Tahdhīb al-Ansāb*, vol. 2 pg. 387; *Faṭḥ al-Bārī*, vol. 6 pg. 627.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 6 pg. 627, book on virtues, chapter on mention of Aslam, Ghifār, Muzaynah, Juhaynah, and Ashja', Ḥadīth: 3514; *Ṣaḥīḥ Muslim*, vol. 16 pg. 107, book on the excellence of the Companions, chapter on the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication for Ghifār and Aslam, Ḥadīth: 2515.

3 *Ṣaḥīḥ Muslim*, vol. 16 pg. 107, book on the excellence of the Companions, chapter on the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplication for Ghifār and Aslam, Ḥadīth: 2516.

forerunners to Islam.¹ More details on his merits and internal qualities will come in the upcoming discussion, Allah willing.

The Incident of his Islam and Hijrah to the Nabī ﷺ

Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ is from the forerunners to Islam. It is reported that he was the fourth or fifth individual to enter Islam. He states:

كنت ربع الإسلام أسلم قبلي ثلاثة وأنا الرابع أتيت النبي صلى الله عليه وسلم فقلت السلام عليك يا رسول الله أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله فقال من أنت فقلت إني جندب رجل من غفار

I was a quarter of Islam. Three people embraced Islam before me and I was the fourth. I approached the Nabī ﷺ and submitted, “Peace be upon you, O Messenger of Allah. I testify that there is no deity save Allah and that Muḥammad is Allah’s Messenger.”

He enquired, “Who are you?”

“I am Jundub, a man from Ghifār,” was my reply.”²

1 *Tārīkh Dimashq*, vol. 66 pg. 176; *Usd al-Ghābah*, vol. 6 pg. 96; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 46-47; *al-Iṣābah*, vol. 7 pg. 107.

2 Al-Ṭabarānī: *Al-Mu’jam al-Kabīr*, vol. 2 pg. 147, Ḥadīth: 1617; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 83, Ḥadīth: 7134; *al-Mustadrak*, vol. 3 pg. 417-418, Ḥadīth: 5527. Al-Dhahabī did not comment on it. Muqbil al-Wādī’ī said in his footnotes on *al-Mustadrak*, “Mālik ibn Mirthad ibn ‘Abd Allāh and his father are *majhūl* (unknown). Al-‘Uqaylī said about Mirthad, ‘His ḥadīth are not sought,’ as appears in *Tahdhīb al-Tahdhīb*.” Al-Arnā’ūṭ commented in his footnotes on *al-Iḥsān*, vol. 16 pg. 83, “Mālik ibn Mirthad and his father have not been given credibility except by Ibn Ḥibbān and al-‘Ijlī. The remainder of the narrators are the narrators of Muslim.”

Ibn al-Athīr¹ رَحِمَهُ اللهُ writes:

أسلم والنبي صلى الله عليه وسلم بمكة أول الإسلام فكان رابع أربعة
وقيل خامس خمسة

He embraced Islam in the initial stages while the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in Makkah. He was thus the fourth. It is said: the fifth.”²

The purport of this—and Allah knows best—is that Abū Dharr رَضِيَ اللهُ عَنْهُ was the fourth of fifth to embrace Islam according to his knowledge. This is similar to Sa’d ibn Abī Waqqāš’s رَضِيَ اللهُ عَنْهُ statement:

ما أسلم أحد إلا في اليوم الذي أسلمت فيه ولقد مكثت سبعة أيام وإني
لثلث الإسلام

No one embraced Islam save on the very day I embraced Islam. I remained a third of Islam for seven days.³

Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ explains:

قال ذلك بحسب اطلاعه ... لأنه أسلم قبله جماعة ولكن يحتمل ذلك
على مقتضى ما كان اتصل بعلمه

1 He is ‘Alī ibn Muḥammad ibn Muḥammad ibn ‘Abd al-Karīm al-Jazarī al-Shaybanī, famous as Ibn al-Athīr al-Jazarī. He was born in Jazīrah Ibn ‘Umar in 555 AH and then moved to Mosul. He was an Imām in Ḥadīth, a Ḥāfiẓ of early and later history, and well acquainted with the ancestry, history, and major events of the Arabs. He passed away in 630 AH. He authored *al-Tārīkh al-Kabīr* named *al-Kāmil* and *Usd al-Ghābah fī Ma’rifat al-Ṣaḥābah*. (*Wafayāt al-A’yān*, vol. 3 pg. 348; *Siyar A’lām al-Nubalā’*, vol. 22 pg. 354-356.)

2 *Usd al-Ghābah*, vol. 1 pg. 562; Abū Nu‘aym: *Ḥilyat al-Awliyā’*, vol. 1 pg. 156-175; *al-Istighnā’*, vol. 1 pg. 89; *al-Istī‘āb*, vol. 1 pg. 155; *Tārīkh Dimashq*, vol. 66 pg. 175-176; *al-Bidāyah wa al-Nihāyah*, vol. 4 pg. 85.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 170, book on virtues, chapter on the Islam of Sa’d ibn Abī Waqqāš, Ḥadīth: 3858.

He said this according to his awareness ... as a group embraced Islam before him. Nonetheless, this will be applied to the demand of what reached his knowledge.¹

What was reported from Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ of him being the fourth or fifth individual to embrace Islam will be understood likewise. Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ clarifies that Abū Dharr's رَضِيَ اللهُ عَنْهُ Islam was a long time after the appointment [of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as Nabī]. He writes:

وهذا يدل على أن قصة أبي ذر وقعت بعد المبعث بأكثر من ستين
بحيث يتهيأ لعلي أن يستقل بمخاطبة الغريب ويضيفه فإن الأصح في
سن علي حين المبعث كان عشر سنين وقيل أقل من ذلك وهذا الخبر
يقوي القول الصحيح في سنه

This indicates that the incident of Abū Dharr occurred more than two years after the appointment, making it possible for 'Alī to individually address and host a stranger, as the most accurate view is that 'Alī's age at the time of appointment was ten years, although a weaker view suggests he was younger. This incident strengthens the sound view regarding his age.²

Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ also explains:

وفي الحديث دلالة على تقدم إسلام أبي ذر لكن الظاهر أن ذلك كان
بعد المبعث بمدة طويلة لما فيه من الحكاية عن علي كما قدمناه وفي
قوله في رواية عبد الله بن الصامت إني وجهت لي أرض ذات نخل فإن
ذلك يشعر بأن وقوع ذلك كان قرب الهجرة والله أعلم

1 *Fath al-Bārī*, vol. 7 pg. 105.

2 *Fath al-Bārī*, vol. 7 pg. 212.

The ḥadīth suggests the precedence of Abū Dharr’s Islam. Nevertheless, it is apparent that this was a long while after the appointment, due to the incident from ‘Alī as we stated earlier.¹ Moreover, the Messenger’s statement in ‘Abd Allāh ibn al-Ṣāmit’s narration, “I have been shown a land abounding in date palms.” This implies that the incident took place close to the Hijrah. And Allah knows best.²

Another way to explain it is he was the fourth or fifth to embrace Islam from his tribe. Ibn Ḥibbān رَحِمَهُ اللهُ states:

قول أبي ذر رضي الله عنه كنت رابع الإسلام أراد من قومه لأن في ذلك
الوقت أسلم الخلق من قريش وغيرهم

Abū Dharr’s رَحِمَهُ اللهُ statement, “I was the fourth of Islam,” i.e., from his tribe, as at the time, a large number of people from the Quraysh and other [tribes] had already embraced Islam.³

As regards the incident of his Islam, there are many reports with vast disparity. I will now quote two narrations. The first is documented by al-Bukhārī and Muslim on the authority of Ibn ‘Abbās رَحِمَهُ اللهُ. The second is documented by Muslim on the authority of ‘Abd Allāh ibn al-Ṣāmit رَحِمَهُ اللهُ. I will highlight the areas of difference between the two narrations and attempt to reconcile them.

The First Narration:

عن ابن عباس رضي الله عنهما قال لما بلغ أبا ذر مبعث النبي صلى الله
عليه وسلم قال لأخيه اركب إلى هذا الوادي فاعلم لي علم هذا الرجل

1 He is referring to ‘Alī’s age which appeared in his previous quote.

2 *Faṭḥ al-Bārī*, vol. 7 pg. 214.

3 *Al-Iḥsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 84.

الذي يزعم أنه نبي يأتيه الخبر من السماء واسمع من قوله ثم ائتني فانطلق الأخ حتى قدمه وسمع من قوله ثم رجع إلى أبي ذر فقال له رأيتك يأمر بمكارم الأخلاق وكلاما ما هو بالشعر فقال ما شفيتني مما أردت فتزود وحمل شنة له فيها ماء حتى قدم مكة فأتى المسجد فالتمس النبي صلى الله عليه وسلم ولا يعرفه ولا يعرفه وكره أن يسأل عنه حتى أدركه بعض الليل فرآه علي فعرف أنه غريب فلما رآه تبعه فلم يسأل واحد منهما صاحبه عن شيء حتى أصبح ثم احتمل قربته وزاده إلى المسجد وظل ذلك اليوم ولا يراه النبي صلى الله عليه وسلم حتى أمسى فعاد إلى مضجعه فمر به علي فقال أما نال للرجل أن يعلم منزله فأقامه فذهب به معه لا يسأل واحد منهما صاحبه عن شيء حتى إذا كان يوم الثالث فعاد علي مثل ذلك فأقام معه ثم قال ألا تحدثني ما الذي أقدمك قال إن أعطيتني عهدا وميثاقا لترشدني فعلت ففعل فأخبره قال فإنه حق وهو رسول الله صلى الله عليه وسلم فإذا أصبحت فاتبعني فإني إن رأيت شيئا أخاف عليك قمت كأني أريق الماء فإن مضيت فاتبعني حتى تدخل مدخلي ففعل فانطلق يقفوه حتى دخل على النبي صلى الله عليه وسلم ودخل معه فسمع من قوله وأسلم مكانه فقال له النبي صلى الله عليه وسلم ارجع إلى قومك فأخبرهم حتى يأتيك أمري قال والذي نفسي بيده لأصرخن بها بين ظهرانيهم فخرج حتى أتى المسجد فنادى بأعلى صوته أشهد أن لا إله إلا الله وأن محمدا رسول الله ثم قام القوم فضربوه حتى أضجعوه وأتى العباس فأكب عليه قال ويلكم ألستم تعلمون أنه من غفار وأن طريق تجاركم إلى الشام فأنقذه منهم ثم عاد من الغد لمثلها فضربوه وثاروا إليه فأكب العباس عليه

Ibn ‘Abbās رضي الله عنه narrates: When Abū Dharr received the news of the appointment of the Nabī صلى الله عليه وسلم, he said to his brother, “Ride to this valley and find out the truth of the person who claims to be a prophet, who is informed of the news of the Heaven. Listen

to what he says and come back to me.” Accordingly, his brother set out until he arrived in Makkah and listened to some of his talks. He then returned to Abū Dharr and said to him. “I have seen him enjoining virtuous behaviour and [reciting] a speech which is not poetry.”

Abū Dharr said, “You have not satisfied me as to what I wanted.”

He then took his provisions and carried a water-skin¹ of his, containing some water [and journeyed] till he reached Makkah. He went to the Masjid and searched for the Nabī ﷺ, and though he did not know him, he disliked asking anybody about him. When a part of the night had passed, ‘Alī saw him and knew that he was a stranger. When Abū Dharr saw ‘Alī, he followed him and none of them asked his companion about anything. At dawn, Abū Dharr took his provisions and his water-skin to the Masjid and stayed there all day long without being perceived by the Nabī ﷺ. When it was evening, he came back to his resting place. ‘Alī passed by him and said [to himself], “Has the man not arrived² at his dwelling place yet?” ‘Alī awakened him and took him with him and none of them spoke to the other about anything. On the third day, ‘Alī did the same and Abū Dharr stayed with him.

Then ‘Alī said “Will you tell me what brought you here?”

Abū Dharr said, “If you give me a firm promise that you will guide me, then I will tell you.” ‘Alī promised him and he informed ‘Alī about the matter.

1 *Al-shinān*: Old water-skins. The singular is *shann* and *shannah*. It keeps water better cooled than *al-judud*. (Ibn al-Athīr: *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 394.)

2 *Nāla*: Means *ḥāna* (came) and *danā* (approached). (*Lisān al-‘Arab*, vol. 6 pg. 4594.)

‘Alī said, “It is true; and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place I enter.”

Abū Dharr did so and followed ‘Alī till he entered the place of the Nabī ﷺ and Abū Dharr went in with him. Abū Dharr listened to some of his [the Messenger’s ﷺ] talks and embraced Islam on the spot.

The Nabī ﷺ said to him, “Go back to your people and inform them (about it) till you receive my order.”

Abū Dharr said, “By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them.”

He then went out, and when he reached the Masjid, he shouted as loudly as possible, “I bear witness that none has the right to be worshipped except Allah, and Muḥammad is the Messenger of Allah.”

The people got up and beat him painfully. ‘Abbās came and knelt over him and shouted, “Woe to you! Don’t you know that this man belongs to the tribe of Ghifār and your trade to Greater Syria is through their way?”

So, he rescued him from them. Abū Dharr did the same the next day. They beat him and took vengeance on him and again ‘Abbās knelt over him (to protect him).¹

1 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 210, book on the virtues of the Anṣār, chapter on Abū Dharr’s Islam, Ḥadīth: 3861; *Ṣaḥīḥ Muslim*, vol. 4 pg. 6, book on the virtues of the Ṣaḥābah, chapter on the merits of Abū Dharr, Ḥadīth: 2474.

The Second Narration:

عن عبد الله بن الصامت رحمه الله قال قال أبو ذر رضي الله عنه خرجنا من قومنا غفار وكانوا يحلون الشهر الحرام فخرجت أنا وأخي أنيس وأمناء فنزلنا على خال لنا فأكرمنا خالنا وأحسن إلينا فحسدنا قومه فقالوا إنك إذا خرجت عن أهلِكَ خالف إليهم أنيس فجاء خالنا فثنا علينا الذي قيل له فقلت له أما ما مضى من معروفك فقد كدرته ولا جماع لك فيما بعد فقربنا صرمتنا فاحتملنا عليها وتغطى خالنا ثوبه فجعل يبكي فانطلقنا حتى نزلنا بحضرة مكة فنافر أنيس عن صرمتنا وعن مثلها فأتيا الكاهن فخير أنيسا فأتانا أنيس بصرمتنا ومثلها معها قال وقد صليت يا ابن أخي قبل أن ألقى رسول الله صلى الله عليه وسلم بثلاث سنين قلت لمن قال لله قلت فأين توجه قال أتوجه حيث يوجهني ربي أصلي عشاء حتى إذا كان من آخر الليل ألقيت كأني خفاء حتى تعلقوني الشمس فقال أنيس إن لي حاجة بمكة فاكفني فانطلق أنيس حتى أتى مكة فراث علي ثم جاء فقلت ما صنعت قال لقيت رجلا بمكة على دينك يزعم أن الله أرسله قلت فما يقول الناس قال يقولون شاعر كاهن ساحر وكان أنيس أحد الشعراء قال أنيس لقد سمعت قول الكهنة فما هو بقولهم ولقد وضعت قوله على أقراء الشعر فما يلتئم على لسان أحد بعدي أنه شعر والله إنه لصادق وإنهم لكاذبون قال قلت فاكفني حتى أذهب فأنظر قال فأتيت مكة فتضعفت رجلا منهم فقلت أين هذا الذي تدعونه الصابئ فأشار إلي فقال الصابئ فمال علي أهل الوادي بكل مدرة وعظم حتى حررت مغشيا علي قال فارتفعت حين ارتفعت كأني نصب أحمر قال فأتيت زمزم فغسلت عني الدماء وشربت من مائها ولقد لبثت يا ابن أخي ثلاثين بين ليلة ويوم ما كان لي طعام إلا ماء زمزم فسمنت حتى تكسرت عكن بطني وما وجدت على كبدي سخفة جوع قال فبينما أهل مكة في ليلة قمرء إضحيان إذ ضرب على أسمختهم فما يطوف بالبيت أحد

وامرأتين منهم تدعوان إسافا ونائلة قال فأتتا علي في طوافهما فقلت أنكحا أحدهما الأخرى قال فما تناهتا عن قولهما قال فأتتا علي فقلت هن مثل الخشبة غير أنني لا أكني فانطلقتا تولولان وتقولان لو كان ها هنا أحد من أنفارنا قال فاستقبلهما رسول الله صلى الله عليه وسلم وأبو بكر وهما هابطان قال ما لكما قالتا الصابئ بين الكعبة وأستارها قال ما قال لكما قالتا إنه قال لنا كلمة تملأ الفم وجاء رسول الله صلى الله عليه وسلم حتى استلم الحجر وطاف بالبيت هو وصاحبه ثم صلى فلما قضى صلاته قال أبو ذر فكنت أنا أول من حياه بتحية الإسلام قال فقلت السلام عليك يا رسول الله فقال وعليك ورحمة الله ثم قال من أنت قال قلت من غفار قال فأهوى بيده فوضع أصابعه على جبهته فقلت في نفسي كره أن انتميت إلى غفار فذهبت آخذ بيده فقدعني صاحبه وكان أعلم به مني ثم رفع رأسه ثم قال متى كنت ها هنا قال قلت قد كنت ها هنا منذ ثلاثين بين ليلة ويوم قال فمن كان يطعمك قال قلت ما كان لي طعام إلا ماء زمزم فسمنت حتى تكسرت عكن بطني وما أجد على كبدي سخفة جوع قال إنها مباركة إنها طعام طعم فقال أبو بكر يا رسول الله ائذن لي في طعامه الليلة فانطلق رسول الله صلى الله عليه وسلم وأبو بكر وانطلقت معهما ففتح أبو بكر بابا فجعل يقبض لنا من زبيب الطائف وكان ذلك أول طعام أكلته بها ثم غيرت ما غيرت ثم أتيت رسول الله صلى الله عليه وسلم فقال إنه قد وجهت لي أرض ذات نخل لا أراها إلا يثرب فهل أنت مبلغ عني قومك عسى الله أن ينفعهم بك ويأجرك فيهم فأتيت أنيسا فقال ما صنعت قلت صنعت أني قد أسلمت وصدقت قال ما بي رغبة عن دينك فإني قد أسلمت وصدقت فأتينا أمنا فقالت ما بي رغبة عن دينكما فإني قد أسلمت وصدقت فاحتملنا حتى أتينا قومنا غفارا فأسلم نصفهم وكان يؤمهم إيماء بن رخصة الغفاري وكان سيدهم وقال نصفهم إذا قدم رسول الله صلى الله عليه وسلم المدينة أسلمنا فقدم رسول الله صلى الله عليه وسلم المدينة فأسلم

نصفهم الباقي وجاءت أسلم فقالوا يا رسول الله إخواننا نسلم على الذي
أسلموا عليه فأسلموا فقال رسول الله صلى الله عليه وسلم غفار غفر
الله لها وأسلم سالمها الله

‘Abd Allāh ibn al-Ṣāmit¹ رَضِيَ اللهُ عَنْهُ reported that Abū Dharr رَضِيَ اللهُ عَنْهُ recalls:

We left our tribe, the Ghifār, who violated the prohibited months. I, my brother—Unays—and our mother stayed with our maternal uncle who treated us well and showed kindness to us. The men of his tribe developed jealousy towards us and submitted, “When you are away from your family, Unays commits adultery with your wife.”

Our maternal uncle came and expressed² to us what was conveyed to him.

I said, “You have undone the good you did to us. We cannot stay with you after this.”

We came to our camels³ and loaded (our) luggage. Our maternal uncle began to weep, covering himself with a cloth. We proceeded on until we encamped at the side of Makkah.

1 He is ‘Abd Allāh ibn al-Ṣāmit al-Ghifārī al-Baṣrī, with the agnomen Abū al-Naḍr. He is a reliable Tābī‘ī. He reports from his uncle Abū Dharr, ‘Umar, ‘Uthmān, ‘Ā’ishah, and others. Ibn Ḥibbān lists him among the trustworthy narrators. He passed away between 70 and 80 AH. (*Tahdhīb al-Tahdhīb*, vol. 3 pg. 172.)

2 *Al-nath*: To publicise speech i.e. he disclosed it to us and informed us of it. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 899; *Lisān al-‘Arab*, vol. 6 pg. 4337.)

3 *Al-ṣirmah*: A caravan of camels and a flock of sheep. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 515.)

Unays bet¹ on our camels and an equal number (above that). We went to a sorcerer and he declared Unays superior. Unays thus returned with our camels and an equal number along with them.

He continues, “O nephew, I used to observe prayer three years before my meeting with the Messenger of Allah ﷺ.”

I asked, “To whom did you pray?”

He said, “To Allah.”

I said, “Which direction did you face?”

He explained, “I used to face wherever Allah directed me to face. I would observe the night prayer. At the end of night I would fall into prostration like a mantle² until the sun rose over me.”

Unays said, “I have some work in Makkah, so you better stay here.”

Unays went to Makkah, stayed a long while³, and returned later to me.

I asked, “What happened?”

He explained, “I met a person in Makkah who is on your religion and he claims that verily it is Allah Who appointed him.”

1 *Al-munāfarah*: It is to boast and trial. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 931.) The meaning is: he bet them whether he or his rival is superior. They thus appointed a sorcerer as arbitrator who judged that Unays is superior to him. This is the meaning of *fakhayyara unays* i.e. he declared Unays superior and better. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 27.)

2 *Al-khifā'*: A mantle. Everything you use to cover something is a *khifā'*. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 275.)

3 *Farātha 'alayya*: He delayed in returning to me. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 42.)

I asked, “What do the people say about him?”

He said, “They say that he is a poet or a sorcerer or a magician.”

Unays, who was a poet, said, “I have heard the words of sorcerers, but his words in no way resemble theirs. And I also compared his words to the verses of poetry¹ but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars.”

I said, “You stay here. Let me go and see him.”

I came to Makkah and selected an insignificant person² from amongst them and said to him, “Where is the one whom you call *al-ṣābi*?”

He pointed towards me shouting, “Al-Ṣābi’.”

Thereupon, the people of the valley [Makkah] attacked me with sods³ and bones until I fell down unconscious. I stood up after having regained my consciousness and I found as if I was a red idol⁴. I came to Zamzam and washed the blood off me and drank

1 *Aqrā’ al-shi’r*: I know the meters and categories. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 42-43.)

2 *Fataḍa* “*aftu rajulan*: I regarded a man insignificant. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 545.) The meaning is: I looked at the weakest man from them and asked him as he is trustable. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 43.)

3 *Al-madarah*: Piece of dry earth. (*Lisān al-‘Arab*, vol. 6 pg. 4159.)

4 *Al-nuṣub*: with a ḍammah or sukūn on the ṣād. The plural is anṣāb. Allah’s words portrays this meaning:

وَمَا دُبِحَ عَلَى النُّصَبِ

What is slaughtered for idols. (Sūrah al-Mā’idah: 3.)

It refers to idols which Ignorance stationed and by which it slaughtered, thus colouring them red with blood. The meaning of *nuṣub aḥmar* i.e., from the profuse blood which flowed upon it. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 43.)

water from it. Listen, O nephew, I stayed there for thirty nights and days and there was no food for me but the water of Zamzam. Yet, I became so bulky that there appeared wrinkles upon my stomach¹, and I did not feel any hunger² in my stomach.

It was during this time that the people of Makkah slept in the moonlit night³ and none was there to circumambulate the House but two women who had been invoking Isāf and Nā'ilah⁴.

They passed me while in their circuit and I said, "Marry one with the other," but they did not dissuade from their invoking. They passed me [again] and I said to them, "Shove a wooden stake (into your idol's private part)⁵," only I did not express it

1 *Ukan baṭnī* – *al-'ukan* – plural of *'akanah*: The stomach fold from fatness. (*Al-Ṣiḥāḥ*, vol. 6 pg. 2165.) The meaning is: It developed folds on account of excessive fat. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 43.)

2 *Sakhfat jū'*: Thinness, weakness, and emaciation of hunger. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 43.)

3 *Asmikhānatuhum* – plural of *simākh*: The tear in the ear that reaches the head. The purport here is ears. The meaning: Allah made them sleep, as Allah سُبْحَانَكَ وَتَعَالَى states:

فَصَرَّيْنَا عَلَى آذَانِهِمْ

So We cast [a cover of sleep] over their ears. (Sūrah al-Kahf: 11.)

(*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 44.)

4 These are two idols from the idols of ignorance. One is ascribed to a man called Isāf ibn Baghī and the other to a woman named Nā'ilah bint Dīk. They met in the Ka'bah and committed the immoral act. Allah transformed them into stone. People erected them at Ṣafā and Marwah. After some time, 'Amr ibn Luḥayy moved them and placed them by Zamzam, hence they were worshipped besides Allah. (Ibn Hishām: *Al-Sīrah al-Nabawīyah*, vol. 1 pg. 99-100; Abū al-Qāsim al-Khath'amī al-Suhaylī: *Al-Rawḍ al-Unf*, vol. 1 pg. 172; *al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 196-197.)

5 *Al-hann*: An allusion to everything. The female and male genitals are alluded to when used majority of the time. The meaning is: These idols resemble a log with

in metaphorical terms. These women went away crying and screaming, “If only there had been one amongst our people here.”

These women met the Messenger of Allah ﷺ and Abū Bakr who were coming down the hill. He asked them, “What has happened to you?”

They said, “There is *al-ṣābi*¹, who has hidden himself between the Ka‘bah and its curtain.”

He asked, “What did he say to you?”

They said, “He uttered such words to us which we cannot express.”

The Messenger of Allah ﷺ came and kissed the Black Stone and circumambulated the House along with his Companion and then observed prayer. When he finished his prayer, I was the first to greet him with the salutation of peace and uttered, “May there be peace upon you, Allah’s Messenger,” whereupon he said, “It may be upon you too and the mercy of Allah.”

He then asked, “Who are you?”

I said, “From the Ghifār.”

a female private organ. He intended to curse Isāf and Nā’ilah, and thus enrage the disbelievers. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 44.)

1 *Al-ṣābi*: One who forsakes a religion for another. From their statement: *Ṣaba’a nāb al-ba’ir*: the camel’s canine appeared. *Ṣaba’at al-nujūm*: the stars appeared. The Arabs would call the Nabī ﷺ *al-ṣābi*’ as he left the religion of the Quraysh for the dīn of Islam. (Qāsim ibn Salām: *Gharīb al-Ḥadīth*, vol. 1 pg. 244; *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, vol. 3 pg. 3; *Lisān al-‘Arab*, vol. 1 pg. 108.)

He leaned his hand and placed his fingers on his forehead. I said to myself, “Perhaps he has not liked that I belong to the Ghifār.” I attempted to catch hold of his hand but his friend, who knew about him more than I, dissuaded me from doing so.

He then lifted his head and asked, “Since how long have you been here?”

I said, “I have been here for the last thirty nights and days.”

He asked, “Who has been feeding you?”

I said, “There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger.”

He remarked, “It is blessed (water) and it serves as food.”¹

Thereupon Abū Bakr said, “O Messenger of Allah, let me host him for tonight.”

The Messenger of Allah ﷺ proceeded forth and so did Abū Bakr and I went along with them. Abū Bakr opened the door and then brought for us the raisins of Ṭā’if and that was the first food I ate there. I stayed as long as I had to stay².

I then came to Allah’s Messenger ﷺ and he said, “I have been shown a land abounding in date palms and I consider it to be Yathrib. Will you not be a preacher to your people on

1 Ṭa’ām ṭu’m: It satiates one who drinks the water just as food satiates. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 46.)

2 *Ghabartu mā ghabartu - ghabara al-shay’ yaghburu ghubūran*: To stay and leave. (*Lisān al-‘Arab*, vol. 5 pg. 3205.) The meaning: I stayed as long as I had to stay. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 46.)

my behalf? I hope Allah would benefit them through you and reward you.”

I came to Unays and he asked, “What have you done?”

I said, “I have embraced Islam and testified (to the Prophethood of the Messenger ﷺ).”

He said, “I have no aversion for your religion and I also embrace Islam and testify.”

Then both of us came to our mother and she said, “I have no aversion for your religion and I also embrace Islam and testify.”

We then loaded our camels and came to our tribe Ghifār. Half of them embraced Islam. Their chief was Īmā’ ibn Raḥaḍah al-Ghifārī who would lead them in prayer. The other half of the tribe said, “We will embrace Islam when the Messenger of Allah ﷺ arrives in Madīnah.” When the Messenger of Allah ﷺ came to Madīnah, the remaining half also embraced Islam. Then the tribe of Aslam came to the Messenger of Allah ﷺ and said, “O Messenger of Allah, we also submit to what our brothers submitted.” Thus, they embraced Islam.

Thereupon the Messenger of Allah ﷺ said, “Allah granted pardon to the Ghifār and Allah saved the Aslam (from destruction).”¹

Reconciling both Narrations:

There is obvious inconsistency between the two narrations. Ḥāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ writes:

1 *Ṣaḥīḥ Muslim*, vol. 16 pg. 41, book on the excellence of the Ṣaḥābah, chapter on the merits of Abū Dharr, Ḥadīth: 2473.

فقد أخرج مسلم قصة إسلام أبي ذر من طريق عبد الله بن الصامت عنه
وفيها مغايرة كثيرة لسياق ابن عباس ولكن الجمع بينهما ممكن

Muslim has documented the incident of Abū Dharr's Islam on the authority of 'Abd Allāh ibn al-Ṣāmit from him. It contains much difference to the sequence of Ibn 'Abbās. Combining them, however, is possible.¹

He then attempts to reconcile both narrations. Among the aspects:

1. It appears in Muslim's narration that Unays brought proper information on the Messenger of Allah ﷺ, whereas the agreed upon narration says that he was concise, hence, Abū Dharr رَضِيَ اللَّهُ عَنْهُ told him, "You have not satisfied me."

The manner to reconcile: He wanted him to bring details of his speech and reports, but he only brought a summary.

2. It appears in Muslim's narration that Abū Dharr met the Nabī ﷺ during Ṭawāf while the agreed upon narration states that when he met him, he was with 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.

The manner to reconcile: His first meeting was with 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and his second was during Ṭawāf, or the other way around. Each narrator retained what the other did not.

3. It appears in Muslim's narration that Abū Dharr stayed thirty days without provisions while the agreed upon narration mentioned that he had provisions and a water-skin.

The manner to reconcile: The purport of provisions in the agreed upon narration is what he took as provisions when leaving his

1 *Fath al-Bārī*, vol. 7 pg. 211.

tribe which got depleted when he stayed in Makkah. The water-skin with him was during the journey. When he stayed in Makkah, he was not in need of filling it.

4. It appears in Muslim's narration that when the Nabī ﷺ asked Abū Dharr, "Since how long have you been here?" He replied, "I have been here for the last thirty nights and days." In another narration of Muslim¹, he says, "For fifteen days."

The manner to reconcile: There is no disagreement as fifteen days is thirty mornings and nights. The Arabs use the word *al-yawm* (day) synonymously with *al-nahār* (morning) at times. Thus his words: thirty days and nights means thirty mornings and nights.²

Jihād

Before embracing Islam, Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ was a highway robber who stole wealth from its owners and attacked the Arab tribes.³ After he embraced Islam and faith embedded firmly in his heart, he became one of the swords and heroes of Islam. It is possible to determine the beginning of his Jihād the announcement he made as soon as he embraced Islam and the beating and harm he sustained from the polytheists on account of it.

1 *Ṣaḥīḥ Muslim*, vol. 16 pg. 48, book on the excellence of the Ṣaḥābah, chapter on the virtues of Abū Dharr al-Ghifārī, Ḥadīth: 2473.

2 *Fath al-Bārī*, vol. 7 pg. 211-213.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 222; *Tārīkh Dimashq*, vol. 66 pg. 184; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 55; al-Muṭahhar ibn Ṭāhir al-Maqdisī: *Al-Bad' wa al-Tārīkh*, vol. 5 pg. 93.

After his Islam, he went out to the bottom of Thaniyyat Ghazāl¹. Here, he would intercept the caravans of Quraysh saying:

لا أرد إليكم شيئاً حتى تدخلوا في الإسلام

I will not return to you anything until you enter Islam.

If they complied, he returned to them what he took and if they refused, he would not.²

After emigrating to Madīnah, he entered the corps of the Muhājirīn and began waging Jihād alongside the Messenger of Allah ﷺ. The Historians affirm that he never missed a single battle after arriving in Madīnah, except at the instruction of the Messenger of Allah ﷺ. He remained behind the Battles of Dhāt al-Riqā‘ and Banū al-Muṣṭaliq as he was appointed leader over Madīnah by the Nabī ﷺ.³

In fact, the Battle of Tabūk—which took place during extreme heat, coupled with the difficulty and hardship upon the Muslims—was not forsaken by Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ. ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ reports:

لما سار رسول الله صلى الله عليه وسلم إلى تبوك جعل لا يزال يتخلف
الرجل فيقول يا رسول الله تخلف فلان فيقول دعوه إن يك فيه خير

1 *Thaniyyat Ghazāl*: It is called *Qarn Ghazāl*. It is on the path of Thaniyyat Harshā; between it and al-Juḥfah are three valleys, one of which is Ghazāl. It belongs to Khuzā‘ah and they reside there. (Yāqūt al-Ḥamawī: *Mu‘jam al-Buldān*, vol. 4 pg. 201; ‘Abd al-Mu‘min al-Baghdādī: *Marṣad al-Iṭṭilā‘ ‘alā Asmā’ al-Amkinah wa al-Biqā‘*, vol. 2 pg. 992.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 224; *Tārīkh Dimashq*, vol. 66 pg. 184.

3 Ibn Hishām: *Al-Sīrah al-Nabawīyyah*, vol. 3 pg. 155, 235; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 46; ‘Abd al-Karīm al-Tuwayjirī: *Abū Dharr al-Ghifārī wa Ārā’uhū al-Fiqhiyyah fī al-‘Ibādāt*, pg. 26, 27.

فسيلحقه الله بكم وإن يك غير ذلك فقد أراحكم الله منه حتى قيل يا رسول الله تخلف أبو ذر وأبطأ به بعيره فقال رسول الله صلى الله عليه وسلم دعوه إن يك فيه خير فسيلحقه الله بكم وإن يك غير ذلك أراحكم الله منه فتلوم أبو ذر رضي الله عنه على بعيره فأبطأ عليه فأخذ متاعه فجعله على ظهره فخرج يتبع رسول الله صلى الله عليه وسلم ماشياً ونزل رسول الله صلى الله عليه وسلم في بعض منازلهم ونظر ناظر من المسلمين فقال يا رسول الله هذا رجل يمشي وحده فقال رسول الله صلى الله عليه وسلم كن أبا ذر فلما تأمله القوم قالوا يا رسول الله هو والله أبو ذر فقال رسول الله صلى الله عليه وسلم رحم الله أبا ذر يمشي وحده ويموت وحده ويبعث وحده

When the Messenger of Allah ﷺ was on his way to Tabūk, whenever someone lagged behind, people would say, “O Messenger of Allah, so and so lagged behind.”

He would say, “Leave him. If there is goodness in him, Allah will join him with you, and if other than this is present in him, Allah has relieved you of him.”

It was said, “O Messenger of Allah, Abū Dharr has lagged behind and his camel kept him slow.”

The Messenger of Allah ﷺ commented, “Leave him. If there is goodness in him, Allah will join him with you, and if other than this is present in him, Allah has relieved you of him.”

Abū Dharr waited¹ on his camel and it kept him behind. He then took his belongings, placed it on his back, and left, following the Messenger of Allah ﷺ on foot. The Messenger of Allah

1 *Al-Talawwum*: To wait and anticipate. (*Lisān al-‘Arab*, vol. 5 pg. 4101.)

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ alighted at one station. One of the Muslims spotted him and observed, “O Messenger of Allah, this man is walking alone.”

“Be Abū Dharr,” exclaimed the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The people looked intently and remarked, “O Messenger of Allah, it is, by Allah, Abū Dharr.”

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, “May Allah have mercy on Abū Dharr. He will live alone, pass away alone, and be resurrected alone.”¹

He held the Ghifār’s banner on the Day of Ḥunayn. After the demise of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he went out with the armies of the Rightly Guided Khulafā’. He was present at the Conquest of Bayt al-Maqdis alongside ‘Umar رَضِيَ اللهُ عَنْهُ. He participated in the Conquest of Egypt

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 234-235; Ibn Ḥibbān: *Al-Sīrah al-Nabawiyyah wa Akhbār al-Khulafā’*, vol. 1 pg. 368; al-Bayhaqī: *Dalā’il al-Nubuwwah*, vol. 5 pg. 221-222; al-Ḥākim: *Al-Mustadrak*, vol. 3 pg. 56. Al-Ḥākim comments, “This is a ḥadīth with a ṣaḥīḥ chain, but they have not documented it.” Al-Dhahabī corrects him, “There is *irsāl* (missing links) in the isnād. Ibn Kathīr comments in *al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 159, “The isnād is ḥasan, but they have not documented it.” Al-Albānī labelled it *ḍa’if* in *al-Silsilah al-Ḍa’ifah*, vol. 12 pg. 40. Many Historians have documented this incident including: Al-Ṭabarī: *Tārīkh al-Ṭabarī*, vol. 3 pg. 107; ‘Abd al-Malik al-Naysābūrī: *Sharaf al-Muṣṭafā*, vol. 4 pg. 89; Ibn Ḥazm al-Andalūsī: *Jawāmi’ al-Sīrah*, vol. 1 pg. 201; al-Khatḥamī: *Al-Rawḍ al-Unf*, vol. 7 pg. 393; Ibn al-Athīr: *Al-Kāmil*, vol. 2 pg. 148; Muḥammad ibn Sayyid al-Nās al-Baṣrī: *‘Uyūn al-Athar fī Funūn al-Maghāzī wa al-Shamā’il wa al-Siyar*, vol. 2 pg. 270; al-Dhahabī: *Tārīkh al-Islām*, vol. 2 pg. 632; Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 159; Ibn al-‘Imād: *Shadharāt al-Dhahab fī Akhbār man Dhahab*, vol. 7 pg. 255; ‘Abd al-Malik ibn Ḥusayn al-Mālīkī: *Simṭ al-Nujūm al-‘Awālī fī Anbā’ al-Awā’il wa al-Tawālī*, vol. 2 pg. 293; Shaykh Muḥammad ibn ‘Abd al-Wahhāb: *Mukhtaṣar Sīrat al-Rasūl*, vol. 1 pg. 230; and *Mukhtaṣar Zād al-Ma’ād*, vol. 1 pg. 173.

alongside ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ. He was zealous and passionate about Jihād in the path of Allah. For this purpose, he possessed thirty horses upon which he would load. He would load fifteen of them and wage war with them while repairing the equipment of the rest. When these returned, he would repair their equipment and load on the others.¹

Worship and Advices

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ was abstinent to the world, with Ākhirah being his primary concern. He thus dedicated majority of his time to worship: Ṣalāḥ, fasting, charity, maintaining family ties, enjoining good, forbidding evil, remembering Allah, and pondering over Allah’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ grandeur. He held firmly to the Messenger of Allah’s سُبْحَانَهُ وَتَعَالَى bequest; he narrates:

أمرني خليلي صلى الله عليه وسلم بسبع أمرني بحب المساكين والذنو منهم وأمرني أن أنظر إلى من هو دوني ولا أنظر إلى من هو فوقني وأمرني أن أصل الرحم وإن أدبرت وأمرني ألا أسأل أحدا شيئا وأمرني أن أقول بالحق وإن كان مرا وأمرني ألا أخاف في الله لومة لائم وأمرني أن أكثر من قول لا حول ولا قوة إلا بالله فإنهن من كنز تحت العرش

My *Khalīl* (bosom friend) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised me with seven: He commanded me to love the poor and draw close to them. He instructed me to look at those below me and not those above me. He commanded me to maintain family ties even if they are severed. He instructed me not to ask anyone for anything. He instructed me to speak the truth even if it is bitter. He instructed me not to fear the critic’s criticism. He advised me to recite in abundance *lā ḥawla wa lā quwwata illā billāh* (there is not strength

1 *Tārīkh Dimashq*, vol. 66 pg. 174, 176, 186, 209; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 47, 57, 74.

nor power except with Allah) for it is a treasure beneath the Throne.¹

It is related that a man from Baṣrah rode to Umm Dharr رَضِيَ اللَّهُ عَنْهَا after Abū Dharr's رَضِيَ اللَّهُ عَنْهُ demise to find out about his worship. She told him:

كَانَ النَّهَارَ أَجْمَعَ خَالِيًا يَتَفَكَّرُ

He spent the entire day free, pondering.²

Meaning: He spent his day pondering over the greatness of Allah around him. He is thus from the men of intelligence, for whom it is hoped that what appears in Allah's description is applicable to them:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."³

1 *Musnad Aḥmad*, vol. 5 pg. 259—the wording is his; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 229; *Musnad al-Bazzār*, vol. 9 pg. 383, Ḥadīth: 3966; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 2 pg. 194, Ḥadīth: 449; *al-Ṭabarānī: Al-Muḥjam al-Kabīr*, vol. 2 pg. 156, Ḥadīth: 1648; *Ḥilyat al-Awliyā'*, vol. 1 pg. 159-160. Al-Albānī classified it ṣaḥīḥ as appears in *al-Targhib wa al-Tarhīb*, vol. 3 pg. 954.

2 *Ḥilyat al-Awliyā'*, vol. 1 pg. 164.

3 *Sūrah Āl `Imrān*: 190-191.

He was in constant worship. Abū ‘Uthmān al-Nahdī¹ رَحِمَهُ اللهُ reports:

رأيت أبا ذر على راحلته وهو مستقبل مطلع الشمس فظننته نائما فدنوت
منه فقلت أنائم يا أبا ذر فقال لا بل كنت أصلي

I saw Abū Dharr upon his conveyance facing the sunrise. I thought him to be asleep. I drew close and said, “Are you sleeping, O Abū Dharr?”

“No,” he replied. “I was engaged in Ṣalāh.”²

Aḥnaf ibn Qays³ رَحِمَهُ اللهُ reports:

دخلت بيت المقدس فوجدت فيه رجلا يكثر السجود فوجدت في
نفسي من ذلك فلما انصرف قلت أتدري على شفع انصرفت أم على
وتر قال إن كنت لا تدري فإن الله عز وجل يدري ثم قال أخبرني حبي
أبو القاسم صلى الله عليه وسلم ثم بكى ثم قال أخبرني حبي أبو القاسم
صلى الله عليه وسلم ثم بكى ثم قال أخبرني حبي أبو القاسم صلى
الله عليه وسلم أنه قال ما من عبد يسجد لله سجدة إلا رفعه الله بها

1 He is ‘Abd al-Raḥmān ibn Mull ibn ‘Amr ibn ‘Adī ibn Wahb ibn Rabī‘ah ibn Sa’d ibn Khuzaymah, Abū ‘Uthmān al-Nahdī. He resided in Kūfah and relocated to Baṣrah after Ḥusayn’s martyrdom. He lived in the era of Ignorance and Islam. He met Ubayy ibn Ka’b and Abū Dharr. He passed away in 100 AH. There are other views regarding the year of his demise. (*Siyar A’lām al-Nubalā’*, vol. 4 pg. 175-178; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 423-424.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 236; *Tārīkh Dimashq*, vol. 66 pg. 219; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 78.

3 He is Aḥnaf ibn Qays ibn Mu‘āwiyah ibn Miḥṣan—his name is al-Ḍaḥḥāk or Ṣakhr, Abū Baḥr. He is from the leading Tābi‘īn. He embraced Islam during Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime and came as a delegate to ‘Umar. There is dispute over the year of his demise. Some suggest 67 AH while others suggest 72 AH. (*Siyar A’lām al-Nubalā’*, vol. 4 pg. 86; *al-Shadharāt*, vol. 1 pg. 302-303.)

درجة وحط عنه بها خطيئة وكتب له بها حسنة قال قلت أخبرني من أنت
يرحمك الله قال أنا أبو ذر صاحب رسول الله صلى الله عليه وسلم
فتفاصرت نفسي

I entered Bayt al-Maqdis and found therein a man who prostrated
in abundance. I found in myself aversion to this. When he
completed, I asked, “Do you know whether you completed an
odd or even number of prostrations?”

He replied, “If you do not know, then Allah سُبْحَانَهُ وَتَعَالَى knows.”

He added, “My beloved, Abū al-Qāsim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, informed me.”
And broke down into tears. He said, “My beloved, Abū al-Qāsim
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, informed me.” And broke down a second time. He then
said, “My beloved, Abū al-Qāsim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, informed me that no
servant prostrates to Allah a single prostration, except Allah
raises him a stage, forgives a sin from him, and records a good
deed in exchange of it.”¹

I said, “Tell me who you are, may Allah have mercy upon you.”

He said, “I am Abū Dharr, the Companion of the Messenger of
Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

This made me regard myself insignificant.²

He is thus from the men concerning whom it is hoped they will have a
share of Allah’s description of His believing servants:

1 *Musnad Aḥmad*, vol. 5 pg. 164; *Sunan al-Dārimī*, vol. 1 pg. 405, book on Ṣalāḥ, chapter
on the virtue of one who prostates once to Allah, Ḥadīth: 1416; *Tārīkh Dimashq*, vol.
66 pg. 175. Al-Albānī comments in *Irwā’ al-Ghalīl*, vol. 2 pg. 209-210, “Its isnād is ṣaḥīḥ
on the standard of Muslim.”

2 *Tārīkh Dimashq*, vol. 66 pg. 175.

فِي بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ رِجَالٌ لَا لُئْلِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

In Masjids which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings [are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of Zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about.¹

He was a learning institution from the institutions of advice and guidance. He has his advices. One is his declaration by the Ka'bah:

أيها الناس أنا جندب الغفاري هلموا إلى الأخ الناصح الشفيق فاكتنفه
الناس فقال أرايتم لو أن أحدكم أراد سفرا أليس يتخذ من الزاد ما يصلحه
ويبلغه قالوا بلى قال فسفر طريق القيامة أبعدها ما تريدون فخذوا منه ما
يصلحكم قالوا وما يصلحنا قال حجوا حجة لعظام الأمور صوموا يوما
شديدا حره لطول النشور صلوا ركعتين في سواد الليل لوحشة القبور
كلمة خير تقولها أو كلمة سوء تسكت عنها لوقوف يوم عظيم تصدق
بمالك لعلك تنجو من عسيرها اجعل الدنيا مجلسين مجلسا في طلب
الآخرة ومجلسا في طلب الحلال والثالث يضرك ولا ينفعك لا تريده
اجعل المال درهمين درهما تنفقه على عيالك من حله ودرهما تقدمه
لآخرتك والثالث يضرك ولا ينفعك لا تريده ثم نادى بأعلى صوته يا
أيها الناس قد قتلكم حرص لا تدركونه أبدا

“O people, I am Jundub al-Ghifārī. Come to a well-wishing compassionate brother.” People thus crowded around him.

1 Sūrah al-Nūr: 36-37.

He said, “Tell me, if one of you intends a journey, will he not take provisions beneficial to him and sufficient for him?”

“Definitely,” they replied.

He explained, “The journey on the road of Qiyāmah is longer than you wish. Take what will be beneficial for you.”

“What will be beneficial to us,” they asked.

He said, “Perform Ḥajj for the major events. Fast on a day of extreme heat for the length of resurrection. Perform two rak‘āt in the darkness of night for the loneliness of the graves. Speak a good word or refrain from speaking a bad word for the standing on the Great Day. Be truthful with your wealth; probably you will be saved from its difficulty. Make the world two gatherings: a gathering to seek Ākhirah and a gathering to seek lawful [sustenance]. Do not seek the third which harms you and does not benefit you. Divide your wealth into two coins: a coin you spend on your family from the permissible and a coin you send forth for your Afterlife. Do not seek the third which harms you and does not benefit you.”

He then announced at the top of his voice, “O people! Greed for what you will never attain has killed you.”¹

Abū Dharr رَضِيَ اللَّهُ عَنْهُ stated:

لو تعلمون ما أعلم ما انبسطتم إلى نسائكم ولا تقاررتم على فرشكم
والله لوددت أن الله عز وجل خلقني يوم خلقني شجرة تعضد ويؤكل
ثمرها

1 *Hilyat al-Awliyā'*, vol. 1 pg. 165.

Had you known what I know, you would not have enjoyed your wives and would not have found peace on your beds. By Allah, I wish that when Allah created me, He created me a tree that is chopped and its fruits are eaten.¹

He also said:

يولدون للموت ويعمرون للخراب ويحرصون على ما يفني ويتركون ما
يبقى ألا حبذا المكروهات الموت والفقر

You are born for death. You live for ruin. You crave for what is to perish and leave that which subsists. Harken! How excellent are the undesirables: death and poverty.²

He advised:

يا أيها الناس إني لكم ناصح إني عليكم مشفق صلوا في ظلمة الليل
لوحشة القبور وصوموا الدنيا لحر يوم النشور وتصدقوا مخافة يوم
عسير يا أيها الناس إني لكم ناصح إني عليكم مشفق

O people, I am your well-wisher and compassionate towards you. Perform Ṣalāh in the darkness of the night for the loneliness of the grave. Fast in the world for the heat of the Day of Resurrection. Give alms, for fear for the Difficult Day. O people, I am your well-wisher and compassionate towards you.³

He would utter, taking himself to account and advising others to spend wealth:

1 Imām Aḥmad: *Al-Zuhd*, pg. 275; *Ḥilyat al-Awliyā'*, vol. 1 pg. 164; *Tārīkh Dimashq*, vol. 66 pg. 214; *al-Bidāyah wa al-Nihāyah*, vol. 1 pg. 95.

2 *Ḥilyat al-Awliyā'*, vol. 1 pg. 163.

3 Imām Aḥmad: *Al-Zuhd*, pg. 276; *Ḥilyat al-Awliyā'*, vol. 1 pg. 165; *Tārīkh Dimashq*, vol. 66 pg. 214.

ذو الدرهمين أشد حسابا يوم القيامة من ذي الدرهم

One who possesses two silver coins will endure severer reckoning on the Day of Qiyāmah than one who possesses a single silver coin.¹

These advices would deeply affect the hearts of the listeners. These are advices forthcoming from a sincere heart which practices what it preaches. May Allah have mercy on Abū Dharr. How truthful are his words! How sincere is his intention!²

Departure from Madīnah to Greater Syria

There is a clash in the views of the scholars concerning the exact time of Abū Dharr al-Ghifārī's رَضِيَ اللَّهُ عَنْهُ departure from Madīnah to Greater Syria. Some suggest that he left after the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr's رَضِيَ اللَّهُ عَنْهُ demise. He settled there and remained there until 'Uthmān's رَضِيَ اللَّهُ عَنْهُ Khilāfah. When he had a disagreement with Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ, he returned to Madīnah; and from there he moved to Rabadhah^{3, 4}

Others suggest that he left during 'Uthmān's رَضِيَ اللَّهُ عَنْهُ era. Al-Ḥākim's report on the authority of 'Abd Allāh ibn al-Ṣāmit indicates to this. He says:

1 Imām Aḥmad: *Al-Zuhd*, pg. 275; *Ḥilyat al-Awliyā'*, vol. 1 pg. 164.

2 Abū Dharr al-Ghifārī wa Ārā'uhū al-Fiḥiyyah fī al-'Ibādāt, pg. 47.

3 Al-Rabadhah: One of the villages of Madīnah at a distance of three days. It is close to Dhāt 'Irq on the pathway of Ḥijāz. It houses the grave of the eminent Ṣaḥābī, Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ. (*Mu'jam al-Buldān*, vol. 3 pg. 24.)

4 *Al-Istī'āb*, vol. 1 pg. 156; *Usd al-Ghābah*, vol. 1 pg. 562; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 257.

قالت أم ذر رضي الله عنها والله ما سير عثمان أباً ذر ولكن رسول الله صلى الله عليه وسلم قال إذا بلغ سلعا فاخرج منها قالت أم ذر رضي الله عنها فلما بلغ البنيان سلعا وجاوز خرج أبو ذر إلى الشام

Umm Dharr رضي الله عنها clarifies, “By Allah, ‘Uthmān did not exile Abū Dharr. Rather, the Messenger of Allah صلى الله عليه وسلم said, ‘When it reaches Sil¹, then leave.’”

Umm Dharr رضي الله عنها continues, “Thus, when the buildings reached and passed Sil’, Abū Dharr left to Greater Syria.”²

This indicates that Abū Dharr رضي الله عنه left Madīnah in compliance to the Messenger’s صلى الله عليه وسلم bequest which appears in the above ḥadīth.

Another view is that ‘Uthmān رضي الله عنه sent him to Greater Syria; he did not leave on his own accord. It was due to his stance on the issue of the treasure³. Imām Aḥmad’s report from Asmā’ bint Yazīd رضي الله عنها indicates to this:

1 Sil’: a mountain close to Madīnah. (*Al-Ṣiḥāh*, vol. 3 pg. 1231.)

2 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, book on recognising the Ṣaḥābah, vol. 3 pg. 420, Ḥadīth: 5535, concerning Abū Dharr’s struggles; *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 269-271; Ibn Shabbah: *Tārīkh al-Madīnah*, pg. 1037, from the chain of Ibn Sīrīn from Abū Dharr; al-Dhahabī: *al-Siyar A’lām al-Nubalā’*, vol. 2 pg. 70, from Zayd ibn Khālid al-Juhanī from Abū Dharr. Al-Ḥākim comments, “This is a ḥadīth with a ṣaḥīḥ chain on the standards of al-Shaykhayn but they did not document it.” Al-Dhahabī does not comment.

3 The treasure issue: Abū Dharr رضي الله عنه believed that all surplus wealth (gold and silver) is a treasure which must necessarily be spent in charity implied in Allah’s statement: *As for those who store gold and silver as a treasure and they do not spend it in the path of Allah, give them glad tidings of a painful punishment.* The remaining Companions believed that the wealth from which Zakāh is paid is not a treasure, hence permissible to keep.

أن أبا ذر رضي الله عنه كان يخدم النبي صلى الله عليه وسلم فإذا فرغ من خدمته أوى إلى المسجد فكان هو بيته يضطجع فيه فدخل رسول الله صلى الله عليه وسلم المسجد ليلة فوجد أبا ذر نائما منجدلا في المسجد فنكته رسول الله صلى الله عليه وسلم برجله حتى استوى جالسا فقال له رسول الله صلى الله عليه وسلم ألا أراك نائما قال أبو ذر يا رسول الله فأين أنام هل لي من بيت غيره فجلس إليه رسول الله صلى الله عليه وسلم فقال له كيف أنت إذا أخرجوك منه قال إذن ألحق بالشام فإن الشام أرض الهجرة وأرض المحشر وأرض الأنبياء فأكون رجلا من أهلها قال له كيف أنت إذا أخرجوك من الشام قال إذن أرجع إليه فيكون هو بيتي ومنزلي قال فكيف أنت إذا أخرجوك منه الثانية قال إذن آخذ سيفي فأقاتل عني حتى أموت قال فكشّر إليه رسول الله صلى الله عليه وسلم فأثبته بيده قال أدلك على خير من ذلك قال بلى بأبي أنت وأمي يا نبي الله قال رسول الله صلى الله عليه وسلم تنقاد لهم حيث قادوك وتنساق لهم حيث ساقوك حتى تلقاني وأنت على ذلك

Abū Dharr رضي الله عنه would serve the Nabī صلى الله عليه وسلم. After completing his service, he would retire to the Masjid which served as his house where he would rest. The Messenger of Allah صلى الله عليه وسلم entered the Masjid one night and found Abū Dharr sleeping on the ground in the Masjid. The Messenger of Allah صلى الله عليه وسلم nudged him with his foot until he sat up straight.

The Messenger of Allah صلى الله عليه وسلم asked him, “Why do I see you sleeping [here]?”

Abū Dharr submitted, “O Messenger of Allah, where should I sleep? Do I have a house besides it?”

The Messenger of Allah صلى الله عليه وسلم sat down and enquired, “What will you do when they exile you from it [Madīnah]?”

“Then I will go to Greater Syria as Greater Syria is the land of Hijrah and the land of congregation, and the land of the Ambiyā’. I will be one of its residents.”

He asked him, “What will you do when they expel you from Greater Syria?”

He answered, “I will return to it [Madīnah] then; it will be my house and residence.”

“And what will you do when you are expelled a second time?”

“Then, I will take my sword and defend myself until I die.”

The Messenger of Allah ﷺ grinned at him and held him with his hand before suggesting, “Let me direct you to something better?”

“Definitely, may my father and mother be sacrificed for you, O Prophet of Allah.”

The Messenger of Allah ﷺ instructed him, “Yield to wherever they direct you and tread as they instruct you until you meet me while you maintain this.”¹

His return from Greater Syria to Madīnah

Sayyidunā Abū Dharr رضي الله عنه went to Greater Syria and held firmly to his opinion on the issue of spending wealth and not hoarding or storing the same. A strong dispute broke out between him and Sayyidunā

1 *Musnad Ahmad*, vol. 6 pg. 457; *al-Muʿjam al-Kabīr*, vol. 2 pg. 148, Ḥadīth: 1623 (first part). The researcher of *al-Musnad* remarks, vol. 45 pg. 569, “Its isnād is ḍaʿīf due to the weakness of Shahr ibn Ḥawshab. The remaining narrators are reliable.” (*Tahdhīb al-Tahdhīb*, vol. 2 pg. 519.)

Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ over the verse of *al-Kanz* (the treasure). Mu‘āwiyah thus wrote to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ complaining about him and seeking him to be summoned to Madīnah. Accordingly, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ summoned him.¹

It appears in *Ṣaḥīḥ al-Bukhārī* from Zayd ibn Wahb² who relates:

مررت بالربذة فإذا أنا بأبي ذر فقلت له ما أنزلك منزلك هذا قال كنت بالشام فاختلفت أنا ومعاوية في والذين يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشَّرَهُمْ بِعَذَابٍ أَلِيمٍ قال معاوية نزلت في أهل الكتاب فقلت نزلت فينا وفيهم فكان بيني وبينه في ذلك وكتب إلى عثمان رضي الله عنه يشكوني فكتب إلي عثمان أن اقدم المدينة فقدمتها

I passed by Rabadhah and met Abū Dharr. I asked him, “What brought you to this place?”

He answered, “I was in Greater Syria. I disputed with Mu‘āwiyah over: *As for those who store gold and silver as a treasure and they do not spend it in the path of Allah, give them glad tidings of a painful punishment.*³ Mu‘āwiyah suggested, ‘It was revealed about the people of the book,’ whereas I affirmed, ‘It was revealed about us and them.’ We thus had an altercation over this. He wrote to

1 *Tārīkh al-Ṭabarī*, vol. 4 pg. 183; *Tārīkh Dimashq*, vol. 66 pg. 192; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 63; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 134.

2 He is Zayd ibn Wahb al-Juhanī al-Kūfī, Abū Sulaymān, the senior Mukhaḍram. He departed to meet the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and benefit from his company. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away while Zayd was en route. He learnt from ‘Umar, ‘Alī, Ibn Mas‘ūd, Abū Dharr al-Ghifārī, and Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ and recited the Qur’ān to Ibn Mas‘ūd. He passed away during Ḥajjāj’s rule after the Battle of Jamājim during 83 AH. (*Siyar A‘lām al-Nubalā’*, vol. 4 pg. 196; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 249.)

3 Sūrah al-Tawbah: 34.

‘Uthmān رَضِيَ اللَّهُ عَنْهُ complaining of me. ‘Uthmān thus wrote to me to come to Madīnah, and I complied.”¹

This clarifies the reason behind Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ leaving Greater Syria for Madīnah, i.e. the dispute that arose between him and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ over the treasure. Each of them is a mujtahid, rewarded for his ijtihād.

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ thus returned to Madīnah. When he saw the buildings have changed, he hastened to fulfil the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bequest, “When the buildings reach Sil’, then leave,” and left to Rabadhah.

More details on this issue will appear—Allah willing—when refuting the Rāfiḍah’s objection that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ forced Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ to move to Rabadhah.

Demise

Imam Aḥmad reports from Ibrāhīm i.e. Ibn al-Ashtar²:

أن أبا ذر حضره الموت وهو بالربذة فبكت امرأته فقال ما يبكيك قالت
أبكي أنه لا يد لي بنفسك وليس عندي ثوب يسعك كفنا فقال لا تبكي
فإني سمعت رسول الله صلى الله عليه وسلم ذات يوم وأنا عنده في

1 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, Ḥadīth: 1406.

2 Al-Ashtar: He is Mālik ibn al-Ḥārith ibn ‘Abd Baghūth ibn Maslamah ibn Rabī‘ah ibn al-Ḥārith al-Nakhaī al-Kūfī. He lived in Ignorance as well. He reports from ‘Umar, ‘Alī, Khālīd, Abū Dharr, and Umm Dharr. He is a reliable Tābi‘ī, from the students of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He participated in Jamal and Ṣiffīn alongside him. He was eloquent, brave, and articulate. He died from poison in 37 AH. (*Siyar A‘lām al-Nubalā’*, vol. 4 pg. 34; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 354-355.)

نفر يقول ليموتن رجل منكم بفلاة من الأرض يشهده عصابة المؤمنين قال فكل من كان معي في ذلك المجلس مات في جماعة وفرقة فلم يبق منهم غيري وقد أصبحت بالفلاة أموت فراقبي الطريق فإنك سوف ترين ما أقول فإنني والله ما كذبت ولا كذبت قالت وأنى ذلك وقد انقطع الحاج قال راقبي الطريق فبينما هي كذلك إذ هي بالقوم تخذ بهم رواحلهم كأنهم الرخم فأقبل القوم حتى وقفوا عليها فقالوا ما لك فقالت امرؤ من المسلمين تكفنوناه وتؤجرون فيه قالوا ومن هو قالت أبو ذر ففدوه بأبائهم وأمهاتهم ووضعوا سياطهم في نحورها يتدرونه فقال أبشروا أنتم نفر الذين قال رسول الله صلى الله عليه وسلم ما قال أبشروا سمعت رسول الله صلى الله عليه وسلم يقول ما من امرأين مسلمين هلك بينهما ولدان أو ثلاثة فاحتسبها وصبرا فيريان النار أبدا ثم قد أصبحت اليوم حيث ترون ولو أن ثوبا من ثيابي يسعني لم أكفن إلا فيه فأنشدكم الله ألا يكفني رجل منكم كان أميرا أو عريفا أو بريدا فكل القوم كان قد نال من ذلك شيئا إلا فتى من الأنصار كان مع القوم قال أنا صاحبك ثوبان في عيبي من غزل أمي وأحد ثوبي هذين الذين علي قال أنت صاحبي فكفني

Death approached Abū Dharr رضي الله عنه while he was in Rabadhah. His wife cried. “What makes you cry,” he enquired.

She replied, “I cry because I need to shroud you whereas I do not possess cloth suitable as a shroud for you.”

He said, “Do not cry as I heard the Messenger of Allah صلى الله عليه وسلم saying one day while I was in his presence with a group of people, ‘A man from among you will certainly die in a barren land. A group of believers will be present by him.’ All those who were with me in that gathering passed away in a group or a town. Only I remain. And here I am, dying in a barren land. So check

the road. Soon, you will see what I inform you of. Certainly I, by Allah, have not lied, or been refuted.”

“How will that happen whereas the Ḥujjāj have departed.”

“Go check the road.”

In this condition, she sees people whose conveyances are trotting as though they are Egyptian vultures¹.

They asked, “What is the matter?”

She said, “A Muslim man, will you shroud him and be rewarded?”

“Who is he?”

“Abū Dharr.”

“May our parents be sacrificed for him,” they exclaimed.

They placed their whips on the animals’ necks and prodded them quickly.

He [Abū Dharr] said, “You are the group regarding whom the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘A man from among you will die in a barren land. A group of believers will be present by him.’”

He added, “You see where I am today. Had any of my clothes sufficed me, I would have been shrouded only in it. I implore you in the name of Allah that no man who was a leader, authority, or messenger will shroud me.”

Each of those man had served in one of the positions he mentioned except an Anṣārī youngster. He exclaimed, “I am

1 *Al-rakhm*: A type of bird, very similar to an eagle. (*Al-Ṣiḥāh*, vol. 5 pg. 1929; *al-Nihāyah fī Gharīb al-Ḥadīth*, pg. 353.)

the one. Two cloths belonging to me in my suitcase¹ from my mother's yarn and one cloth from the two on me.”

He said, “You are the one; shroud me.”²

Some Historians write that ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ and his group attended his death. Abū Dharr told them what to do with him. A weaker report suggests that they arrived after his death and took care of his washing and burial.³

Al-Dhahabī رَحِمَهُ اللهُ adds:

ويقال إن ابن مسعود الذي دفنه عاش بعده نحوًا من عشرة أيام رضي
الله عنهما

It is said that Ibn Mas‘ūd—who buried him—lived for approximately ten days after him. May Allah be pleased with them both.⁴

He passed away in Rabadhah in Dhū al-Ḥijjah 32 AH, or 31 AH in a weaker report.⁵

1 *Al-‘aybah*: That in which a person safely stores his valuable items and clothes. (*Fath al-Bārī*, vol. 7 pg. 152; *Lisān al-‘Arab*, vol. 4 pg. 3184.)

2 *Musnad Ahmad*, vol. 5 pg. 155, 166; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 232, 233. Al-Arnā’ūt comments in his footnotes on *al-Siyar*, vol. 2 pg. 77, “The narrators are reliable except there is a missing link in the chain.”

3 Al-Wāqidī: *Al-Maghāzī*, vol. 3 pg. 101; *Tārīkh Khalīfah Ibn Khayyāt*, vol. 1 pg. 167; *Tārīkh al-Ṭabarī*, vol. 4 pg. 309; *Tārīkh Dimashq*, vol. 66 pg. 2016; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 77; *al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 159, vol. 10 pg. 257.

4 *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 74; *Ma‘rifat al-Ṣaḥābah*, vol. 2 pg. 558; *al-Istī‘āb*, vol. 1 pg. 155; *Tārīkh Dimashq*, vol. 66 pg. 176; *Usd al-Ghābah*, vol. 6 pg. 96; *al-Iṣābah*, vol. 7 pg. 10.

5 *Tārīkh Khalīfah Ibn Khayyāt*, vol. 1 pg. 166; *Tārīkh al-Ṭabarī*, vol. 4 pg. 308-309; *Ma‘rifat al-Ṣaḥābah*, vol. 2 pg. 558; *al-Istighnā’*, vol. 1 pg. 90; *al-Istī‘āb*, vol. 1 pg. 156; *Usd al-*

May Allah be pleased with Abū Dharr al-Ghifārī. The Nabī's ﷺ statement aptly applied to him:

يمشي وحده ويموت وحده ويبعث وحده

He walks alone, will die alone, and will be resurrected alone.¹

Ghābah, vol. 6 pg. 69; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 257; *al-Iṣābah*, vol. 7 pg. 109.

¹ *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 234-235; *al-Mustadrak*, vol. 3 pg. 56.

Discussion 2

Merits of Abū Dharr al-Ghifārī according to the Ahl al-Sunnah wa al-Jamā'ah

Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ is from the galaxy of Ṣaḥābah who were forerunners to Islam. He thus obtained the nobility of companionship and precedence. Allah سُبْحَانَهُ وَتَعَالَى has listed the merits of the first forerunners in His statement:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تحتها الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

He is among the Companions who are honoured with Allah's سُبْحَانَهُ وَتَعَالَى praise for them as in His statement:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ

1 Sūrah al-Tawbah: 100.

فَتَازَرَهُ فَاسْتَعَاظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ ۖ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ
وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that He [i.e., Allah] may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.¹

He is among the Ṣaḥābah who obtained the nobility of accompanying the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Battle of Tabūk which took place in a difficult and constrained time, which is dubbed the Army of Difficulty. Allah revealed glad tidings for those who followed the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and participated in this battle. Allah سُبْحَانَهُ وَتَعَالَى announces:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ
اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ
مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.²

1 Sūrah al-Faṭḥ: 29.

2 Sūrah al-Tawbah: 117.

He is from the portion of this Ummah who attained goodness:

عن عمران بن حصين رضي الله عنه أن رسول الله صلى الله عليه وسلم قال خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم قال عمران فلا أدري أذكر بعد قرنه قرنين أو ثلاثة ثم إن بعدكم قوما يشهدون ولا يستشهدون ويخونون ولا يؤتمنون وينذرون ولا يوفون ويظهر فيهم السمن

‘Imrān ibn Ḥuṣayn رضي الله عنه reports that the Messenger of Allah صلى الله عليه وسلم said, “The best nation is that of my era, then the subsequent era, and then the subsequent era.”

‘Imrān clarifies: I do not know whether he mentioned one or two eras after his era.

“Thereafter, after you will be a people who give testimony despite not been requested for the same, who breach and are not trustable, who vow yet do not fulfil, and obesity will become common among them.”¹

Abū Dharr al-Ghifārī رضي الله عنه is from the Companions of the Messenger صلى الله عليه وسلم who were truthful, sincere in their Islam; men of lofty rank and position, men of integrity, men of credibility, regarding whom the Messenger of Allah صلى الله عليه وسلم affirmed:

لا تسبوا أحدا من أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه

Do not revile any of my Companions. If any of you were to spend gold equivalent [in weight] to mount Uḥud, you will not reach [the reward] of their mudd, not even half of it.²

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3650; *Ṣaḥīḥ Muslim*, Ḥadīth: 2535.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3673; *Ṣaḥīḥ Muslim*, Ḥadīth: 2541.

He is among those Companions whom the Nabī ﷺ appointed as protectors for this Ummah from deviations, innovations, and all *fitnahs* (trials) as appears in the ḥadīth of Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ who reports that the Messenger of Allah ﷺ affirmed:

النجوم أمانة للسماء فإذا ذهب النجوم أتى السماء ما توعد و أنا أمانة لأصحابي فإذا ذهب أتى أصحابي ما يوعدون وأصحابي أمانة لأمتي فإذا ذهب أصحابي أتى أمتي ما يوعدون

The stars are a protection¹ for the sky. When the stars disappear, what the sky was promised will approach. I am a protection for my Companions. When I leave, what my Companions were promised will come. And my Companions are a protection for my Ummah. When my Companions leave, what my Ummah was promised will come.²

One who studies the biography of the eminent Ṣaḥābī, Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ, will find plenty merits and excellent qualities which appear in the prophetic Sunnah or those observed by his contemporaries among the Ṣaḥābah and Tābi‘īn, the pious predecessors, and those

1 *Amanah* – from *al-amn* and *al-amān*: Giving security. *Al-amānah* (trust) is the opposite of *al-khiyānah* (violation). (*Mu‘jam Maqāyīs al-Lughah*, vol. 1 pg. 133.) The meaning of the ḥadīth is: As long as the stars remain, the sky remains. When the stars fall and drop at Qiyāmah, the sky will weaken, split, and be destroyed. The Messenger of Allah ﷺ is a protection for his Companions from trials, wars, and the diversity of hearts. His Companions were protection for his Ummah from the appearance of innovations, conditions, and trials in Dīn. (*Sharḥ al-Nawawī li Muslim*, vol. 16 pg. 123-125.)

2 *Ṣaḥīḥ Muslim*, vol. 16 pg. 124-125, book on the virtues of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, chapter on the fact that the Messenger of Allah’s ﷺ subsistence is protection for his Companions and the subsistence of his Companions are protection for the Ummah, Ḥadīth: 2531.

who followed them with goodness until the Day of Recompense, including truthfulness, sincerity, generosity, bravery, charity, humility, asceticism, and others with which he is distinguished. I will list these merits and special qualities under two headings:

1. Aḥādīth listing his merits.
2. Statements of the Ṣaḥābah and Pious Predecessors of the Ummah about him.

1. Aḥādīth listing his merits

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ was truthful in speech. No lie is discernible from him. He spoke the truth and did not fear the critic's criticism for Allah. Al-Tirmidhī documents on the authority of 'Abd Allāh ibn 'Amr رَضِيَ اللَّهُ عَنْهُ that he heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirm:

ما أظلت الخضراء ولا أقلت الغبراء أصدق من أبي ذر

The sky has not shaded and the earth has not carried anyone more truthful than Abū Dharr.¹

Al-Tirmidhī also reports from Abū Dharr رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

ما أظلت الخضراء ولا أقلت الغبراء من ذي لهجة أصدق ولا أوفى من أبي ذر شبه عيسى ابن مريم عليه السلام

1 *Jāmi' al-Tirmidhī*, vol. 5 pg. 628, book on merits, Ḥadīth: 3801; *Musnad Aḥmad*, vol. 2 pg. 163, 175, 223; *Sunan Ibn Mājah*, vol. 1 pg. 55, Ḥadīth: 156, *Muṣannaf Ibn Abī Shaybah*, vol. 6 pg. 387, Ḥadīth: 32265; *al-Mustadrak*, vol. 3 pg. 418. Al-Tirmidhī comments, "Ḥadīth is ḥasan." Al-Albānī also classified it ḥasan in his footnotes on *al-Mishkāt*, vol. 3 pg. 1757.

There is no one more truthful in speech or in fulfilling promises, that the sky has covered and the earth has carried, than Abū Dharr, the likeness of ‘Īsā ibn Maryam.¹

Al-Mubārakfūrī رَحِمَهُ اللهُ comments in *al-Tuḥfah*:

والمراد بهذا الحصر التأكيد والمبالغة في صدقه أي هو متتهاه في الصدق لا أنه أصدق من غيره مطلقا إذ لا يصح أن يقال أبو ذر أصدق من أبي بكر رضي الله عنه وهو صديق هذه الأمة وخيرها بعد نبينا وقد كان رضي الله عنه أصدق من أبي ذر

The implication of this confinement is emphasising and accenting his truthfulness, i.e. he is the limit in truthfulness, not that he is more truthful than others unrestrictedly as it is incorrect to assert that Abū Dharr is more truthful than Abū Bakr رَضِيَ اللهُ عَنْهُ since the latter is the Ṣiddīq of this Ummah and the most superior after its Nabī. He was more truthful than Abū Dharr.²

Ibn Ḥibbān رَحِمَهُ اللهُ remarks:

يشبه أن يكون هذا خطابا خرج على حسب الحال في شيء بعينه إذ محال أن يكون هذا الخطاب على عمومته وتحت الخضراء المصطفى صلى الله عليه وسلم والصديق والفاروق رضي الله عنهما

Probably this address is according to the situation on something specific, as it is impossible for this address to be general when

1 *Jāmi‘ al-Tirmidhī*, vol. 5 pg. 628, book on merits, Ḥadīth: 3802; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 84, Ḥadīth: 7135; *al-Mustadrak*, vol. 3 pg. 418, Ḥadīth: 5528. Al-Tirmidhī comments, “Ḥadīth is ḥasan, gharīb from this chain.” Al-Albānī also classified it ḥasan in his footnotes on *al-Mishkāt*, vol. 3 pg. 1757. Al-Ḥākim classified it ṣaḥīḥ on the standard of Muslim and al-Dhahabī concurs.

2 *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi‘ al-Tirmidhī*, vol. 10 pg. 205.

under the sky is the Messenger of Allah ﷺ, Ṣiddīq, and Fārūq رَضِيَ اللَّهُ عَنْهُمَا.¹

Ibn Taymiyyah رَضِيَ اللَّهُ عَنْهُ explains:

وأما كون أبي ذر أصدق الناس فذاك لا يوجب أنه أفضل من غيره بل كان أبو ذر مؤمنا ضعيفا كما ثبت في الصحيح عن النبي صلى الله عليه وسلم أنه قال له يا أبا ذر إني أراك ضعيفا وإني أحب لك ما أحب لنفسي لا تأمرن على اثنين ولا تولين مال اليتيم وقد ثبت في الصحيح أنه قال المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير

As regards Abū Dharr being the most truthful of all people, this does not necessitate him being superior to others. Rather, Abū Dharr was a believer who was weak as established in *al-Ṣaḥīḥ* that the Nabī ﷺ told him, “O Abū Dharr, I find you to be weak and I like for you what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.”² It also affirmed in *al-Ṣaḥīḥ* that he declared, “A believer who is strong [physically] is superior and more beloved to Allah than a believer who is weak [physically]. And there is goodness in each.”^{3,4}

Abū Dharr رَضِيَ اللَّهُ عَنْهُ was at the apex of sincerity towards his dīn. He applied what he heard from the Nabī ﷺ, without deviation or inclining

1 *Al-Ihsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān*, vol. 16 pg. 77.

2 *Ṣaḥīḥ Muslim*, vol. 12 pg. 290, book on leadership, chapter on the reprehensibility of leadership without need, Ḥadīth: 1826; *Musnad Aḥmad*, vol. 5 pg. 180; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 117.

3 *Ṣaḥīḥ Muslim*, vol. 16 pg. 329, book on Destiny, chapter on the command towards strength and quitting inability, Ḥadīth: 2664.

4 *Minhāj al-Sunnah*, vol. 6 pg. 275.

away. Mālik ibn Dīnār's¹ report supports this, that the Nabī ﷺ said:

أيكم يلقاني على الحال التي أفارقه عليها فقال أبو ذر أنا فقال صلى الله عليه وسلم صدقت

“Who will meet me in the condition I left him.”

Abū Dharr replied, “I will.”

The Nabī ﷺ commented, “You have spoken the truth.”²

What affirms his superiority is his steadfastness on what he was upon during the lifetime of the Nabī ﷺ. It is reported that he stated:

إني لأقربكم مجلسا من رسول الله صلى الله عليه وسلم يوم القيامة وذلك أني سمعت رسول الله صلى الله عليه وسلم يقول إن أقربكم مني يوم القيامة من خرج من الدنيا كهيئته يوم تركته عليه وإنه والله ما منكم من أحد إلا وقد تشبث منها بشيء غيري

I will be the closest in position to the Messenger of Allah ﷺ on the Day of Qiyāmah. This is because I heard the Messenger

1 Mālik ibn Dīnār, the august, the saviour, their master, Abū Yaḥyā al-Baṣrī, the worshipper, the ascetic, from the reliable Tābī'īn. Al-Nasa'ī awarded him credibility. Al-Bukhārī cited him as evidence. His ḥadīth is on the level of ḥasan. He was born in the days of 'Abbās. He learnt from Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ while Aḥnaf ibn Qays, Sa'īd ibn Jubayr, and Ḥasan al-Baṣrī narrated from him. He passed away in 127 AH, or 130 AH. (*Tārīkh Khalīfah ibn Khayyāṭ*, vol. 1 pg. 395; *Siyar A'lām al-Nubalā'*, vol. 5 pg. 362-364; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 356-357.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 228; *Musnad al-Bazzār*, vol. 9 pg. 334-335; *al-Mu'jam al-Kabīr*, vol. 2 pg. 158, Ḥadīth: 1628, 3889; *Ḥilyat al-Awliyā'*, vol. 1 pg. 161-162. Al-Arnā'ūṭī stated in his footnotes on *al-Siyar*, vol. 2 pg. 59, “The narrators are reliable, except that it has a missing link.”

of Allah ﷺ saying, “Certainly, the closest to me on the Day of Qiyāmah will be the one who left the world in the condition I left him in.” By Allah, each one of you has been affected slightly by it besides me.¹

Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ, before embracing Islam, boasted of his Arabism and affiliation to his tribe and regarded superiority being in lineage and pedigree only. His behaviour was like the behaviour of the Arabs. What points to this is a report documented by al-Bukhārī and Muslim from Ma‘rūr ibn Suwayd² who relates:

عن المعرور بن سويد قال مررنا بأبي ذر بالربذة وعليه برد وعلى غلامه مثله فقلنا يا أبا ذر لو جمعت بينهما كانت حلة فقال إنه كان بيني وبين رجل من إخواني كلام وكانت أمه أعجمية فغيرته بأمه فشكاني إلى النبي صلى الله عليه وسلم فلقيت النبي صلى الله عليه وسلم فقال يا أبا ذر إنك امرؤ فيك جاهلية قلت يا رسول الله من سب الرجال سبوا أباه وأمه قال يا أبا ذر إنك امرؤ فيك جاهلية هم إخوانكم جعلهم الله تحت أيديكم فأطعموهم مما تأكلون وألبسوهم مما تلبسون ولا تكلفوهم ما يغلبهم فإن كلفتموهم فأعينوهم

We visited Abū Dharr in Rabadhah. He had a mantle over him and his slave had one like it. We said, “O Abū Dharr, had you joined them together, it would have been a complete garment.”

1 *Musnad Aḥmad*, vol. 5 pg. 165; *Kitāb al-Zuhd*, pg. 274; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 214-215; *Ḥilyat al-Awliyā’*, vol. 1 pg. 162. Al-Arnā’ūṭ comments in his footnotes on *al-Musnad*, Ḥadīth: 21495, “The ḥadīth is ṣaḥīḥ. This isnād is ḥasan.”

2 He is Ma‘rūr ibn Suwayd, Abū Umayyah al-Asadī al-Kūfī, the Imām who lived a long life. He is a Tābī’ī from the students of ‘Abd Allāh ibn Mas‘ūd. Yaḥyā ibn Ma‘īn affirmed his credibility. He passed away after 80 AH. (*Siyar A‘lām al-Nubalā’*, vol. 4 pg. 174; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 492.)

Thereupon he recalled, “There was an argument between me and one of the persons among my brothers. His mother was a non-Arab so I reproached him with his mother. He complained against me to the Nabī ﷺ. As I met the Nabī ﷺ, he remarked, ‘Abū Dharr, you are a person who still has in him remnants of the Age of Ignorance.’

I submitted, ‘O Messenger of Allah, he who abuses (other) persons, they abuse (in return) his father and mother.’

He emphasised, ‘Abū Dharr, you are a person who still has the remnants of the Age of Ignorance. They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them what you eat, clothe them with what you wear. And do not burden them beyond their capacities. If you burden them (with an unbearable burden), then assist them.’”¹

When īmān settled in his heart, he became proverbial in humility. The Nabī ﷺ likened Abū Dharr رَضِيَ اللَّهُ عَنْهُ in his humility to ‘Īsā ibn Maryam رَحِمَهُ اللَّهُ saying:

من سره أن ينظر إلى تواضع عيسى ابن مريم فلينظر إلى أبي ذر

Whoever desires to look at the humility of ‘Īsā ibn Maryam should look at Abū Dharr.²

1 *Ṣaḥīḥ Muslim*, vol. 11 pg. 190, book on faith, chapter on feeding the slave from what one eats and clothing him with what he wears, Ḥadīth: 166; *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 106, book on faith, chapter on sins being from the matter of Ignorance, Ḥadīth: 30. The wording is Muslim’s.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 228; *Muṣannaf Ibn Abī Shaybah*, vol. 6 pg. 388, Abū Hurayrah’s narration. Al-Albānī labels it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah*, vol. 5 pg. 453-454, Ḥadīth: 2343 and *Ṣaḥīḥ al-Jāmi‘*, vol. 2 pg. 1079, Ḥadīth: 6292.

After Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ embraced Islam, the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to invite his tribe to Islam. It appears in the narration of ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا:

ارجع إلى قومك فأخبرهم حتى يأتيك أمري

Go back to your people and inform them (about it) till you receive my order.¹

While it appears in the narration of ‘Abd Allāh ibn al-Ṣāmit:

إنه قد وجهت لي أرض ذات نخل لا أراها إلا يثرب فهل أنت مبلغ عني قومك عسى الله أن ينفعهم بك ويأجرك فيهم

I have been shown a land abounding in date palms and I think it cannot be but Yathrib. Will you not be a preacher to your people on my behalf? I hope Allah would benefit them through you and reward you.²

Abū Dharr رَضِيَ اللَّهُ عَنْهُ went to his nation inviting them [to Islam] and conveying to them the dīn of Allah سُبْحَانَهُ وَتَعَالَى, persevering the harm in this path, until Ghifār came submissive, repentful, and obedient. It appears in the narration of ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ that Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ said:

فاحتملنا حتى أتينا قومنا غفارا فأسلم نصفهم وكان يؤمهم إيماء بن رخصة الغفاري وكان سيدهم وقال نصفهم إذا قدم رسول الله صلى الله عليه وسلم المدينة أسلمنا فقدم رسول الله صلى الله عليه وسلم المدينة فأسلم نصفهم الباقي وجاءت أسلم فقالوا يا رسول الله إخواننا

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3861; *Ṣaḥīḥ Muslim*, Ḥadīth: 2474.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

نسلم على الذي أسلموا عليه فأسلموا فقال رسول الله صلى الله عليه وسلم غفار غفر الله لها وأسلم سالمها الله

We then loaded our camels and came to our tribe Ghifār. Half of them embraced Islam. Their chief was Īmā' ibn Raḥaḍah al-Ghifārī who led them in prayer. The other half of the tribe said, "We will embrace Islam when the Messenger of Allah ﷺ arrives in Madīnah." When the Messenger of Allah ﷺ came to Madīnah, the remaining half also embraced Islam. Then the Aslam tribe came to the Messenger of Allah ﷺ and said, "O Messenger of Allah, we also submit to what our brothers submitted." Thus, they embraced Islam.

Thereupon the Messenger of Allah ﷺ said, "Allah granted pardon to the Ghifār and Allah saved the Aslam."¹

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ was the first to greet the Nabī ﷺ with the greeting of Islam when he approached him while the latter was circumambulating the House. The narration of *Ṣaḥīḥ Muslim* relates:

وجاء رسول الله صلى الله عليه وسلم حتى استلم الحجر وطاف بالبيت هو وصاحبه ثم صلى فلما قضى صلاته قال أبو ذر فكنت أنا أول من حياه بتحية الإسلام قال فقلت السلام عليك يا رسول الله فقال وعليك ورحمة الله

The Messenger of Allah ﷺ came and kissed the Black Stone and circumambulated the House along with his Companion and then observed prayer. When he finished his prayer, I was the first to greet him with the salutation of peace and uttered,

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

“May there be peace upon you, Allah’s Messenger,” whereupon he said, “It may be upon you too and the mercy of Allah.”¹

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ believed in the oneness of Allah during his Ignorance. He did not worship idols; he rather mocked them and their worshippers. ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ reports that Abū Dharr رَضِيَ اللَّهُ عَنْهُ said:

صليت يا ابن أخي قبل أن ألقى رسول الله صلى الله عليه وسلم بثلاث
سنين قلت لمن قال لله قلت فأين توجه قال أتوجه حيث يوجهني ربي
“O nephew, I used to observe prayer three years before my
meeting with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

I asked, “To whom did you pray?”

He said, “To Allah.”

I said, “Which direction did you face?”

He explained, “I used to face wherever Allah directed me to face.”²

He did not accept worship of idols. What substantiates this is that when he saw the two women calling upon the idols, he prevented them. When they did not desist, he uttered profanity, intending thereby to belittle the deities of the disbelievers and enrage their hearts. It appears in the incident of his Islam documented by Muslim in the narration of ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ:

فبينما أهل مكة في ليلة قمرء إضحيان إذ ضرب على أسمختهم فما
يطوف بالبيت أحد وامرأتين منهم تدعوان إسافا ونائلة قال فأتنا علي

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

في طوافهما فقلت أنكح أحدهما الأخرى قال فما تناهتا عن قولهما
قال فأتتا علي فقلت هن مثل الخشبة غير أنني لا أكني فانطلقتا تولولان
وتقولان لو كان ها هنا أحد من أنفارنا

It was during this time that the people of Makkah slept in the moonlit night and none was there to circumambulate the House but two women who had been invoking Isāf and Nā'ilah.

They passed me while in their circuit and I said, “Marry one with the other,” but they did not dissuade from their invoking. They passed me [again] and I said to them, “Shove a wooden stake (into your idol’s private part),” only I did not express it in metaphorical terms. These women went away crying and screaming, “If only there had been one amongst our people here.”¹

Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was brave, courageous, and resolute. He was qualified such before his Islam. He would waylay caravans by himself and attack Arab tribes like a beast, snatching what he could. Khifāf ibn Īmā' رَضِيَ اللَّهُ عَنْهُ² reports:

كان أبو ذر رجلا يصيب وكان شجاعا ينفرد وحده يقطع الطريق ويغير
على الصرم في عماية الصبح على ظهر فرسه أو قدميه كأنه السبع فيطرق
الحي ويأخذ ما أخذ ثم إن الله قذف في قلبه الإسلام وسمع مقالة النبي
صلى الله عليه وسلم وهو يومئذ يدعو مختفيا فأقبل يسأل عنه

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

2 He is Khifāf ibn Īmā' ibn Raḥaḍah al-Ghifārī, the Imām of the Banū Ghifār. He reports from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Al-Bukhārī reports that a woman met 'Umar and said, “O Amīr al-Mu'minīn, I am the daughter of Khifāf ibn Īmā'. My father attended Ḥudaybiyyah.” He passed away in Madīnah during the Khilāfah of 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. (*Tahdhīb al-Tahdhīb*, vol. 2 pg. 89.)

Abū Dharr was a highway robber. He was brave. He would rob all alone. He attacked the caravans¹ at the break of dawn² on his horse or on foot as if he was a predatory beast. He attacked a tribe and took what he wanted. Allah then placed Islam in his heart and he heard of the Nabī ﷺ. At the time, the Messenger of Allah ﷺ was in Makkah preaching secretly. He came and enquired of him.³

When he embraced Islam and īmān settled in his heart, this bravery became apparent in a few aspects some of which are:

1. After his reversion, he went to the bottom of Thaniyyat Ghazāl. He would intercept the caravans of Quraysh and rob them saying, “I will not return to you anything until you testify that there is no deity but Allah and that Muḥammad is the Messenger of Allah.” If they complied, he returned to them what he took and if they refused, he would not.⁴
2. When Unays informed him of the Nabī ﷺ, he was not content. Instead, he went himself to the Nabī ﷺ and endured harm and hunger in the process, until he met the Nabī ﷺ, listened to him, and embraced Islam at his hands. It appears in Muslim’s narration on the authority of ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ that Abū Dharr al-Ghifārī said:

1 *Al-ṣirm*: A group of people alighted with their camels at the side of water. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 515.)

2 *Fī ‘imāyat al-ṣubḥ*: In the remnants of the darkness of night. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 644.)

3 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 222; *Tārīkh Dimashq*, vol. 66 pg. 184; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 55; *al-Bad’ wa al-Tārīkh*, vol. 5 pg. 93.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 224; *Tārīkh Dimashq*, vol. 66 pg. 184.

فقال أنيس إن لي حاجة بمكة فاكفني فانطلق أنيس حتى أتى مكة فراث علي ثم جاء فقلت ما صنعت قال لقيت رجلا بمكة على دينك يزعم أن الله أرسله قلت فما يقول الناس قال يقولون شاعر كاهن ساحر وكان أنيس أحد الشعراء قال أنيس لقد سمعت قول الكهنة فما هو بقولهم ولقد وضعت قوله على أقرء الشعر فما يلتئم على لسان أحد بعدي أنه شعر والله إنه لصادق وإنهم لكاذبون قال قلت فاكفني حتى أذهب فأنظر قال فأتيت مكة فتضعفت رجلا منهم فقلت أين هذا الذي تدعونه الصابئ فأشار إلي فقال الصابئ فمال علي أهل الوادي بكل مدرة وعظم حتى حررت مغشيا علي قال فارتفعت حين ارتفعت كأني نصب أحمر قال فأتيت زمزم فغسلت عني الدماء وشربت من مائها ولقد لبثت يا ابن أخي ثلاثين بين ليلة ويوم ما كان لي طعام إلا ماء زمزم فسمنت حتى تكسرت عكن بطني وما وجدت على كبدي سخفة جوع

Unays said, "I have some work in Makkah, so you better stay here." Unays went to Makkah, stayed a long while, and returned later to me.

I asked, "What happened?"

He explained, "I met a person in Makkah who is on your religion and he claims that verily it is Allah Who appointed him."

I asked, "What do the people say about him?"

He said, "They say that he is a poet or a sorcerer or a magician."

Unays, who was a poet, said, "I have heard the words of sorcerers, but his words in no way resemble theirs. And I also compared his words to the verses of poetry but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars."

I said, "You stay here. Let me go and see him."

I came to Makkah and selected an insignificant person from amongst them and said to him, “Where is the one whom you call *al-ṣābi*?”

He pointed towards me shouting, “Al-Ṣābi’.” Thereupon the people of the valley [Makkah] attacked me with sods and bones until I fell down unconscious. I stood up after having regained my consciousness and I found as if I was a red idol. I came to Zamzam and washed the blood off me and drank water from it. Listen, O nephew, I stayed there for thirty nights and days and there was no food for me but the water of Zamzam. Yet, I became so bulky that there appeared wrinkles upon my stomach, and I did not feel any hunger in my stomach.¹

3. After announcing the testimony of faith publicly in front of the Quraysh, they beat him mercilessly and almost to death. It appears in the narration of Ibn ‘Abbās رضي الله عنهما:

والذي نفسي بيده لأصرخن بها بين ظهرانيهم فخرج حتى أتى المسجد فنادى بأعلى صوته أشهد أن لا إله إلا الله وأن محمدا رسول الله ثم قام القوم فضربوه حتى أضجعوه وأتى العباس فأكب عليه قال ويلكم أستم تعلمون أنه من غفار وأن طريق تجاركم إلى الشام فأنقذه منهم ثم عاد من الغد لمثلها فضربوه وثاروا إليه فأكب العباس عليه

Abū Dharr said, “By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them.”

He then went out, and when he reached the Masjid, he shouted as loudly as possible, “I bear witness that none has the right to be worshipped except Allah, and Muḥammad is the Messenger

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2473.

of Allah.” The people got up and beat him painfully. Then ‘Abbās came and knelt over him and shouted (to the people), “Woe to you! Don’t you know that this man belongs to the tribe of Ghifār and your trade to Greater Syria is through their way?” So he rescued him from them. Abū Dharr did the same the next day. They beat him and took vengeance on him and again ‘Abbās knelt over him (to protect him).¹

Ḥāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ عَلَيْهِ elucidates:

وكانه أبو ذر الغفاري فهم أن أمر الرسول صلى الله عليه وسلم له بالكتمان ليس على الإيجاب بل على سبيل الشفقة عليه فأعلمه أن به قوة على ذلك ولهذا أقره النبي صلى الله عليه وسلم على ذلك ويؤخذ منه جواز قول الحق عند من يخشى من الأذية لمن قاله وإن كان السكوت جائزا والتحقيق أن ذلك مختلف باختلاف الأحوال والمقاصد بحسب ذلك يترتب وجود الأجر وعدمه

It is as if he—Abū Dharr al-Ghifārī—understood that the Messenger’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instruction of concealment was not obligatory, but rather out of compassion for him. He thus informed him that he has the strength to bear it and accordingly the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ approved. The permissibility of speaking the truth by one from whom harm is feared when told is deduced from here, although silence is permissible. The research is that it differs with the diversity of situations and objectives. The presence or absence of reward is subject to this.²

1. His determination is testimony to his bravery and perseverance.

This is confirmed by the ḥadīth of ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ

1 *Ṣaḥīḥ al-Bukhārī*, 3861; *Ṣaḥīḥ Muslim*, Ḥadīth: 2474.

2 *Fath al-Bārī*, vol. 7 pg. 213.

regarding the Tabūk Expedition when his camel lagged behind, and he took his luggage and placed it on his back, and then walked until he met up with the Nabī ﷺ and his Companions ﷺ.¹

Another proof of Abū Dharr al-Ghifārī's ﷺ excellence is the Nabī's ﷺ concern for him. One report concerning this is on the authority of Abū al-Dardā' ﷺ:

والله إن رسول الله صلى الله عليه وسلم ليذني أبا ذر إذا حضر ويتفقده
إذا غاب

By Allah, certainly, the Messenger of Allah ﷺ would keep Abū Dharr close when present and search for him when absent.²

Another evidence to his excellence is that he served the Nabī ﷺ. Sufficient is this an honour and privilege. Imām Aḥmad ﷺ narrates from Asmā' bint Yazīd:

أن أبا ذر رضي الله عنه كان يخدم النبي صلى الله عليه وسلم فإذا فرغ
من خدمته أوى إلى المسجد فكان هو بيته يضطجع فيه

Abū Dharr ﷺ would serve the Nabī ﷺ. After completing his service, he would retire to the Masjid which served as his house where he would rest.³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 234-235; *al-Mustadrak*, vol. 3 pg. 56.

2 *Al-Ṭabarānī: Musnad al-Shāmiyyīn*, vol. 2 pg. 344; *Tārīkh Dimashq*, vol. 66 pg. 186-187; *Sīyar A'lām al-Nubalā'*, vol. 2 pg. 58; *al-Iṣābah*, vol. 7 pg. 107. Al-Haythamī comments on it in *al-Majma'*, vol. 9 pg. 330, "Abū Bakr ibn Abī Maryam is present therein. And he mixes up."

3 *Musnad Aḥmad*, vol. 6 pg. 457; *al-Mu'jam al-Kabīr*, vol. 2 pg. 148, Ḥadīth: 1623.

The Nabī ﷺ listing him among the Nujabā¹ is yet another proof of his excellence. Imām Aḥmad and al-Tirmidhī document the ḥadīth on the authority of ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ who reports that the Messenger of Allah ﷺ pronounced:

إنه لم يكن قبلي نبي إلا قد أعطي سبعة رفقاء نجباء وزراء وإني أعطيت أربعة عشر حمزة وجعفر وعلي وحسن وحسين وأبو بكر وعمر والمقداد وعبد الله بن مسعود وأبو ذر وحذيفة وسلمان وعمار وبلال

There has not been any Nabī before me except that he was given seven companions, attendants—or he said: chiefs and I have been favoured with fourteen.

He listed, “Ḥamzah, Ja‘far, ‘Alī, Ḥasan, Ḥusayn, Abū Bakr, ‘Umar, Miqdād, ‘Abd Allāh ibn Mas‘ūd, Abū Dharr, Ḥudhayfah, Salmān, ‘Ammār, and Bilāl.”²

2. The Statements of the Ṣaḥābah and the Pious Predecessors of the Ummah

The Ṣaḥābah and pious predecessors of the Ummah expounded on some of the merits of Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ.

1 *Al-najīb*: The eminent among every living creature. *Najaba yanjabu najābah*, when he is eminent, special of his type. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 900.)

2 *Musnad Aḥmad*, vol. 1 pg. 148; *Sunan al-Tirmidhī*, vol. 5 pg. 620, book on merits, chapter on the merits of the Nabī’s ﷺ household, Ḥadīth: 3785. Al-Tirmidhī comments, “The ḥadīth is ḥasan gharīb.” Al-Albānī classifies it ḍa‘īf in *Ḍa‘īf al-Tirmidhī*, pg. 433, Ḥadīth: 3785 and his footnotes on *al-Mishkāt*, vol. 3 pg. 1760, Ḥadīth: 6246. [The version quoted above is from Aḥmad, while the version reported by al-Tirmidhī has the name of Muṣ‘ab ibn Umayr رَضِيَ اللهُ عَنْهُ and not Abū Dharr رَضِيَ اللهُ عَنْهُ. - Translator’s note]

‘Alī ibn Abī Ṭālib رضي الله عنه was asked about Abū Dharr al-Ghifārī رضي الله عنه and he replied:

وعى علما عجز عنه وكان شحيحا على دينه حريصا على العلم وكان
يكثر السؤال فيعطى ويمنع

He secured knowledge he was incapable of (disseminating). He was covetous over his dīn and zealous for knowledge. He asked plenty questions; sometimes he would be given and sometimes deprived.¹

In another narration from ‘Alī ibn Abī Ṭālib رضي الله عنه, he was asked:

حدثنا عن أبي ذر قال علم ثم أوكى فربط عليه رباطا شديدا

“Tell us about Abū Dharr.”

He explained, “He learnt. Then it was tied² and fastened tightly.”³

‘Alī رضي الله عنه points out the strong memory and vast knowledge of Abū Dharr al-Ghifārī رضي الله عنه. He stored and memorised all the knowledge that reached him. The abundance of transmitters from the Ṣaḥābah and Ṭābi‘īn⁴ from him are evidence to this. Imām al-Dhahabī states:

1 *Al-Ṭabaqāt al-Kubrā*, vol. 2 pg. 354; *Tārīkh Dimashq*, vol. 66 pg. 188; *Usd al-Ghābah*, vol. 6 pg. 96.

2 *Al-wikā’*: It is every belt or thread used to tie the mouth of the waterskin or container. The Arabs say: *ūkiya ‘alā mā fī siqā’ihī* (the contents of the waterskin were tied) when tied with a thread. (*Lisān al-‘Arab*, vol. 6 pg. 4911.) The meaning will thus be: He fastened it tightly, indicating to Abū Dharr’s strong and brilliant memory.

3 Abū Nu‘aym al-Aṣbahānī: *Ma‘rifat al-Ṣaḥābah*, vol. 2 pg. 563; *Tārīkh Dimashq*, vol. 66 pg. 188; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 60.

4 To determine the number of narrators from him, study *Usd al-Ghābah*, vol. 1 pg. 562; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 68; and *Tahdhīb al-Tahdhīb*, vol. 6 pg. 350-351.

كان رأساً في العلم ... وكان يوازي ابن مسعود رضي الله عنه في العلم

He was an authority in knowledge. He is equal to Ibn Mas'ūd in knowledge.¹

However, Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ is not very famous for knowledge, as Ibn Mas'ūd and other Ṣaḥābah.

Probably, two factors have contributed to this:

- Isolation in Rabadhah and keeping away from mixing with people. Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا reports:

كان أبو ذر يختلف من الربذة إلى المدينة مخافة الأعرابية فكان يحب
الوحدة

Abū Dharr would frequently come from Rabadhah to Madīnah, fearing the Bedouin lifestyle².

1 *Tadhkirat al-Huffāz*, vol. 1 pg. 17; *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 6 pg. 109.

2 *Al-a'rābiyyah: Living with the Bedouins*. It refers to returning to the outskirts and staying with the Bedouins after being an emigrant without any excuse. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 601.) A prohibition is reported on this matter. Al-Ṭabarānī documents in *al-Mu'jam al-Kabīr*, vol. 6 pg. 103, Ḥadīth: 5636, from Sahl ibn Abī Ḥaṭmah from his father who said that he heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the pulpit saying:

اجتنبوا الكبائر السبع فسكت الناس فلم يتكلم أحد فقال النبي صلى الله عليه وسلم ألا تسألوني عنهن الشرك بالله والفرار من الزحف وأكل مال اليتيم وأكل الربا وقذف المحصنات والتعريب بعد الهجرة

“Desist from the seven major sins.” People remained silent and no one spoke. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Will you not ask me about them? Ascribing partners with Allah, fleeing from the battlefield, devouring the orphan’s wealth, consuming interest, slandering chaste women, and the Bedouin lifestyle after Hijrah.”

Al-Albānī labelled it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah*, vol. 5 pg. 293, Ḥadīth: 2244. Owing to this, Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ would frequent Madīnah from Rabadhah. He is

He loved solitude.¹

➤ Prohibition from passing verdicts. Al-Awzā'ī² reports from Abū Kathīr³ from his father who said:

أتيت أبا ذر وهو جالس عند الجمرة الوسطى وقد اجتمع الناس عليه
يستفتونه فأتاه رجل فوقف عليه ثم قال ألم تنه عن الفتيا فرفع رأسه إليه
فقال أرقيب أنت علي لو وضعتم الصمصامة على هذا وأشار إلى قفاه
ثم ظننت أنني أنفذ كلمة سمعتها من رسول الله صلى الله عليه وسلم
قبل أن تجيزوا علي لأنفذتها

I came to Abū Dharr who was seated at the middle Jamarah. People were gathered around him seeking verdicts from him. A man approached, stood by him, and then said, “Have you not been prohibited from [issuing] verdicts?”

He lifted his head to the person and shouted, “Are you a warden over me? Had you placed the sword⁴ here (and he pointed to

thus from the Ṣaḥābah who adhered to determined matters. ‘Uthmān had advised him such when he sent him there, “Frequent Madīnah so that you do not end up a Bedouin.” *Tārīkh al-Ṭabarī*, vol. 4 pg. 284.

1 *Tārīkh Dimashq*, vol. 66 pg. 198; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 68.

2 He is ‘Abd al-Raḥmān ibn ‘Amr ibn Yuḥmad, the Shaykh of Islam, the scholar of the residents of Greater Syria, Abū ‘Amr al-Awzā'ī. He was born during the life of the Ṣaḥābah in 88 AH. He worshipped abundantly and performed Ṣalāh with excellence. The Muslims are unanimous on his integrity and leadership. He narrated from senior Tābī'īn like Anas, al-Thawrī, and al-Zuhrī. He passed away in 157 AH. (*Siyar A'lām al-Nubalā'*, vol. 7 pg. 107; *al-Bidāyah wa al-Nihāyah*, vol. 13 pg. 44-456.)

3 He is Mirthad ibn ‘Abd Allāh al-Zamānī, or al-Dhamārī, a reliable Tābī'ī. He narrates from Abū Dharr al-Ghifārī, including this report and one which al-Bukhārī brings in the footnotes of the book on knowledge. (*Tahdhīb al-Tahdhīb*, vol. 5 pg. 398.)

4 *Al-Ṣamsāmah*: The unsheathed sword which does not turn away from imposition. (*Mu'jam Dīwān al-'Arab*, vol. 2 pg. 112; *al-Ṣiḥāḥ Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, vol.

his nape), and I thought of speaking something I heard from the Messenger of Allah ﷺ before you execute me, I would speak it.”¹

Probably, this is the purport intended by ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ when he described Abū Dharr رَضِيَ اللهُ عَنْهُ as:

ذَلِكَ رَجُلٌ وَعِيٌّ عَلِمَ أَوْ كَيَّ عَلَيْهِ فَلَمْ يَخْرُجْ مِنْهُ شَيْءٌ حَتَّى قَبِضَ

That is a man who stored knowledge which was sealed; nothing escaped until he passed on.²

I.e. disseminating knowledge was not easy for him because of his isolation in Rabadhah and not mixing with people, and him being prevented from passing verdicts due to his stance on the issue of the treasure.

Hence, Ibn Ḥazm and Ibn al-Qayyim mentioned that Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ is considered among the group of Ṣaḥābah who passed a few verdicts, i.e. those from whom only one or two verdicts are reported. It is possible to compile a small booklet on the verdicts of all such individuals, after thorough research and study.³

Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ was an ascetic man from the world, not awarding worth to his worldly possessions. He passed away with a

5 pg. 1968; *Mukhtār al-Ṣiḥāh*, vol. 1 pg. 179; *Lisān al-‘Arab*, vol. 12 pg. 387-388.)

1 *Sunan al-Dārimī*, chapter on conveying from the Messenger of Allah ﷺ and teaching the Sunan, vol. 1 pg. 456, Ḥadīth: 562; *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on knowledge before speaking and practicing, vol. 1 pg. 192, the last part.

2 *Al-Istī‘āb*, vol. 1 pg. 157; *Usd al-Ghābah*, vol. 6 pg. 96; *Tārīkh Dimashq*, vol. 66 pg. 188; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 60.

3 *Al-Iḥkām fī Uṣūl al-Aḥkām*, vol. 5 pg. 93; *I‘lām al-Mūqi‘īn*, vol. 1 pg. 21.

very little of this world in his possession. He refused to acquire more sustenance over what he had during the Nabī's ﷺ lifetime until he meets Allah ﷻ, as he feared that this would be one of the doors of attachment to the world and its adornment.¹ He hoped that this would ease his reckoning. He thus reached a lofty station and high position in this regard. He submitted:

ذو الدرهمين أشد حسابا يوم القيامة من ذي الدرهم

The possessor of two silver coins will have a severer reckoning on the Day of Qiyāmah than the possessor of a single silver coin.²

Ḥabīb ibn Maslamah³ sent to Abū Dharr—while he was in Syria—three hundred gold coins with the message:

استعن بها على حاجتك

Use these for your needs.

Abū Dharr ﷺ responded:

ارجع بها إليه ما أحد أغنى بالله منا ما لنا إلا ظل يتوارى به وتلة من غنم
تروح علينا ومولاة لنا تصدقت علينا بخدمتها ثم إنني لأتخوف الفصل

1 *Ḥilyat al-Awliyā'*, vol. 1 pg. 162; *Tārīkh Dimashq*, vol. 66 pg. 203.

2 Imām Aḥmad: *al-Zuhd*, vol. 1 pg. 257; *Ḥilyat al-Awliyā'*, vol. 1 pg. 164.

3 He is Ḥabīb ibn Maslamah ibn Mālik ibn Wahb al-Qurashī al-Fihri, Abū 'Abd al-Raḥmān or Abū Maslamah. There is disagreement on his companionship. He reports from the Nabī ﷺ, Sa'īd ibn Zayd, and Abū Dharr al-Ghifārī ﷺ. He waged Jihād during Abū Bakr's ﷺ Khilāfah and participated in Yarmūk. He was called Ḥabīb of the Romans. This is due to his battling against them abundantly. He served as governor of Armenia for Mu'āwiyah ﷺ in 42 AH. It is believed that he passed away in Damascus. (*Siyar A'lām al-Nubalā'*, vol. 33 pg. 188-189; *Tahdhīb al-Tahdhīb*, vol. 1 pg. 437-438.)

Take it back to him. There is none more independent than us. We possess nothing but a shelter to live under, a few¹ sheep coming to us, and our slave-girl who is charitable towards us with her service. Moreover, indeed I fear separation.²

A man from Syria reports that he entered Abū Dharr's رَضِيَ اللَّهُ عَنْهُ presence and submitted:

يا أبا ذر لو اتخذت في بيتك عيشا

O Abū Dharr. Why don't you live comfortably at home?

He responded:

عباد الله أتريدون لي من الحساب أكثر من هذا العيش هذا مثال نرقد عليه وعباءة نبسطها وكساء نلبسه وبرمة نطبخ فيها وصحفة نأكل فيها وربطة فيها زيت وغرارة فيها دقيق أتريدون لي من الحساب أكثر من هذا

Servants of Allah, do you desire more reckoning for me than these possessions? This is a bed³ we sleep upon, a woolen wrap we spread, a shawl we wear, a pot⁴ we cook in, a plate we eat in, a container⁵ with olive oil, and a jar with flour. Do you desire greater reckoning for me than this?⁶

1 A remainder of sheep in his possession. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 111.)

2 *Tārīkh Dimashq*, vol. 66 pg. 208.

3 *Al-mithāl*: A bed. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 856.)

4 *Al-burmah*: A pot of any kind. The plural is *birām*. Originally, it is made of stone, common in Ḥijāz and Yemen. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 74.)

5 *Al-ribāt*: The name given to something used to tie with. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 341.)

6 *Tārīkh Dimashq*, vol. 66 pg. 207; 'Abd Allāh ibn al-Mubārak: *al-Zuhd wa al-Raqā'iq*, pg. 208-209, Ḥadīth: 589.

One report of his asceticism is from Umm Ṭalq¹ who says:

دخلت على أبي ذر فرأيتُه شعثًا شحبا بيده صوف قد جعل عودين وهو
يغزل بهما فلم أر في بيته شيئًا فناولته شيئًا من دقيق وسويق فقال لي أما
ثوابك على الله

I entered Abū Dharr's presence. I saw him disheveled and emaciated, with wool in his hands. He placed two pieces of wood with which he was spinning. I did not see anything in his house. I gave him some flour and mush (of wheat or barley). He told me, "Your reward is upon Allah."²

Abū Marwān³ narrates from his father about Abū Dharr:

I saw him wearing a striped cloak⁴ as a lower garment and performing Ṣalāh, so I asked, "O Abū Dharr, do you have any other clothes besides this cloak?"

He replied, "Had I possessed, you would see it on me."

I said, "I saw two pieces of cloth on you for a few days."

1 She met the Messenger ﷺ. 'Abd Allāh al-Rūmī narrates from her. Ibn Sa'd documents from her and her statement: 'Umar wrote to his governors, "Take them away from me, you are extending your buildings. Indeed, the worst of your days is the day you extend your buildings." (*Tahdhīb al-Tahdhīb*, vol. 6 pg. 629; *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 8 pg. 424.)

2 *Tārīkh Dimashq*, vol. 66 pg. 212; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 74.

3 He is Abū Marwān al-Aslamī. There is disagreement on his companionship. It is said that his name is Sa'd, Mughīth, or 'Abd Allāh ibn Muṣ'ab. He reports from 'Alī ibn Abī Ṭālib رضي الله عنه, Abū Dharr al-Ghifārī رضي الله عنه, and Ka'b al-Aḥbār. Ibn Ḥibbān and al-'Ijlī record him among the reliable Tābi'īn. (*Tahdhīb al-Tahdhīb*, vol. 6 pg. 455.)

4 *Al-namirah*: It is a woollen cloak striped with black and white, as if it was taken from a tiger. It is one of the garments of the Bedouins. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 942.)

He explained, “O nephew, I gave them to someone needier than me.”

I said, “By Allah, you are in need of it.”

He sighed, “O Allah, I seek Your forgiveness. You give greatness to the world. Do you not see this shawl on me, and I have another for the Masjid. I own a few goats which I milk; I possess a few donkeys on which we place our belongings¹; and I have a servant who serves us and takes care of the burden of our food. Which favour is superior to the one we are currently enjoying?”²

Ibrāhīm al-Taymī³ reports from his father that Abū Dharr رَضِيَ اللَّهُ عَنْهُ was asked:

ألا تتخذ ضيعة كما اتخذ فلان وفلان قال ما أصنع بأن أكون أميراً إنما
يكفيني في كل يوم شربة ماء أو لبن وفي الجمعة قفيز من قمح

“Why don’t you build a hamlet like others built?”

He replied, “What do I do if I am a leader? Sufficient for me daily is a drink of water or milk, and a qafiz⁴ of wheat on a Friday.”⁵

1 *Al-mīrah*: Food and its like. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 890.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 235; *Tārīkh Dimashq*, vol. 66 pg. 204.

3 He is Ibrāhīm ibn Yazīd ibn Sharīk al-Taymī al-Kūfī. He was one of the worshippers. He reports from Anas and his father and indirectly from ‘Ā’ishah. It is said that Ḥajjāj killed him. Another opinion is that he died in 92 AH or 94 AH. Abū Dāwūd comments, “He died and had not reached forty years.” Ibn Ma‘īn declared him reliable. Abū Zur‘ah called him a reliable Murji’. Abū Ḥātim said, “Sound in ḥadīth.” (*Tahdhīb al-Tahdhīb*, vol. 1 pg. 115.)

4 A measure of weight equal to approximately 38 kilograms.

5 *Al-Zuhd*, pg. 276; *Ḥilyat al-Awliyā’*, vol. 1 pg. 162; *Ma‘rifat al-Ṣaḥābah*, vol. 2 pg. 562; *Tārīkh Dimashq*, vol. 66 pg. 203.

He passed by Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ who had built a house. Abū Dharr رَضِيَ اللَّهُ عَنْهُ told him:

ما هذا تعمّر داراً أذن الله بخرابها لأن أكون رأيتك تتمرغ في عذرة أحب
إلي من أن أكون رأيتك فيما رأيتك فيه

What is this? You erecting a house which Allah allowed to be ruined. Had I seen you rolling in the courtyard with pain, it would be more beloved to me than seeing you in this condition.¹

One of the reports on his asceticism is on the authority of 'Abd Allāh ibn Khirāsh² who says:

رأيت أبا ذر بالربذة في ظلّة سوداء وتحتة امرأة له سحماء وهو جالس
على قطعة جوالق فقيل له إنك امرؤ ما يبقى لك ولد فقال الحمد لله
الذي يأخذهم في دار الفناء ويدخرهم في دار البقاء قالوا يا أبا ذر لو
اتخذت امرأة غير هذه قال لأن أتزوج امرأة تضعني أحب إلي من امرأة
ترفعني فقالوا له لو اتخذت بساطاً أليّن من هذا قال اللهم اغفر خذ مما
خولت ما بدا لك

I saw Abū Dharr رَضِيَ اللَّهُ عَنْهُ in Rabadhah in a black shade³, under which was his African⁴ wife.

1 *Tārīkh Dimashq*, vol. 66 pg. 210; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 84.

2 He is 'Abd Allāh ibn Khirāsh ibn Ḥurayth al-Shaybānī al-Ḥawshabī, Abū Ja'far al-Kūfī. Abū Zur'ah comments, "He is worthless, weak." Abū Ḥātim labels him *munkar al-ḥadīth* (unacceptable in ḥadīth). Al-Nasā'ī declared him unreliable while al-Dāraquṭnī labelled him weak. (*Tahdhīb al-Tahdhīb*, vol. 3 pg. 130-131.)

3 *Al-zullah*: The thing used to take shade under from the heat and cold. (*Lisān al-'Arab*, vol. 4 pg. 2754-2755.)

4 *Al-sahmah*: Black. *Al-asham* (masculine): Black. The meaning is that she was an African lady. (*Al-Ṣiḥāḥ*, vol. 5 pg. 1947.)

He was seated on a piece of a container¹. He was told, “You are a person whose children do not survive.”

He remarked, “All praise belongs to Allah who takes them in the temporary abode and stores them in the everlasting abode.”

They suggested, “O Abū Dharr, why do you not take another wife?”

He said, “Marrying a woman who humbles me is more beloved to me than a woman who elevates me.”

They told him, “Why do you not take a bedding softer than this?”

He said, “O Allah, forgive. Take from what you are given what you like.”²

Abū Asmā⁴ says that he entered Abū Dharr’s ﷺ presence in Rabadhah while a satiated African lady was by him with no sign of dye⁵

1 *Al-juwāliq*—with a kasrah on the jīm and lām, *al-juwāliq*—with a ḍammah on the jīm and fathah or kasrah on the lām: A container in which food is placed. Al-Rājiz says:

يا حبذا ما في الجوالق السود من خشكنا وسويق مقنود

How wonderful is what is in the black containers, the khushkunān and sweetened mush. (*Al-Ṣihāḥ*, vol. 4 pg. 1454.)

2 *Ḥilyat al-Awliyā*, vol. 1 pg. 160-161; *Maʿrifat al-Ṣaḥābah*, vol. 2 pg. 562; *Tārīkh Dimashq*, vol. 66 pg. 205.

4 He is ‘Umar ibn Mīrthad, Abū Asmā’, al-Raḥabī al-Dimashqī. He was from the senior Tābīʿīn and leading scholars of Greater Syria. He reports from Thawbān, Abū Dharr, Shaddād ibn Aws, Abū Hurayrah, Muʿāwiyah ibn Abī Sufyān, and other illustrious Ṣaḥābah ﷺ. He passed away during the Khilāfah of ‘Abd al-Malik ibn Marwān or Walīd ibn ‘Abd al-Malik. (*Siyar Aʿlām al-Nubalā*, vol. 4 pg. 429; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 479-480.)

5 *Al-majāsīd*—plural of *mujsad*: It is a fully dyed body and it is saffron and safflower. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 153.)

or henna¹. He said, “Do you not see what this African lady instructs me? She instructs me to go Iraq. When I go to Iraq, they will pounce upon me with their world, whereas my friend had taken a covenant from me:

أَنْ دُونَ جَسْرِ جَهَنَّمَ طَرِيقًا ذَا دَحْضٍ وَمَزَلَّةٍ وَإِنَّا نَأْتِي عَلَيْهِ وَفِي أَحْمَالِنَا
اِقْتِدَارًا... أَحْرَى أَنْ نَنْجُو مِنْ أَنْ نَأْتِي عَلَيْهِ وَنَحْنُ مَوَاقِيرُ

Before the bridge of Jahannam is a slippery² path. We are going to advance upon it while there is capacity in our burdens... It is more befitting for us to be safe rather than coming upon it while we are overburdened^{3,4}.

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ passed away leaving behind a small amount of worldly amenities.

Ibn Sīrīn⁵ states:

1 *Al-khalūq*: It is a type of common perfume made from saffron, which is covered with redness and yellow. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 282.)

2 *Al-daḥaḍ*: Slip. It is said: *daḥaḍat al-shams* i.e. the sun moved away from the middle of the sky towards the West as if it slipped. The meaning is: a slippery path. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 299.)

3 *Al-waqr*: Burden in something. From it is a burden in the ear. *Al-waqr*: pregnancy. It is said: *nakhlah mūqirah wa mūqarah* i.e. a laden date-palm. The meaning here is: they will carry burdens on the Day of Qiyāmah. (*Muʿjam Maqāyīs al-Lughah*, vol. 6 pg. 132.)

4 *Musnad Aḥmad*, vol. 5 pg. 159; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 236; *Tārīkh Dimashq*, vol. 66 pg. 204. Al-Arnāʾūṭ comments in his footnotes on *al-Musnad*, Ḥadīth: 21454, “The isnād is ṣaḥīḥ on the standard of Muslim. His narrators are reliable, the narrators of al-Bukhārī and Muslim, besides Abū Asmā’ who is a narrator of Muslim.”

5 He is Muḥammad ibn Sīrīn, Abū Bakr ibn Abī ‘Amrah al-Anasī al-Baṣrī, the freed slave of Anas ibn Mālīk. He was born two years prior to ‘Uthmān ibn ‘Affān’s demise. He learnt from Abū Hurayrah, ‘Imrān ibn Ḥuṣayn, Ibn ‘Abbās, Anas ibn Mālīk, and

سألت ابن أخت لأبي ذر ما ترك أبو ذر قال ترك أتانين وحمارا وأعنزاً
وركائب

I asked Abū Dharr's nephew, "What did Abū Dharr leave behind."

He explained, "He left behind two female donkeys, a male donkey, a few goats, and a few conveyances."¹

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was a generous individual. He would present to his guests whatever he had and could afford. He would entertain his neighbours, beginning with them before himself and his family. The words of Allah سُبْحَانَهُ وَتَعَالَى apply to him:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*And give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful.*²

Even in his last sickness before death, he did not abandon this generosity. Muḥammad ibn Ka'b³ reports:

others. He passed away in 110 AH. (*Siyar A'lām al-Nubalā'*, vol. 4 pg. 604-622; *al-Bidāyah wa al-Nihāyah*, vol. 13 pg. 56-58.)

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 231; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 57.

2 *Sūrah al-Ḥashr*: 9.

3 He is Muḥammad ibn Ka'b ibn Sulaym ibn Asad al-Quraẓī al-Madanī, Abū Ḥamzah. He lived in Kūfah and then Madīnah. He reports from Abū Ayyūb al-Anṣārī, Abū Hurayrah, Mu'āwiyah, Zayd ibn Arqam, 'Abd Allāh ibn 'Abbās, Abū Dharr, Abū al-Dardā', and others رَضِيَ اللَّهُ عَنْهُمْ. He passed away in 108 AH. There are other weak reports in this regard. He was 78 years of age. (*Siyar A'lām al-Nubalā'*, vol. 5 pg. 65-68; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 269-270.)

لما حضرت أبا ذر الوفاة وذلك في سنة ثمان في ذي الحجة من إمارة
 عثمان نزل بأبي ذر فلما أشرف قال لابنته اشتشرفي يا بنية فانظري هل
 ترين أحدا قالت لا قال فما جاءت ساعتني بعد ثم أمرها فذبحت شاة ثم
 قصبتها ثم قال لها إذا جاءك الذين يدفنونني فقوللي لهم إن أبا ذر يقسم
 عليكم ألا تركبوا حتى تأكلوا منه

As death approached Abū Dharr, and this was in Dhū al-Ḥijjah of the eighth year of ‘Uthmān’s rule, he realised this and told his daughter, “Check, O daughter, and ascertain whether you see anyone.”

She said, “No.”

He said, “My time is very close.”

He instructed her to slaughter a sheep and then slice it after which he told her, “When those who bury me come, tell them that Abū Dharr takes an oath upon you that you will not leave until you partake of it.”¹

Another example of his generosity is the report of ‘Īsā ibn ‘Umaylah²:

أخبرني من رأى أبا ذر يحلب غنيمة له فيبدأ بجيرانه وأضيافه قبل نفسه
 ولقد رأيت ليلة حلب حتى ما بقي في ضروع غنمه شيء إلا مصرة وقرب
 إليهم تمرا وهو يسير ثم تعذر إليهم وقال لو كان عندنا ما هو أفضل من
 هذا لجئنا به قال وما رأيت ذاق تلك الليلة شيئا

Someone who saw Abū Dharr milking his small flock of sheep informed me that he would begin with his neighbours and

1 *Tārīkh al-Ṭabarī*, vol. 2 pg. 62; *Tārīkh Dimashq*, vol. 66 pg. 217.

2 I did not find a biography with this name. Probably, it is ‘Īsā ibn Numaylah al-Fazārī al-Ḥijāzī who reports from Ibn ‘Umar and Abū Hurayrah and whom Ibn Ḥibbān records in *Kitāb al-Thiqāt* (book on reliable narrators). (*Tahdhīb al-Kamāl*, vol. 23 pg. 52.)

guests before himself. I saw him one night continue milking until no milk remained in the teats of his sheep¹. He then presented to them dates, which were a few. He then apologised to them saying, “Had I had anything superior to this, I would have presented it.”

The narrator comments: I did not see him taste a thing that night.²

Ibn Sa’d documents in *al-Ṭabaqāt*: Muslim ibn Ibrāhīm³ informed us—Qurrah ibn Khālīd⁴ narrated to us—‘Awn ibn ‘Abd Allāh ibn ‘Utbah ibn Mas‘ūd⁵ narrated to us saying:

كسى أبو ذر بردين فأتزر بأحدهما وارتنى بشملة وكسا أحدهما غلامه
ثم خرج على القوم فقالوا له لو كنت لبستها جميعا كان أجمل قال أجل

1 *Al-Muṣīr*: It is milking with three fingers. It is also used for milking everything in the teat. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 272; *Lisān al-‘Arab*, vol. 6 pg. 4215.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 235; *Tārīkh Dimashq*, vol. 66 pg. 212, 113; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 78.

3 He is Muslim ibn Ibrāhīm al-Azdī al-Farāhīdī. Ibn Abī Ḥātim labels him reliable, truthful. Ibn Ḥibbān comments on him in *al-Thiqāt*, “He was from the experts.” He passed away in Baṣrah in 22 AH. (*Tahdhīb al-Tahdhīb*, vol. 5 pg. 423-424.)

4 He is Qurrah ibn Khālīd al-Sadūsī, Abū Khālīd or Abū Muḥammad al-Baṣrī. ‘Abd Allāh ibn Aḥmad reports: I asked my father about Qurrah and ‘Imrān ibn Ḥudayr. He commented, “There is nothing in them but reliability.” Al-Nasā’ī and Ibn Ma‘īn labelled him reliable and Ibn Ḥibbān listed him in *al-Thiqāt*. He passed away in 55 AH. (*Tahdhīb al-Tahdhīb*, vol. 4 pg. 552.)

5 He is ‘Awn ibn ‘Abd Allāh ibn ‘Utbah ibn Mas‘ūd al-Hudhalī. Aḥmad, Ibn Ma‘īn, al-‘Ijlī, and al-Nasā’ī labelled him reliable. Ibn Ḥibbān lists him among the reliable Tābī‘īn. Al-Dāraquṭnī mentions that his reports from Ibn Mas‘ūd are *mursal* (missing a link). He passed away between 110 AH and 120 AH. (*Tahdhīb al-Tahdhīb*, vol. 4 pg. 426-427.)

ولكنني سمعت رسول الله صلى الله عليه وسلم يقول أطعموهم مما
تأكلون وألبسوهم مما تكسون

Abū Dharr was given two shawls. He tied one as a lower garment and wore a cloak as an upper garment; and clothed his slave with a shawl. He then went to the people who said to him, “Had you worn both, it would have looked best.”

“Yes,” he responded. “However, I heard the Messenger of Allah صلى الله عليه وسلم saying, ‘Feed them from what you eat and clothe them from what you wear.’”¹

This is supported by the report of al-Bukhārī and Muslim on the authority of Ma’rūr ibn Suwayd who says:

مررنا بأبي ذر بالربذة وعليه برد وعلى غلامه مثله فقلنا يا أبا ذر لو
جمعت بينهما كانت حلة فقال إنه كان بيني وبين رجل من إخواني
كلام وكانت أمه أعجمية فعيرته بأمه فشكاني إلى النبي صلى الله
عليه وسلم فلقيت النبي صلى الله عليه وسلم فقال يا أبا ذر إنك امرؤ
فيك جاهلية قلت يا رسول الله من سب الرجال سبوا أباه وأمهم قال يا
أبا ذر إنك امرؤ فيك جاهلية هم إخوانكم جعلهم الله تحت أيديكم
فأطعموهم مما تأكلون وألبسوهم مما تلبسون ولا تكلفوهم ما يغلبهم
فإن كلفتموهم فأعينوهم

We visited Abū Dharr in Rabadhah. He had a mantle over him and his slave had one like it. We said, “O Abū Dharr, had you joined them together, it would have been a complete garment.”

Thereupon he recalled, “There was an argument between me and one of my brothers. His mother was a non-Arab so I reproached

1 Al-Ṭabaqāt al-Kubrā, vol. 4 pg. 236.

him with his mother. He complained against me to the Nabī ﷺ. As I met the Nabī ﷺ, he remarked, ‘Abū Dharr, you are a person who still has in him remnants of the Ignorance.’

I submitted, ‘O Messenger of Allah, he who abuses (other) persons, they abuse (in return) his father and mother.’

He emphasised, ‘Abū Dharr, you are a person who still has the remnants of Ignorance. They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them what you eat, clothe them with what you wear, and do not burden them beyond their capacities. If you burden them (with an unbearable burden), then assist them.’”¹

He was charitable with his wealth, spending it in good avenues. He adhered to this until his demise. He forbade those who hoarded wealth and did not spend it in Allah’s path. Mu‘āwiyah رضي الله عنه tested him to ascertain the truthfulness of his claim of spending by sending to him one thousand gold coins one night which Abū Dharr رضي الله عنه spent that very night. When Mu‘āwiyah رضي الله عنه arrived for the Ṣalāt al-Fajr, he called his messenger and told him, “Go to Abū Dharr and say, ‘Save my body from Mu‘āwiyah’s chastisement as I have erred.’ Go tell him, my boy. Abū Dharr will tell you, ‘By Allah, not a single coin remains with me this morning. However, give me three days respite so that I may gather your gold coins.’” Mu‘āwiyah realised that his action endorsed his statement.²

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 166; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 30. The wording is Muslim’s.

2 Aḥmad: *al-Zuhd*, pg. 274; *Tārīkh Dimashq*, vol. 66 pg. 199; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 69-71.

Sa‘īd ibn Abī al-Ḥasan¹ reports: Abū Dharr’s ﷺ stipend was four thousand [silver coins]. When he would take his stipend, he would call his servant and ask him what would suffice him for the year and buy that. He would then have the remainder converted to some coins and state:

إنه ليس من وعاء ذهب ولا فضة يوکی عليه إلا وهو يتلظى علی صاحبه

Indeed, there is no container with gold or silver which is closed, except that it will burn its owner.²

‘Alī ibn Abī Ṭālib ﷺ highlighted an aspect of Abū Dharr al-Ghifārī’s ﷺ bravery and strength in telling the truth affirming:

لم یبق أحد یبالی فی الله لومة لائم غیر أبي ذر ولا نفسي ثم ضرب بیده
إلی صدره

“No one remains, who does not care of the critic’s criticism for Allah’s sake, except Abū Dharr and myself.” He then patted his hand on his chest.³

‘Abd Allāh ibn Mas‘ūd ﷺ cried at his demise before remarking:

1 He is Sa‘īd ibn Abī al-Ḥasan Yaṣār al-Baṣrī, the brother of al-Ḥasan al-Baṣrī. He is among the reliable Ṭābi‘īn endorsed by al-Nasā‘ī and others. He reports from ‘Alī, ibn ‘Abbās, and Abū Hurayrah ﷺ. He passed away in 100 AH, or 108 AH in Persia. (*Siyar A‘lām al-Nubalā’*, vol. 4 pg. 586-588; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 295.)

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 230; *Tārīkh Dimashq*, vol. 66 pg. 206. Al-Arnā‘ūṭ comments in his footnotes on *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 73, “His narrators are reliable but it is *munqaṭi‘* (missing links). Aḥmad documents a continuous chain from Hammām—from Qatādah—from Sa‘īd ibn Abī al-Ḥasan—from ‘Abd Allāh ibn al-Ṣāmit and his narrators are reliable in *Musnad Aḥmad*, vol. 5 pg. 156, 165, 175, 176.”

3 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 231; *Tārīkh Dimashq*, vol. 66 pg. 194.

صدق رسول الله صلى الله عليه وسلم تمشي وحدك وتموت وحدك
وتبعث وحدك

The Messenger of Allah ﷺ was right when he said that you walk alone, will die alone, and will be resurrected alone.¹

Abū Nu‘aym² elucidates on some of the merits of Abū Dharr al-Ghifārī
رَضِيَ اللَّهُ عَنْهُ:

ومنهم العابد الزهيد القانت الوحيد رابع الإسلام ورافض الأضلام قبل
نزول الشرع والأحكام تعبد قبل الدعوة بالشهور والأعوام وأول من حيا
الرسول بتحية الإسلام لم يكن تأخذه في الحق لائمة اللوام ولا تفزعه
سطوة الولاة أول من تكلم في علم البقاء والفناء وثبت على المشقة
والعناء وحفظ العهود والوصايا وصبر على المحن والرزايا واعتزل
مخالطة البرايا إلى أن حل بساحة المنيا أبو ذر الغفاري خدم الرسول
وتعلم الأصول ونبذ الفضول

Among them is the worshipper, the ascetic, the obedient, the unique, the fourth in Islam, and the rejecter of divination arrows before the revelation of the Sharāh and laws. He worshipped months and years before the call and is the first to greet the Messenger with the Islamic greeting. He was not affected with the criticism of the critics regarding the truth and the whip of the rulers did not scare him. He is the first to speak on the

1 *Tārīkh al-Ṭabarī*, vol. 4 pg. 308; *al-Istī‘āb*, vol. 1 pg. 155-156; *Tārīkh Dimashq*, vol. 66 pg. 216; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 77-78.

2 He is Aḥmad ibn ‘Abd Allāh ibn Aḥmad al-Aṣfahānī al-Shāfi‘ī, Abū Nu‘aym, the Ḥāfiẓ and Historian. He was born in Aṣbahān in 336 AH and passed away there in 430 AH. He authored *Ḥilyat al-Awliyā’*. (*Wafayāt al-A’yān*, vol. 1 pg. 19; *al-Shadharāt*, vol. 5 pg. 149.)

knowledge of eternity and annihilation. He remained steadfast on difficulties and hardship, protected the covenants and bequests, bore patiently the tests and disasters, and remained isolated from mixing with the creation until he ended up in the courtyard of death; Abū Dharr al-Ghifārī—he served the Messenger, learnt the fundamentals, and spent the surplus.¹

He says at once place:

كان للرسول صلى الله عليه وسلم ملازما وجليسا وعلى مساءلته والاقتباس منه حريصا وللقيام على ما استفاده منه أنيسا سأله عن الأصول والفروع وسأله عن الإيمان والإحسان وسأله عن رؤية ربه تعالى وسأله عن أحب الكلام إلى الله تعالى وسأله عن ليلة القدر أترفع مع الأنبياء أم تبقى وسأله عن كل شيء حتى مس الحصى في الصلاة

He was an attendant and student of the Messenger ﷺ, eager to enquire and acquire from him, desirous to adhere to what he learnt from him. He enquired from him of the fundamentals and secondary issues, about faith and excellence, about seeing Allah ﷻ, about the most beloved words to Allah, about the Night of Decree whether it goes away with the Ambiyā' or remains, and about everything else, even moving stones during Ṣalāh.²

Ibn 'Asākir³ writes in his history book:

1 *Hilyat al-Awliyā'*, vol. 1 pg. 156-157.

2 *Hilyat al-Awliyā'*, vol. 1 pg. 169.

3 He is 'Alī ibn al-Shaykh Abū Muḥammad al-Ḥasan ibn Hibat Allāh ibn 'Abd Allāh al-Ḥusayn, Abū al-Qāsim al-Dimashqī al-Shāfi'ī, the Muḥaddith of Greater Syria. He was born in Muḥarram in 499 AH and passed away in Damascus in Rajab in 571 AH. He left behind many books including *Tārīkh Dimashq* and *Faḍā'il Aṣḥāb al-Ḥadīth*. (*Siyar A'lām al-Nubalā'*, vol. 20 pg. 554-571; *Mu'jam al-Mu'allifin*, vol. 2 pg. 427.)

بايع النبي على ألا تأخذه في الله لومة لائم ثم كان يشبهه بعيسى بن مريم عبادة ونسكا لم يتلوث بشيء من فضول الدنيا حتى فارقتها ثبت على العهد الذين بايع عليه النبي صلى الله عليه وسلم من التخلي عن فضول الدنيا والتبري منها كان يرى إقبالها محنة وهوانا وإدبارها نعمة وامتنانا حافظ على وصية الرسول صلى الله عليه وسلم في محبة المساكين ومجالستهم ومباينة المكثرين في مفارقتها

He pledged allegiance to the Nabī ﷺ that the critic's criticism will not affect him. He was also compared to ʿĪsā ibn Maryam in worship and rituals. He was not negatively affected with the surplus of the world until he separated from it. He remained steadfast on the covenant upon which he pledged allegiance to the Nabī ﷺ, i.e. relinquishing the surplus of the world and dissociating from it. He considered advancing to it a trial and dishonour and deserting it a favour and blessing. He adhered to the Messenger of Allah's ﷺ bequest in loving and sitting with the poor and remaining away from the affluent.¹

1 *Tārīkh Dimashq*, vol. 66 pg. 176; *Maʿrifat al-Ṣaḥābah*, vol. 2 pg. 557.

Discussion 3

Relationship between Abū Dharr al-Ghifārī and the remaining Ṣaḥābah

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ was ascetic towards the world, sacrificed his self and wealth in Allah's path, spoke the truth openly without fearing the critic's criticism for Allah, and is among the senior scholars and mujtahids of the Ṣaḥābah. He would apply ijtihād in some issues and adhere to the strict matters, not the concessions. The Ṣaḥābah respected his views and ijtihād, despite their disagreement at times—and he is rewarded for his ijtihād. These views should not be explained as his opposition to other Ṣaḥābah, as the conspirators and deviants think. Rather, one who studies the biography of this illustrious Ṣaḥābī will find that these disagreements between Abū Dharr رَضِيَ اللَّهُ عَنْهُ and the majority of the Ṣaḥābah are disagreements in Sharī issues only. The ijtihād of Abū Dharr and the majority of the Ṣaḥābah had reasons and explanations. Among them are the following:

1. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ would hear a ḥadīth from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The matter was later relaxed but Abū Dharr did not hear of it. He would thus adhere to what he heard initially from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Shaddād ibn Aws رَضِيَ اللَّهُ عَنْهُ points this out saying:

كان أبو ذر رضي الله عنه يسمع الحديث من رسول الله صلى الله عليه وسلم فيه الشدة ثم يخرج إلى قومه يسلم عليهم يشدد عليهم ثم إن رسول الله صلى الله عليه وسلم يرخص فيه بعد فلم يسمعه أبو ذر فيتعلق أبو ذر بالأمر الشديد

Abū Dharr رَضِيَ اللَّهُ عَنْهُ would hear a ḥadīth from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which there was strictness. He would come out

to his people, greet them, and be strict with them. Thereafter, the Messenger of Allah ﷺ would grant concession in the matter but Abū Dharr would not hear about it, hence he would adhere to the strict ruling.¹

Some issues would thus miss him when he would be absent. This was owing to him going to Rabadhah often. He loved isolation as reported by Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا:

كان أبو ذر يختلف من الربذة إلى المدينة مخافة الأعرابية وكان يحب الوحدة

Abū Dharr would frequent Madīnah from Rabadhah fearing the Bedouin lifestyle. He loved isolation.²

One of these issues which he missed was the ruling of Tayammum when water is unavailable. ‘Amr ibn Bujdān³ reports about Abū Dharr رَضِيَ اللَّهُ عَنْهُ:

أنه اجتمعت غنيمة عند الرسول صلى الله عليه وسلم فقال يا أبا ذر ابد فيها فبدوت إلى الربذة فكانت تصيبي الجنابة فأمكث الخمس والست فأتيت النبي صلى الله عليه وسلم فقال أبو ذر فسكت فقال ثكلتك أمك يا أبا ذر لأمك الويل فدعا لي بجارية سوداء فجاءت بعس فيه ماء

1 *Musnad Aḥmad*, vol. 4 pg. 125; *Tārīkh Dimashq*, vol. 66 pg. 199; *Siyar A’lām al-Nubalā’*. The isnād contains Ibn Lahīrah who has a weak memory, although the remaining narrators are reliable. (Arnā’ūṭ’s footnotes on *Siyar A’lām al-Nubalā’*, vol. 2 pg. 70.)

2 *Tārīkh Dimashq*, vol. 66 pg. 198; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 68.

3 He is ‘Amr ibn Bujdān al-‘Āmirī. He reports from Abū Dharr al-Ghifārī and Abū Zayd al-Anṣārī. Al-‘Ijlī comments, “Baṣrī, Tābi’ī, reliable.” Ibn Ḥibbān lists him among the reliable narrators while Imām Aḥmad and Ibn al-Qaṭṭān list him among the unknown narrators, as did al-Dhahabī in *al-Mīzān*. (*Mīzān al-I’tidāl*, vol. 3 pg. 247; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 322.)

فسترني بثوب واستترت بالراحلة واغتسلت فكأنني ألقيت عني جبلا
فقال الصعيد الطيب وضوء المسلم ولو إلى عشر سنين فإذا وجدت
الماء فأمسه جلدك فإن ذلك خير

A few sheep collected by the Messenger ﷺ who said, “O Abū Dharr, go into the fields with them.” I went to Rabadhah. I would fall into major impurity and remain for five or six (days) [without taking a shower]. I then came to the Nabī ﷺ who enquired, “Abū Dharr?”

I remained silent.

He commented, “May your mother bereave you. O Abū Dharr! Destruction to your mother.”

He called an African slave girl who brought a large pot¹ with water for me. He screened me with a cloth and I hid behind the conveyance and showered. It was as if a mountain was thrown off me. The Messenger of Allah ﷺ explained, “Pure earth is a Muslim’s wuḍū’ even for ten years. Then when you find water, pour it over your body as this is best.”²

2. Abū Dharr al-Ghifārī’s رَضِيَ اللهُ عَنْهُ vehemence and force in what he believed to be true and right. Owing to this, the Messenger of Allah ﷺ prevented him saying:

1 Al-‘iss: A large pot. (*Lisān al-‘Arab*, vol. 4 pg. 2942.)

2 *Sunan Abī Dāwūd*, vol. 1 pg. 143-144, book on purity, chapter on the one in major impurity performing Tayammum, Ḥadīth: 332; *Sunan al-Tirmidhī*, vol. 1 pg. 212, book on purity, Ḥadīth: 124; *Musnad Aḥmad*, vol. 5 pg. 146, 147, 180; *Sunan al-Nasāī*, vol. 1 pg. 187, book on prayer, chapter on many prayers with one tayammum, Ḥadīth: 321; *Musnad al-Bazzār*, vol. 9 pg. 387, Ḥadīth: 3973. Al-Tirmidhī labels it ḥasan, ṣaḥīḥ and al-Albānī authenticates it in *Ṣaḥīḥ al-Jāmi‘*, vol. 1 pg. 342, Ḥadīth: 1666 and *Ṣaḥīḥ Abī Dāwūd*, vol. 1 pg. 98-99, Ḥadīth: 332.

يا أبا ذر إني أراك ضعيفا وإني أحب لك ما أحب لنفسي لا تأمرن على
اثنين ولا تولين مال اليتيم

Abū Dharr, I find that you are weak; and I like for you what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.¹

Imām al-Dhahabī رَحِمَهُ اللهُ writes in the commentary of this ḥadīth:

فهذا محمول على ضعف الرأي فإنه لو ولي مال يتيم لأنفقه كله في سبيل الخير ولترك اليتيم فقيرا فقد ذكرنا أنه لا يستجيز ادخار النقدين والذي يتأمر على الناس يريد أن يكون فيه حلم ومداراة وأبو ذر كانت فيه حدة كما ذكرناه فنصح النبي صلى الله عليه وسلم

This is referring to his weak view, for if he manages the orphan's wealth, he will spend all in good avenues and leave the orphan penniless. We mentioned that he did not allow storing gold and silver. The one who rules over people needs to have tolerance and sociability, whereas Abū Dharr had vehemence in him as mentioned before, hence the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised him.²

Probably al-Dhahabī is referring to the Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advice to him in his statement:

إنك امرؤ فيك جاهلية

You are a person who still has in him remnants of the Ignorance.³

1 *Ṣaḥīḥ Muslim*, vol. 12 pg. 290, book on leadership, chapter on the reprehensibility of leadership without need, Ḥadīth: 1826.

2 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 75.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 166; *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 30. The wording is Muslim's.

Or the advice in his statement:

قال فكيف أنت إذا أخرجوك منه الثانية قال إذن آخذ سيفي فأقاتل عني حتى أموت قال فكشّر إليه رسول الله صلى الله عليه وسلم فأثبتته بيده قال أدلك على خير من ذلك قال بلى بأبي أنت وأمي يا نبي الله قال رسول الله صلى الله عليه وسلم تنقاد لهم حيث قادوك وتنساق لهم حيث ساقوك حتى تلتقاني وأنت على ذلك

“And what will you do when you are expelled a second time?”

“Then, I will take my sword and defend myself until I die.”

The Messenger of Allah ﷺ grinned at him and held him with his hand before suggesting, “Let me direct you to something better?”

“Definitely, may my father and mother be sacrificed for you, O Prophet of Allah.”

The Messenger of Allah ﷺ instructed him, “Yield to wherever they direct you and tread as they instruct you until you meet me while you maintain this.”¹

He stated at another time:

وكان رأساً في الزهد والصدق والعلم قوالاً بالحق لا تأخذه في الله لومة لائم على حدة فيه

He was a leader in asceticism, truthfulness, and knowledge,

1 *Musnad Ahmad*, vol. 6 pg. 457; *al-Muʿjam al-Kabīr*, vol. 2 pg. 148, Ḥadīth: 1623 (first part). The researcher of *al-Musnad* remarks, vol. 45 pg. 569, “Its isnād is ḍaʿīf due to the weakness of Shahr ibn Ḥawshab. The remaining narrators are reliable.” (*Tahdhīb al-Tahdhīb*, vol. 2 pg. 519.)

a frequent speaker of the truth, and one whom the critic's criticism did not affect for Allah, with vehemence in him.¹

One example of his vehemence is his dispute with the Ṣaḥābah in the matter of the treasure which will be elucidated on in the upcoming issue.

3. Abū Dharr al-Ghifārī رضي الله عنه stands in isolation against the majority of the Ṣaḥābah to hold the view of the impermissibility of storing unrestrictedly and regarding it a treasure, the doer of which is condemned.² There are many reports of him particularly on this matter. One of them is:

He entered 'Uthmān's presence while he was distributing. 'Abd al-Raḥmān ibn 'Awf was in front of him and Ka'b³ was by him. 'Uthmān addressed Ka'b asking, "O Abū Ishāq, what do you say about one who stores this wealth, gives charity from it, and maintains family ties?"

Ka'b replied, "I have hope for him."

Abū Dharr became angry and lifted his staff on him shouting, "O son of the Jewess! The owner of this wealth will certainly wish

1 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 47.

2 *Al-Jāmi' li Aḥkām al-Qur'ān*, vol. 10 pg. 182-183.

3 He is Ka'b ibn Mātī' al-Ḥimyarī al-Yamānī, Abū Ishāq, the erudite learned man. He was a Jew and embraced Islam after the Nabī's صلى الله عليه وسلم demise. He arrived in Madīnah from Yemen during the days of 'Umar and sat in the company of Muḥammad's صلى الله عليه وسلم Companions. He was excellent in Islam, firm in religion, and among the sublime scholars. He narrates from Abū Hurayrah, Mu'āwiyah, and Ibn 'Abbās. He was knowledgeable of the books of the Jews. He passed away in Ḥimṣ in 32 AH at the age of 120. (*Siyar A'lām al-Nubalā'*, vol. 3 pg. 489-494; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 595-596.)

the scorpions of this world would sting the blackness from his heart.”¹

أن الأحنف بن قيس حدثهم قال جلست إلى ملاٍ من قريش فجاء رجل خشن الشعر والثياب والهيئة حتى قام عليهم فسلم ثم قال بشر الكانزين برضف يحمى عليه في نار جهنم ثم يوضع على حلمة ثدى أحدهم حتى يخرج من نغض كتفه ويوضع على نغض كتفه حتى يخرج من حلمة ثديه يتزلزل ثم ولي فجلس إلى سارية وتبعته وجلست إليه وأنا لا أدري من هو فقلت له لا أرى القوم إلا قد كرهوا الذي قلت قال إنهم لا يعقلون شيئاً قال لي خليلي قال قلت من خليلك قال النبي صلى الله عليه وسلم يا أبا ذر أتبصر أحداً قال فنظرت إلى الشمس ما بقي من النهار وأنا أرى أن رسول الله صلى الله عليه وسلم يرسلني في حاجة له قلت نعم قال ما أحب أن لي مثل أحد ذهباً أنفقه كله إلا ثلاثة دنائير وإن هؤلاء لا يعقلون إنما يجمعون الدنيا لا والله لا أسألهم دنيا ولا أستفتيهم عن دين حتى ألقى الله

Al-Aḥnaf ibn Qays reports: I was sitting with some Qurashī men when a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, “Inform those who hoard wealth, that a stone² will be heated in the Hellfire and will be put on the nipples of their breasts till it comes out from their shoulder bones³ and then placed on their shoulder bones

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 232; *Ḥilyat al-Awliyā'*, vol. 1 pg. 16. Al-Arnā'ūṭ labelled the isnād ṣaḥīḥ in his footnotes on *al-Siyar A'lām al-Nubalā'*, vol. 2 pg. 68.

2 *Al-raḍf*: A stone heated in fire. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 361; *Sharḥ al-Nawawī li Muslim*, vol. 7 pg. 108.)

3 *Al-naḡḡ*: It is the thin bone at the edge of the shoulder, or the top of the shoulder. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 929; *Sharḥ al-Nawawī li Muslim*, vol. 7 pg. 108.)

till it comes through the nipples of their breasts; the stone will be moving and striking.”

After saying that, the person went away and sat by the side of the pillar. I followed him and sat beside him, and I did not know who he was. I said to him, “I think the people disliked what you said.”

He remarked, “These people do not understand anything.”¹

In another narration, he affirmed, “My friend told me.”

I asked, “Who is your friend?”

He said, “The Nabī ﷺ said (to me), ‘O Abū Dharr! Do you see Mount Uḥud?’ On that I (Abū Dharr) started looking towards the sun to judge how much remained of the day as I thought that the Messenger of Allah ﷺ wanted to send me to do something for him.

I said, ‘Yes!’

He said, ‘I do not love to have gold equal to Mount Uḥud unless I spend it all (in Allah’s cause) except three gold coins.’ These people do not understand and collect worldly wealth. No, by Allah, neither do I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah.”²

Zayd ibn Wahb reports:

1 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, Ḥadīth: 1407; *Ṣaḥīḥ Muslim*, vol. 7 pg. 107, book on Zakāh, chapter on those who hoard wealth and sternness towards them, Ḥadīth: 992.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1408.

مررت بالربذة فإذا أنا بأبي ذر فقلت له ما أنزلك منزلك هذا قال كنت بالشام فاختلفت أنا ومعاوية في وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ قال معاوية نزلت في أهل الكتاب فقلت نزلت فينا وفيهم فكان بيني وبينه في ذلك وكتب إلى عثمان رضي الله عنه يشكوني فكتب إلي عثمان أن اقدم المدينة فقدمتها فكثر علي الناس حتى كأنهم لم يروني قبل ذلك فذكر ذلك لعثمان فقال لي إن شئت تنحيت فكنت قريبا فذاك الذي أنزلني هذا المنزل ولو أمروا علي حبشيا لسمعت وأطعت

I passed by Rabadhah and met Abū Dharr. I asked him, “What brought you to this place?”

He answered, “I was in Greater Syria. I disputed with Mu‘āwiyah over: *As for those who store gold and silver as a treasure and they do not spend it in the path of Allah, give them glad tidings of a painful punishment.*¹ Mu‘āwiyah suggested, ‘It was revealed about the people of the book,’ whereas I affirmed, ‘It was revealed about us and them.’ We thus had an altercation over this. He wrote to ‘Uthmān رضي الله عنه complaining of me. ‘Uthmān thus wrote to me to come to Madīnah and I complied. People increased upon me until it seemed that they had never seen me before that. This was mentioned to ‘Uthmān who suggested to me, “If you like, you move away, yet are still close.” This is what made me take up residence here. Had they appointed over me an Abyssinian, I would have listened and obeyed.”²

1 Sūrah al-Tawbah: 34.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, Ḥadīth: 1406; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 212; *Tafsīr al-Ṭabarī*, vol. 6 pg. 361; *al-Jāmi‘ li Aḥkām al-Qur‘ān*, vol. 10 pg. 183.

Imām Aḥmad reports from ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ:

أنه كان مع أبي ذر فخرج عطاؤه ومعه جارية له فجعلت تقضي حوائجه قال ففضل معها سبع قال فأمرها أن تشتري به فلوسا قال قلت له لو ادخرته للحاجة تنوبك أو للضيف ينزل بك قال إن خليلي عهد إلي أن أيما ذهب أو فضة أو كفي عليه فهو جمر على صاحبه حتى يفرغها في سبيل الله

He was with Abū Dharr. His stipend came and with him was his slave girl. She began fulfilling his needs. Seven (coins) remained with her. He commanded her to buy fels¹ with them. I said to him, “Why do you not store them for a need that might arise or a guest that might alight by you.”

He explained, “My friend told me that any gold or silver kept as a treasure will be a burning coal on the owner until he spends it all in Allah’s path.”²

The scholars have clarified the reality of the dispute between Abū Dharr al-Ghifārī and the majority of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Ibn Taymiyyah writes:

وكان أبو ذر يريد أن يوجب على الناس ما لم يوجب الله عليهم ويذمهم على ما لم يذمهم الله عليه مع أنه مجتهد في ذلك مثاب على طاعته كسائر المجتهدين من أمثاله

1 *Aflas al-rajul*: (The man is bankrupt) when no wealth remains with him, i.e. his silver coins have become fels. (*Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, pg. 717.)

2 *Musnad Aḥmad*, vol. 5 pg. 175-176; *al-Zuhd*, pg. 274; *Musnad al-Bazzār*, vol. 9 pg. 359, Ḥadīth: 3926. Al-Haythamī comments in *Majma‘ al-Zawā‘id*, vol. 10 pg. 240, “Aḥmad narrated it and his narrators are the narrators of *Ṣaḥīḥ al-Bukhārī*.” Al-Arnā’ūt, in his footnotes on *al-Musnad*, Ḥadīth: 21568, comments, “The isnād is ṣaḥīḥ on Muslim’s standard.”

Abū Dharr desired to impose upon people what Allah did not impose on them and condemn them for that which Allah did not condemn them. Nevertheless, he is a mujtahid in this, rewarded for his obedience like all similar mujtahids.¹

Ibn Ḥajar رَحْمَةُ اللَّهِ writes:

قال ابن عبد البر وردت عن أبي ذر آثار كثيرة تدل على أنه كان يذهب إلى أن كل مال مجموع يفضل عن القوت وسداد العيش فهو كنز يذم فاعله وأن آية الوعيد نزلت في ذلك وخالفه جمهور الصحابة ومن بعدهم وحملوا الوعيد على مانعي الزكاة وأصح ما تمسكوا به حديث طلحة وغيره من قصة الأعرابي حين قال هل علي غيرها يقصد الزكاة قال لا إلا أن تطوع

Ibn ‘Abd al-Barr explains: Plenty reports come from Abū Dharr indicating that he viewed that all gathered wealth, over and above daily sustenance and appropriate livelihood, a treasure for which the doer is condemned and the verse of warning was revealed regarding this. The majority of the Ṣaḥābah and those after them opposed him and applied the warning to those who refused to pay Zakāh. The most authentic evidence they rely upon is the ḥadīth of Ṭalḥah and others of the incident of the Bedouin who asked, “Is there anything else—i.e. besides Zakāh—binding upon me?” and the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered, “No, except if you give optional charity.”²

1 *Minhāj al-Sunnah*, vol. 6 pg. 27.

2 *Fatḥ al-Bārī*, vol. 3 pg. 321; al-Qāsimī: *Maḥāsīn al-Ta’wīl*, vol. 5 pg. 403; Muḥammad Rashīd al-Ḥusaynī: *Tafsīr al-Manār*, vol. 10 pg. 351; al-Shanqīṭī: *Aḍwā’ al-Bayān*, vol. 2 pg. 117; Muḥammad ibn Aḥmad known as Abū Zuhrah: *Zuhrat al-Tafāsīr*, vol. 6 pg. 3292; al-Mubārakfūrī: *Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ*. The ḥadīth he

Hāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ also writes:

وكان أبو ذر يحمل الحديث على إطلاقه فلا يرى بادخار شيء أصلاً

Abū Dharr applied the ḥadīth on its common meaning, hence he did not view storing anything at all [as permissible].¹

‘Allāmah al-Qurṭubī رَحْمَةُ اللَّهِ writes:

وقيل الكنز ما فضل عن الحاجة روي ذلك عن أبي ذر وهو ما نقل من مذهبه وهو من شدائده ومما تفرد به

It is said that treasure refers to everything over and above the need. This is reported from Abū Dharr and is transmitted of his school of thought. It is part of his strict views and isolated opinions.²

Hāfiẓ Ibn Kathīr رَحْمَةُ اللَّهِ explains:

كان مذهب أبي ذر تحريم ادخار ما زاد على نفقة العيال وكان يفتي بذلك ويحثهم عليه ويأمرهم به ويغلظ في خلافه فنهاه معاوية فلم ينته فخشى أن يضر بالناس في هذا فكتب يشكوه إلى أمير المؤمنين عثمان وأن يأخذه إليه فاستقدمه عثمان إلى المدينة وأنزله بالبردة وحده وبها مات في خلافة عثمان

Abū Dharr’s view was the impermissibility of storing anything beyond the expenses of the family. He would pass this verdict, encourage them to adhere to it, command them such, and display harshness towards opposing it. Mu‘āwiyah prevented

mentioned appears in *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 130-131, book on faith, chapter on Ṣalāh which is one of the pillars of Islam, Ḥadīth: 8, 9.

1 *Faṭḥ al-Bārī*, vol. 3 pg. 321.

2 *Al-Jāmi‘ li Aḥkām al-Qur’ān*, vol. 10 pg. 185.

him but he did not desist. Mu‘āwiyah feared that people will be harmed due to this, so he wrote to Amīr al-Mu‘minīn ‘Uthmān complaining about Abū Dharr, requesting him to call him there. ‘Uthmān requested him to come to Madīnah and settled him in Rabadhah alone. It is here where he passed away during ‘Uthmān’s Khilāfah.¹

Ibn Taymiyyah writes:

إن أبا ذر سكن الربذة ومات بها لسبب ما كان يقع بينه وبين الناس فإن أبا ذر كان رجلا صالحا زاهدا وكان من مذهبه أن الزهد واجب وأن ما أمسكه الإنسان فاضلا عن حاجته فهو كنز يكوى به في النار ... وأما الخلفاء الراشدون وجماهير الصحابة والتابعين فعلى خلاف هذا القول

Abū Dharr lived in Rabadhah and passed away there due to the disputes between him and people. Abū Dharr was a righteous ascetic man. One of his views is that asceticism is obligatory and whatever man holds back beyond his needs is a treasure with which he will be branded in the Fire. The Rightly Guided Khulafā’ and overwhelming Ṣaḥābah and Tābi‘īn opposed this view.²

This ijtihād which caused a dispute between Abū Dharr al-Ghifārī and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ coupled with his vehemence in some instances coerced many of those who study his biography to regard them as hostile stances between him and the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Companions, and that he rebelled against the leaders and governors, or they consider him out of the Jamā‘ah. They do not have any supporting evidence besides what they transmit from the books of the innovators and deviants, especially the books of the Rāfiḍah which portrayed the

1 *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 2 pg. 388.

2 *Minhāj al-Sunnah*, vol. 6 pg. 272.

dispute between Abū Dharr and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as doctrinal or political. A thorough explanation on this will soon come, Allah willing, when dealing with the misconceptions of the Rāfiḍah about Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ.

Relying on unreliable books, fabricated reports, and weak chains leads to demolishing the realities we discuss and blundering in understanding events and laws and not seeing clearly. This matter was not obscure to the Ahl al-Sunnah wa al-Jamā‘ah. They removed from Allah’s religion the distortions of the extremists, the undue assumptions of the deviants, and the interpretations of the ignorant.

By referring to the authentic books on the Sunnah and reliable sources, the reader will find the strong relationship which bound Abū Dharr al-Ghifārī and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The affair is not as assumed or supposed by the innovators. Some of these evidences are listed hereunder:

1. Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ entertaining him, which appears in the ḥadīth of ‘Abd Allāh ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ:

فقال أبو بكر يا رسول الله ائذن لي في طعامه الليلة فانطلق رسول الله صلى الله عليه وسلم وأبو بكر وانطلقت معهما ففتح أبو بكر بابا فجعل يقبض لنا من زبيب الطائف وكان ذلك أول طعام أكلته بها

Thereupon Abū Bakr said, “O Messenger of Allah, let me host him for tonight.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded forth and so did Abū Bakr and I went along with them. Abū Bakr opened the door and then brought for us the raisins of Ṭā’if and that was the first food I ate there.¹

1 Ṣaḥīḥ Muslim, Ḥadīth: 2473.

2. ‘Alī رَضِيَ اللَّهُ عَنْهُ was concerned of Abū Dharr’s رَضِيَ اللَّهُ عَنْهُ welfare and that he should not be harmed by the polytheists. He informed him that when he sees anything of harm, he will act like he is passing water and when the fear is gone, he will continue on his path; meanwhile Abū Dharr رَضِيَ اللَّهُ عَنْهُ could follow him but face no harm. It appears in Ibn ‘Abbās’s report:

فعرّف أنه غريب فلما رآه تبعه فلم يسأل واحد منهما صاحبه عن شيء حتى أصبح ثم احتمل قريته وزاده إلى المسجد وظل ذلك اليوم ولا يراه النبي صلى الله عليه وسلم حتى أمسى فعاد إلى مضجعه فمر به علي فقال أما نال للرجل أن يعلم منزله فأقامه فذهب به معه لا يسأل واحد منهما صاحبه عن شيء حتى إذا كان يوم الثالث فعاد علي مثل ذلك فأقام معه ثم قال ألا تحدثني ما الذي أقدمك قال إن أعطيتني عهدا وميثاقا لترشدني ففعلت فأخبره قال فإنه حق وهو رسول الله صلى الله عليه وسلم فإذا أصبحت فاتبعني فإني إن رأيت شيئا أخاف عليك قمت كأنني أريق الماء فإن مضيت فاتبعني حتى تدخل مدخلي ففعل فانطلق يقفوه حتى دخل على النبي صلى الله عليه وسلم ودخل معه فسمع من قوله وأسلم مكانه

‘Alī saw him and knew that he was a stranger. When Abū Dharr saw ‘Alī, he followed him and none of them asked his companion about anything. At dawn, Abū Dharr took his provisions and his water-skin to the Masjid and stayed there all day long without being perceived by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When it was evening, he came back to his resting place. ‘Alī passed by him and said [to himself], “Has the man not arrived at his dwelling place yet?” ‘Alī awakened him and took him with him and none of them spoke to the other about anything. On the third day, ‘Alī did the same and Abū Dharr stayed with him.

Then ‘Alī said “Will you tell me what brought you here?”

Abū Dharr said, “If you give me a firm promise that you will guide me, then I will tell you.”

‘Alī promised him and he informed ‘Alī about the matter.

‘Alī said, “It is true and he is the Messenger of Allah. Next morning when you get up, accompany me. If I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place I enter.”

Abū Dharr complied and followed ‘Alī till he entered the place of the Nabī ﷺ. Abū Dharr went in with him. Abū Dharr listened to some of his [the Messenger of Allah’s ﷺ] talks and embraced Islam on the spot.¹

3. ‘Abbās defending Abū Dharr when the Qurashī disbelievers beat him, as appears in the ḥadīth of ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

ثم قام القوم فضربوه حتى أضجعوه وأتى العباس فأكب عليه قال ويلكم
ألستم تعلمون أنه من غفار وأن طريق تجاركم إلى الشام فأنقذه منهم ثم
عاد من الغد لمثلها فضربوه وثاروا إليه فأكب العباس عليه

The people got up and beat him painfully. ‘Abbās came and knelt over him and shouted, “Woe to you! Don’t you know that this man belongs to the tribe of Ghifār and your trade to Greater Syria is through their way?” So, he rescued him from them. Abū Dharr did the same the next day. They beat him and took vengeance on him and again ‘Abbās knelt over him (to protect him).²

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3861; *Ṣaḥīḥ Muslim*, Ḥadīth: 2474.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3861; *Ṣaḥīḥ Muslim*, Ḥadīth: 2474.

4. An indication of the strong relationship between ‘Uthmān and Abū Dharr is the report of Mālik ibn Aws¹:

كنت في المسجد فدخل أبو ذر المسجد فصلّى ركعتين عند سارية فقال له
عثمان كيف أنت قال بخير كيف أنت ثم ولى واستفتح ألهمكم التكاثر
كان رجلا صلب الصوت فرفع صوته فارتج المسجد ثم أقبل على الناس

I was in the Masjid when Abū Dharr entered and prayed two rak‘āt by the pillar.

‘Uthmān asked him, “How are you doing?”

“I am well,” he answered. “And how are you?”

He then left and began reciting Sūrah al-Takāthur. He had a deep voice and raised his voice which caused the Masjid to echo. He then turned towards the people.²

5. Zayd ibn Khālīd al-Juhanī reports:

كنت عند عثمان إذ جاء أبو ذر فلما رآه عثمان قال مرحبا وأهلا بأخي
فقال أبو ذر مرحبا وأهلا بأخي لقد أغلظت علينا في العزيمة والله لو
عزمت علي أن أحبو لحبوت ما استطعت ... فقال عثمان وخفت عليك
جهال الناس

1 He is Mālik ibn Aws ibn al-Ḥadathān ibn Sa‘d ibn Yarbū‘ al-Baṣrī, Abū Sa‘īd al-Madanī, the Faqīh, Imām, and authority. There is a dispute regarding his companionship. He was alive during the Nabī’s ﷺ lifetime and reports indirectly from him. It is said that he saw Abū Bakr. He reports from ‘Umar, ‘Uthmān, ‘Alī, ‘Abbās, Abū Dharr al-Ghifārī, Sa‘d ibn Abī Waqqāṣ, ‘Abd al-Raḥmān ibn ‘Awf, Ṭalḥah, and Zubayr رَضِيَ اللهُ عَنْهُمْ. He passed away in 92 AH. (*Siyar A‘lām al-Nubalā’*, vol. 4 pg. 171-172; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 353-354.)

2 *Musnad al-Bazzār*, vol. 9 pg. 340, the wording is his; *Tārīkh Dimashq*, vol. 66 pg. 195-196; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 66.

I was by ‘Uthmān when Abū Dharr came. When ‘Uthmān saw him, he said, “Welcome to my brother.”

Abū Dharr replied, “Welcome to my brother. You have been stern upon us in the decision. By Allah, had you determined upon me to crawl, I would crawl as much as I could.”

‘Uthmān commented, “The ignorant people have become silent upon you.”¹

6. Abū Dharr رَضِيَ اللَّهُ عَنْهُ was the most vehement in disapproving rebellion. He did not consider rebellion against ‘Uthmān رَضِيَ اللَّهُ عَنْهُ correct. When he intended to leave to Rabadhah, he sought the latter’s permission. Ḥumayd ibn Hilāl² reports that ‘Abd Allāh ibn al-Ṣāmit informed him:

دخلت مع أبي ذر في رهط من غفار على عثمان من باب لا يدخل عليه
منه أحد قال وتخوفنا عثمان عليه فانتهى إليه فسلم ثم ما بدأه بشيء إلا
أن قال أحسبني منهم يا أمير المؤمنين والله ما أنا منهم ولا أدركهم ثم
استأذنه إلى الربذة

I entered ‘Uthmān’s presence alongside Abū Dharr with a group from the Ghifār from a door from which no one entered upon him. We feared ‘Uthmān against him. When he reached, he greeted with salām. The first thing he said to him was, “Do you

1 *Tārīkh Dimashq*, vol. 66 pg. 200; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 70-71.

2 He is Ḥumayd ibn Hilāl ibn Suwayd ibn Hubayrah, the Imām, the Ḥāfiẓ, the Faqīh, Abū Naṣr al-‘Adawī al-Baṣrī. He narrates from Anas ibn Malik and ‘Abd Allāh ibn al-Ṣāmit. Ibn Ma’in and al-Nasā’ī authenticated him and Ibn Ḥibbān lists him among the reliable narrators. He passed away during the rule of Khālīd ibn ‘Abd Allāh over Iraq around 120 AH. (*Siyar A’lām al-Nubalā’*, vol. 5 pg. 309 onwards; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 33.)

consider me from them [the Khawārij], O Amīr al-Mu'minīn? By Allah, I am not from them nor ever met them.” He then sought his permission to settle in Rabadhah.¹

Another report from ‘Abd Allāh ibn al-Ṣāmit reads:

دخلت مع أبي ذر على عثمان قال وعلى أبي ذر عمامة فرفع العمامة عن رأسه وقال إني والله يا أمير المؤمنين ما أنا منهم قال ابن شوذب يعني من الخوارج ولو أمرتني أن أعض على عرقوبي قتب لعضت عليهما حتى يأتيني الموت وأنا عاض عليهما قال صدقت يا أبا ذر إنما أرسلنا إليك لتجاورنا في المدينة قال لا حاجة لي في ذلك ائذن لي في الربذة

I, alongside Abū Dharr, entered ‘Uthmān’s presence. Abū Dharr had on a turban. He lifted the turban off his head² saying, “By Allah, O Amīr al-Mu'minīn, I am certainly not from them (Ibn Shawdhab³ clarifies that it refers to the Khawārij). Had you instructed me to bite my shanks, I would bite them until death visited me while I am biting them.”

‘Uthmān responded, “You have spoken the truth, O Abū Dharr. I only sent to you so that you be our neighbour in Madīnah.”

“I do not desire this. Allow me to go to Rabadhah,” he submitted.⁴

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 232; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 60.

2 The reason for Abū Dharr رضي الله عنه taking his turban off his head is to make it clear to ‘Uthmān that he is not from the Khawārij as one of their signs was shaving all the hair off.

3 He is ‘Abd Allāh ibn Shawdhab al-Khurāsānī, Abū ‘Abd al-Raḥmān al-Balkhī. He lived in Baṣrah and then Bayt al-Maqdis. Ibn Ḥibbān and al-‘Ijlī list him among the reliable narrators. He passed away in 56 AH or 57 AH. (*Tahdhīb al-Tahdhīb*, vol. 3 pg. 167.)

4 Ibn Shabbah: *Tārīkh al-Madīnah*, pg. 1036-1037; *Tārīkh Dimashq*, vol. 66 pg. 197.

7. ‘Abd Allāh ibn Saydān al-Sulamī¹ reports:

تناجى أبو ذر وعثمان حتى ارتفعت أصواتهما ثم انصرف أبو ذر متبسما فقالوا ما لك ولأمير المؤمنين قال سامع ومطيع ولو أمرني أن آتي صنعاء أو عدنا ثم استطعت أن أفعل لفعلت وأمره أن يخرج إلى الربذة

Abū Dharr and ‘Uthmān spoke in private until they raised their voices. Abū Dharr then left smiling. People asked, “What happened with you and Amīr al-Mu’minīn?”

He explained, “I listen and obey. Had he commanded me to go to Ṣan‘ā’ or ‘Adn and I had the capability, I would have gone.”

He instructed him to leave to Rabadhah.²

Further discussion will appear on this matter, Allah willing, when speaking on the Rāfiḍah’s misconceptions about Abū Dharr al-Ghifārī رضي الله عنه.

8. He would issue verdicts during the Khilāfah of Abū Bakr, ‘Umar, and ‘Uthmān رضي الله عنه. Moreover, a group of Ṣaḥābah narrated from him including Ibn ‘Abbās, Anas ibn Mālik, Ibn ‘Umar, ‘Abd Allāh ibn al-Ṣāmit, Aḥnaf ibn Qays, and Ḥudhayfah ibn Usayd al-Ghifārī رضي الله عنه.³

1 He is ‘Abd Allāh ibn Saydān al-Raqī, the freed slave of the Banū Sulaym. It is said that he settled in Rabadhah. He narrates from Abū Bakr, ‘Umar, ‘Uthmān, and ‘Abd Allāh ibn Mas‘ūd. Ibn Ḥibbān lists him in *al-Thiqāt* among the Tābi‘īn. Al-Bukhārī comments, “His ḥadīth are not corroborated.” (Ibn Abī Ḥātim: *al-Jarḥ wa al-Ta’dīl*, vol. 2 pg. 68; *Lisān al-Mizān*, vol. 4 pg. 498.)

2 *Tārīkh Dimashq*, vol. 66 pg. 201; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 71.

3 *Usd al-Ghābah*, vol. 1 pg. 562; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 68; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 350-351; *al-Iṣābah*, vol. 7 pg. 108.

9. He imparted advices in the gathering of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ in Greater Syria. These advices were respected and honoured by Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. One indication of this is that he announced while in Mu‘āwiyah’s gathering, “We certainly recognise the best of you from the worst of you and we are more cognisant of you than are veterinarians of horses.”

A person interjected, “O Abū Dharr, do you know the unseen?”

Mu‘āwiyah رَضِيَ اللهُ عَنْهُ responded, “Leave the Shaykh for the Shaykh is more knowledgeable than you. Who are the best of us, O Abū Dharr?”

He replied:

خياركم أزهكم في الدنيا وأرغبكم في الآخرة وشراركم أرغبكم في
الدنيا وأزهكم في الآخرة

The best of you are those most abstinent of the world and most desirous of the Hereafter while the worst of you are those most desirous of the world and most abstinent of the Hereafter.¹

10. Ibn Ishāq² reports from Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ:

لما نفى عثمان أبا ذر إلى الربذة وأصابه بها قدره لم يكن معه إلا امرأته
وغلامه فأوصاهما أن اغسلاني وكفناني وضعاني على قارعة الطريق

1 *Tārīkh Dimashq*, vol. 66 pg. 196.

2 He is Muḥammad ibn Ishāq ibn Yasār ibn Khiyār, Abū Bakr or Abū ‘Abd Allāh al-Muṭṭalibī, the learned scholar, Ḥāfiẓ, Historian. He was born in 80 AH. He saw Anas ibn Mālīk and Sa‘īd ibn al-Musayyab. Muslim narrates from him for corroboration, al-Bukhārī cited him as evidence/witness, and the authors of the Sunan document his narrations. He passed away in 152 AH or 153 AH. (*Sīyar A‘lām al-Nubalā’*, vol. 7 pg. 33-55; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 28-32; *Tārīkh Khalīfah ibn Khayyāt*, vol. 1 pg. 326.)

فأول ركب يمر بكم قولوا هذا أبو ذر فأعينونا عليه فوضعاه وأقبل ابن مسعود في رهط من العراق فلما فم يراعهم إلا به فقد كادت الإبل أن تطأه فقام الغلام فقال هذا أبو ذر صاحب رسول الله صلى الله عليه وسلم فاستهل عبد الله يبكي ويقول صدق رسول الله صلى الله عليه وسلم تمشي وحدك وتموت وحدك وتبعث وحدك ثم نزلوا فواروه ثم حدثهم عبد الله حديثه وما قاله رسول الله صلى الله عليه وسلم في مسيره وحده إلى تبوك

‘Uthmān sent Abū Dharr to Rabadhah. Finally, his fate caught up with him. None were with him besides his wife and slave. He bequeathed to them, “Wash me, shroud me, and place me on the roadway. Tell the first caravan to pass you: ‘This is Abū Dharr so help us with him.’”

Accordingly, they placed him [on the roadway]. Ibn Mas‘ūd among a group from Iraq advanced after performing ‘Umrah. Nothing alarmed them but him, whom the camels almost tramped. The slave shouted, “This is Abū Dharr, Companion of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

‘Abd Allāh began to cry and remarked, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke the truth, ‘You will walk alone, die alone, and be resurrected alone.’”

They then alighted and buried him. ‘Abd Allāh thereafter narrated to them his story and what the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said about him in his travelling all alone to Tabūk.¹

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 234; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 77-78; *Tārīkh Dimashq*, vol. 66 pg. 216; *al-Wāqidi: al-Maghāzī*, vol. 3 pg. 101; *al-Bidāyah wa al-Nihāyah*, vol. 7 pg. 159; *Tārīkh al-Ṭabarī*, vol. 4 pg. 308.

11. Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ would praise him extensively. 'Abd al-Raḥmān ibn Ghanm¹ reports:

كنت عند أبي الدرداء إذ دخل عليه رجل من أهل المدينة فسأله فقال أين
تركت أبا ذر قال بالربذة فقال أبو الدرداء إنا لله وإنا إليه راجعون لو أن
أبا ذر قطع مني عضوا عضوا لما هجته مما سمعت رسول الله صلى الله
عليه وسلم يقول فيه

I was by Abū al-Dardā' when a man from Madīnah came to him.

He asked, "Where did you leave Abū Dharr?"

"Rabadhah," replied the man.

Abū al-Dardā' commented, "To Allah do we belong and to Him is our return. Had Abū Dharr severed my limbs one after the other, I would not be furious with him owing to what I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying about him."²

Ibrāhīm ibn Hishām³ says that his father narrated to him from his grandfather:

1 He is 'Abd al-Raḥmān ibn Ghanm al-Ash'arī, the Faqīh and Imām, Shaykh of the Palestinians. He was born in the Messenger's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime and there is a dispute over his companionship. He narrates from Mu'ādh ibn Jabal, 'Umar ibn al-Khaṭṭāb, Abū Dharr al-Ghifārī, Abū Mālik al-Ash'arī, Abū Mūsā al-Ash'arī, Abū al-Dardā', Abū Hurayrah, and other leading Ṣaḥābah. He passed away in 78 AH. (*Siyar A'lām al-Nubalā'*, vol. 4 pg. 45-46; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 407-408.)

2 *Al-Istī'āb*, vol. 1 pg. 175; *Tārīkh Dimashq*, vol. 66 pg. 202.

3 He is Ibrāhīm ibn Hishām ibn Yaḥyā ibn al-Ghassānī. He is the narrator of Abū Dharr's lengthy ḥadīth which he solely reports from his father from his grandfather. Al-Ṭabarānī reports, "No one reports this from Yaḥyā besides his son, and they are reliable." Ibn Ḥibbān lists him in *al-Thiqāt* and documents his ḥadīth in *al-Anwā'*. He passed away in 238 AH. (*Mizān al-Ītidāl*, vol. 1 pg. 72-73; *Lisān al-Mizān*, vol. 1 pg. 381-382.)

خرج أبو الدرداء إلى السوق يشتري قميصا فلقي أبا ذر فقال أين تريد يا أبا الدرداء قال أريد أن أشتري قميصا قال وبكم قال بعشرة دراهم قال فوضع يده على رأسه ثم قال ألا إن أبا الدرداء من المسرفين ألا إن أبا الدرداء من المسرفين قال فالتست مكانا أتواري فيه فلم أقدر فقلت يا أبا ذر لا تفعل مر معي فاكسني أنت قال وتقبل قلت نعم فأتى السوق فاشترى قميصا بأربعة دراهم قال فانصرفت حتى إذا كنت بين منزلي والسوق لقيت رجلا لا يكاد يوارى سواته فقلت له اتق الله ووار سواتك فقال والله ما أجد ما أوارى به سواتي فألقيت إليه الثوب ثم انصرفت إلى السوق فاشترت قميصا بأربعة دراهم ثم انصرفت إلى منزلي فإذا خادمة على الطريق تبكي قد اندق إناؤها فقلت ما يبكيك فقالت اندق إنائي وأبطأت على أهلي فذهبت معها إلى السوق فاشترت لها سمنا بدرهم فقالت يا شيخ أما إذا فعلت ما فعلت فامش معي إلى أهلي فإنني قد أبطأت وأنا أخاف أن يضربوني قال فمشيت معها إلى مواليتها فدعوت فخرج إلي مولاهما فقال ما عنك يا أبا الدرداء فقلت خادمتمك أبطأت عنكم وأشفقت أن تضربوها فسألتنني أن أتكم لتكفوا عنها قال فأنا أشهد أنها حرة لوجه الله لممشاك معها قال قلت أبو ذر أرشد مني حين كساني قميصا وكسا مسكينا قميصا وأعتق رقبة بعشرة دراهم

Abū al-Dardā' left to the market to purchase a throbe. He met Abū Dharr who asked, "Where are you off to, O Abū al-Dardā'?"

"I intend purchasing a throbe," he replied.

"For how much?"

"Ten silver coins."

Abū Dharr placed his hand on his head and sighed, "Harken! Abū al-Dardā' is from the extravagant. Harken! Abū al-Dardā' is from the extravagant."

Abū al-Dardā' said, "I tried looking for a place to hide but could not find one. I then submitted, 'O Abū Dharr, do not do this. Come with me and you choose for me.'"

"Will you accept?" Abū Dharr asked.

"Yes," replied Abū al-Dardā'.

He came to the market and purchased a throbe for four silver coins. I left. When I was between my house and the market, I met a person who had barely covered his private area. I told him, "Fear Allah and cover your private area."

"By Allah," he replied, "I do not have anything to cover my private area."

I threw the throbe at him and went back to the market and purchased another throbe for four silver coins.

On my way back to my house, I found a slave girl crying, whose utensil had broken. I asked her why she was crying. She explained, "My utensil broke and I have delayed in returning home." I went with her to the market and bought for her butter for a silver coin. She pleaded, "O Shaykh, now that you have done so much for me, come with me to my family for I have delayed and fear they might beat me."

I walked with her to her masters and called out to them. Her master came out to me and submitted, "What is bothering you, O Abū al-Dardā'?"

I explained, "Your slave girl delayed in returning to you and she fears that you might beat her, so she asked me to come to you so that you desist from harming her."

He announced, “I testify that she is free for the pleasure of Allah, due to your walking with her.”

I remarked, “Abū Dharr was more guided than me. He clothed me with the throbe, clothed a beggar with a throbe, and freed a slave—all within ten silver coins.”¹

12. ‘Alī ibn Abī Ṭālib رضي الله عنه highlighted the angle of Abū Dharr al-Ghifārī’s رضي الله عنه bravery and strength in telling the truth affirming:

لم يبق أحد يبالي في الله لومة لائم غير أبي ذر ولا نفسي

No one remains, who does not care of the critic’s criticism for Allah’s sake, except Abū Dharr and myself.²

When requested to narrate from Abū Dharr رضي الله عنه, he said:

علم ثم أوكى فربط عليه رباطا شديدا

He learnt. Then it was tied and fastened tightly.³

13. Ibn Buraydah⁴ reports:

1 *Tārīkh Dimashq*, vol. 66 pg. 210.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 231; *Tārīkh Dimashq*, vol. 66 pg. 194.

3 *Ma’rifat al-Ṣaḥābah*, vol. 2 pg. 563; *Tārīkh Dimashq*, vol. 66 pg. 188; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 60.

4 He is ‘Abd Allāh ibn Buraydah ibn al-Ḥaṣīb al-Aslamī, Abū Sahl al-Mirwazī, the Ḥāfiẓ and Imām, Shaykh and Judge of Marw. He was born in 15 AH. He reports from his father, Ibn ‘Abbās, Ibn ‘Umar, Ibn Mas‘ūd, Abū Mūsā al-Ash‘arī, Abū Hurayrah, ‘Ā’ishah, Samurah ibn Jundub, ‘Abd Allāh ibn ‘Amr, Mu‘āwiyah, Mughīrah ibn Shu‘bah, ‘Imrān ibn Ḥuṣayn, and other illustrious Companions. He passed away in 115 AH at the age of 100. (*Siyar A’lām al-Nubalā’*, vol. 5 pg. 50-52; *Tahdhīb al-Tahdhīb*, vol. 3 pg. 105-106.)

When Abū Mūsā al-Ash‘arī arrived, he met Abū Dharr. Abū Mūsā embraced him. Al-Ash‘arī was a man with a little flesh and Abū Dharr had black hair. Al-Ash‘arī began embracing him while Abū Dharr shouted, “Get away from me.”

Al-Ash‘arī said, “Welcome to my brother,” while Abū Dharr shoved him saying, “I am not your brother. I was your brother before you were appointed governor.”

He then met Abū Hurayrah who embraced him saying, “Welcome brother.”

Abū Dharr said, “Get away from me. Did you work for these people?”

“Yes,” he answered.

He asked, “Did you build high buildings or make a plantation or have animals?”

“No,” Abū Hurayrah replied.

“Then you are my brother, you are my brother,” commented Abū Dharr.¹

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 230; *Tārīkh Dimashq*, vol. 66 pg. 211; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 74.

Section 2

Abū Dharr al-Ghifārī according to the Rāfiḍah

This section contains two discussions

Discussion 1: The Rāfiḍah's stance on the Ṣaḥābah briefly.

Discussion 2: Abū Dharr al-Ghifārī's position according to the Rāfiḍah and the reasons for them pretending to defend him.



Discussion 1

The Rāfiḍah's stance on the Ṣaḥābah briefly

The Ahl al-Sunnah wa al-Jamā'ah are unanimous on the virtue and integrity of the Companions of the Messenger ﷺ.¹ The Rāfiḍah oppose them in this by labelling the Companions disbelievers and renegades from dīn after the Nabī's ﷺ demise except for a few. Ibn Taymiyyah writes:

وأصل قول الرافضة ... أن المهاجرين والأنصار كتموا النص وكفروا
بالإمام المعصوم واتبعوا أهواءهم وبدلوا الدين وغيروا الشريعة وظلموا
واعتدوا بل كفروا إلا نفرا قليلا

The original stance of the Rāfiḍah is that the Muhājirīn and Anṣār concealed the textual evidence, disbelieved in the infallible Imām, followed their passions, adulterated the religion, distorted the Sharī'ah, oppressed, transgressed, and in fact disbelieved, except a small group.²

‘Abd al-Qāhir al-Baghdādī³ رَحِمَهُ اللهُ writes:

1 A number of scholars have documented their consensus, including Ibn Mandah in *Ma'rifat al-Ṣaḥābah*, pg. 10; Ibn ‘Abd al-Barr in *al-Istī'āb*, vol. 1 pg. 19; Ibn al-Ṣalāḥ in his *al-Muqaddamah*, pg. 294; Ibn Kathīr in *Ikhtisār ‘Ulūm al-Ḥadīth*, pg. 181-182; Ibn Ḥajar in *al-Iṣābah*, vol. 1 pg. 18; al-Suyūṭī in *Tadrīb al-Rāwī fī Taqrīb al-Nawāwī*, vol. 2 pg. 214; and others.

2 *Majmū' al-Fatāwā*, vol. 2 pg. 221.

3 He is ‘Abd al-Qāhir ibn Ṭāhir ibn Muḥammad ibn ‘Abd Allāh al-Baghdādī al-Tamīmī al-Isfarā'īnī al-Shāfi'ī, Abū Maṣūūr, the perfect scholar, among the masters of fundamentals. He was born and nurtured in Baghdād. He mastered many sciences, particularly inheritance and grammar. He passed away in Isfarā'īn in 429. He authored

وأما الإمامية فقد زعم أكثرهم أن الصحابة ارتدت بعد النبي صلى الله عليه وسلم سوى علي وابنيه ومقدار ثلاثة عشر منهم

As for the Imāmiyyah, the majority of them believe that the Ṣaḥābah apostatised after the Nabī ﷺ besides ‘Alī, his two sons, and thirteen others.¹

The Rāfiḍah have circulated this belief in their most relied upon books. There is no book of theirs except that it contains excommunication, abuse, and cursing. In fact, they worship Allah after every Ṣalāh by cursing the three Khulafā’ and other eminent Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.² They apply the verses on disbelief, the disbelievers, polytheism, and the polytheists to all the Ṣaḥābah. They create doubt in their faith, intentions, and their assistance to Islam and the Muslims to plant malice, spread rancour, and create hatred and to firmly establish this belief in the hearts of their followers, to the extent that it became an evident belief which cannot be concealed behind Taqiyyah³, especially

Uṣūl al-Dīn, Tafsīr Asmā’ Allāh al-Ḥusnā, al-Milal wa al-Niḥal, al-Farq bayn al-Firaq. (Siyar A’lām al-Nubalā’, vol. 17 pg. 572-573; al-Ṣafḍī: al-Wāfi bi al-Wafayāt, vol. 19 pg. 31-33.)

1 *Al-Farq bayn al-Firaq*, pg. 277.

2 Ḥurr al-‘Āmilī dedicates a chapter with the heading: chapter on the desirability of cursing the enemies of religion by name after every Ṣalāh. One of the reports is:

عن الحسين وأبي سلمة السراج قالا سمعنا أبا عبد الله عليه السلام وهو يلعن في دبر كل مكتوبة أربعة من الرجال وأربعة من النساء وفلانا وفلانا وفلانا ويسميهم ومعاوية وفلانة وفلانة وهندا وأم حكم أخت معاوية

From Ḥusayn and Abū Salamah al-Sarrāj who narrate they heard Abū ‘Abd Allāh ﷺ cursing after every farḍ Ṣalāh four men and four women, so and so ... taking them by name and Mu‘āwiyah, and so and so, Hind, and Umm Ḥakam—Mu‘āwiyah’s sister. (Al-‘Āmilī: *Wasā’il al-Shī‘ah*, vol. 6 pg. 462.)

3 Taqiyyah lexically in the various forms: *ittaqaytu al-shay’*, *taqaytuhū*, *atqīhī*, *attaqīhī*, *tuqā*, *taqyah*, and *tiqā’* means to be cautious of something. (*Lisān al-‘Arab*, pg. 4901.) Ḥāfiẓ Ibn Ḥajar defines it as: To be cautious of exposing the beliefs etc., in

in the present day and age when their reports are replete with this disbelief. In fact, they consider the verdict of their Islam to be the worst disbelief and deviance as they pledged allegiance to Abū Bakr, ‘Umar, and ‘Uthmān رضي الله عنهم. They consider these Ṣaḥābah their most staunch enemies, relying on reports documented in their sources falsely and wrongly attributed to some of the Imāms of the Ahl al-Bayt. Some of these are:

It appears in al-Kulaynī’s¹ *Uṣūl al-Kāfī* from Ḥumrān ibn A‘yan who says:

قلت لأبي جعفر جعلت فداك ما أقلنا لو اجتمعنا على شاة ما أفيناها
فقال ألا أحدثك بأعجب من ذلك المهاجرون والأنصار ذهبوا إلا
وأشار بيده ثلاثة

I asked Abū Ja‘far, “May I be sacrificed for you. How little are we!
If we gather to eat one sheep, we would not finish it.”

the heart. (*Fatḥ al-Bārī*, vol. 12 pg. 329.) The scholars are unanimous that Taqiyyah is a concession at the time of need. Ibn al-Mundhir says, “They unanimously agree that one who is forced to disbelieve to the extent that he fears losing his life, while his heart is content with faith, the verdict of disbelief will not be passed against him and his wife will not be separated from him (if he outwardly expresses disbelief). (*Fatḥ al-Bārī*, vol. 12 pg. 329.) Al-Taqiyyah according to the Rāfiḍah is very different. It is not a concession for them; rather, it is one of the pillars of religion. Ibn Bābawayh writes:

اعتقادنا في التقية أنها واجبة من تركها بمنزلة من ترك الصلاة

Our belief in Taqiyyah is that it is obligatory. One who discards it is on the level of one who discards Ṣalāh. (*Al-I‘tiqādāt*, pg. 82)

1 He is Abū Ja‘far Muḥammad ibn Ya‘qūb ibn Ishāq al-Kulaynī, the Shī‘ī Imāmī. He is from Kulayn, a village of Rayy. He died in Baghdād in 328 AH. He wrote *al-Kāfī fī ‘ilm al-Dīn* and *al-Radd ‘alā Qarāmiṭah*, etc. (*Siyar A‘lām al-Nubalā’*, vol. 15 pg. 280; *al-Wāfi bi al-Wafayāt*, vol. 5 pg. 147; Ibn al-Athīr: *al-Lubāb fī Tahdhīb al-Insān*, vol. 3 pg. 108.)

He said, “Should I not tell you something more amazing than this? The Muhājirīn and Anṣār reneged besides three,” indicating with his hand.¹

Nūrī al-Ṭabarsī² emphatically declares the apostasy of the Ṣaḥābah saying:

إن من وقف على شطر قليل من حال القوم وكيفية تواطئهم على إطفاء الحق وسترهم ما هو أحق بالنشر مما ذكر كيف يستغرب منهم ذلك وما ورد في ارتدادهم ورجوعهم إلى قواعد الجاهلية أكثر من أن يخفى

Indeed, whoever is cognisant of a small portion of their condition and the manner they colluded in extinguishing the truth and concealing that which deserves to be disseminated more than what was mentioned, how can this ever be considered farfetched for them? The reports on their apostasy and returning to the rules of Ignorance are more than can be concealed.³

The Imāms of the Rāfiḍah have elucidated upon this small number at other places. It is reported that Abū Ja‘far said:

كان الناس أهل ردة بعد النبي صلى الله عليه وسلم إلا ثلاثة فقلت ومن الثلاثة فقال المقداد بن الأسود وأبو ذر وسلمان الفارسي ... ثم عرف

1 *Al-Kāfi*, book on faith and disbelief, chapter on the small amount of believers, vol. 2 pg. 244.

2 He is Ḥusayn ibn Muḥammad Taqī ibn ‘Alī ibn Muḥammad ibn Taqī al-Nūrī al-Ṭabarsī, from the scholars of the Rāfiḍah. He was born in Ṭabaristān in 1254 AH and died in Kūfah in 1320 AH. He has a number of books, like *Mustadrak al-Wasā’il wa Mustanbaṭ al-Masā’il*, *Nafs al-Raḥmān fī Faḍā’il Salmān*, and *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*. (*Al-A’lām*, vol. 2 pg. 257; *Mu‘jam al-Mu’allifīn*, vol. 1 pg. 191.)

3 Muḥammad Ḥabīb: *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb ‘Arḍ wa Naqd*, pg. 189-190.

الناس بعد يسير وقال هؤلاء الذين دارت عليهم الرحا وأبوا أن يبايعوا
لأبي بكر حتى جاؤوا بأمر المؤمنين مكرها فبايع

“People turned apostate after the Nabī ﷺ besides three.”

“Who are they,” I asked.

He explained, “Miqdād ibn al-Aswad, Abū Dharr, and Salmān al-Fārisī.” After a little while, he explained to the people saying, “It was against these people that [all hell] broke out and they refused to pledge allegiance to Abū Bakr until the people brought Amīr al-Mu’minīn forcefully and he pledged allegiance.”¹

The Rāfiḍah exclude these three from the Ṣaḥābah and include them among the believers as they believed in ‘Alī’s Wilāyah and disbelieved in Abū Bakr’s Imāmah—as apparent from this text. They cite Allah’s following statement as evidence for this fundamental:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ
عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish

1 Tafsīr al-‘Ayyāshī, vol. 1 pg. 199; al-Kāfi, vol. 8 pg. 245; al-Ṭūsī: Ikhtiyār Ma’rifat al-Rijāl, vol. 1 pg. 26-27; Ibn Shahrāshūb: Manāqib Āl Abī Ṭālib, vol. 2 pg. 374; Biḥār al-Anwār, vol. 21 pg. 11, vol. 22 pg. 331; al-Ḥuwayzī: Tafsīr Nūr al-Thaqalayn, vol. 1 pg. 396; al-Darajāt al-Rafī‘ah, pg. 213.

prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.¹

They claim: This verse was revealed concerning Amīr al-Mu'minīn, Abū Dharr, Salmān, and al-Miqdād.²

There are other texts on the number of persons the Rāfiḍah exclude, which reach seven. It is reported from 'Abd al-Malik ibn A'yan:

أنه سأل أبا عبد الله مرة عن حال الناس بعد وفاة النبي صلى الله عليه وسلم فقال له هلك الناس إذا فقال أي والله يا ابن أعين هلك الناس أجمعون فقال أهل الشرق والغرب قال إنها فتحت على الضلال إي والله هلكوا إلا ثلاثة نفر سلمان الفارسي وأبو ذر والمقداد ولحقهم عمار وأبو ساسان الأنصاري وحذيفة وأبو عمرة فصاروا سبعة

He asked Abū 'Abd Allah once about people's condition after the Nabī's ﷺ demise saying, "People were then destroyed?"

"Yes, by Allah, O Ibn A'yan! All of the people were destroyed."

"The people of the East and West?"

"Indeed, it was opened to misguidance. Yes, by Allah, they were all destroyed besides three individuals, viz. Salmān al-Fārisī, Abū Dharr, and Miqdād. 'Ammār, Abū Sāsān al-Anṣārī, Ḥudhayfah, and Abū 'Amrah joined them, making them seven."³

Abū 'Abd Allāh would state on oath:

1 Sūrah al-Anfāl: 2-4.

2 *Tafsīr al-Qummī*, vol. 1 pg. 255; *Tafsīr al-Ṣāfi*, vol. 2 pg. 268; *Biḥār al-Anwār*, vol. 22 pg. 318.

3 Al-Mufīd: *al-Ikhtiṣās*, pg. 2; al-Khūṭ: *Mu'jam Rijāl al-Ḥadīth*, vol. 19 pg. 340.

فوالله ما وفى بها إلا سبعة نفر سلمان وأبو ذر وعمار والمقداد بن
الأسود الكندي وجابر بن عبد الله الأنصاري ومولى لرسول الله صلى
الله عليه وسلم يقال له الثبیت وزید بن أرقم

By Allah, none was loyal to it besides seven individuals, viz. Salmān, Abū Dharr, Miqdād ibn al-Aswad al-Kindī, Jābir ibn ‘Abd Allāh al-Anṣārī, the Messenger of Allah’s ﷺ slave al-Thabīt, and Zayd ibn Arqam.¹

Abū Ja‘far affirms:

وكانوا سبعة فلم يكن يعرف حق أمير المؤمنين إلا هؤلاء السبعة

They were seven. None recognised Amīr al-Mu‘minīn’s right besides these seven.²

They dedicate a thorough share of excommunication, curse, and disparagement to the three Khulafā’, viz. Abū Bakr, ‘Umar, and ‘Uthmān, as well as Mu‘āwiyah and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, either through emphatic clear texts, as is the condition of the contemporary Rāfiḍah, or texts in which they employed particular terminologies, as was the practice of the early Rāfiḍah—due to the power of the Islamic state at the time.³

Al-Majlisī dedicates a chapter to this, titling it: chapter on the disbelief,

1 Al-Ḥimyarī al-Qummī: *Qurb al-Isnād*, pg. 79; *al-Ikhtiṣāṣ*, pg. 63; *Bihār al-Anwār*, vol. 22 pg. 318, vol. 23 pg. 230; *Tafsīr Nūr al-Thaqalayn*, vol. 4 pg. 570; *Mu‘jam Rijāl al-Ḥadīth*, vol. 8 pg. 343.

2 *Al-Kāfi*, vol. 2 pg. 244-344; *al-Ikhtiṣāṣ*, pg. 10; *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 52; *A‘yān al-Shī‘ah*, vol. 2 pg. 352.

3 *Uṣūl Madhhab al-Shī‘ah*, vol. 2 pg. 879; Zayd ibn ‘Abd Allāh al-Ḥummām: *al-‘Alāqah bayn al-Ṣūfiyyah wa al-Imāmiyyah*, pg. 322.

hypocrisy, scandalous actions, and dreadful effects of the three and the virtue of dissociating from them and cursing them.¹

It appears in *Uṣūl al-Kāfī* that Abū ‘Abd Allāh stated:

ثلاثة لا يكلمهم الله يوم القيامة ولا يزيهم ولهم عذاب أليم من ادعى
إمامة من الله ليست له ومن جحد إماما من الله ومن زعم أن لهما في
الإسلام نصيبا

Three persons, Allah will neither look at them on the Day of Qiyāmah nor purify them and they will have a severe punishment: Whoever claims he is an Imām and is not, whoever rejects the Imāmah of an Imām from Allah, and whoever thinks that they two [Abū Bakr and ‘Umar] have a share in Islam.²

Ḥasan al-Ḥillī³ comments on Abū Bakr and ‘Umar:

ومما يدل على ما قلناه من أنهما كانا منافقين غير مؤمنين ما سمع من
قنوت مولانا أمير المؤمنين عليه السلام وهو هذا اللهم العن صنمي
قريش وجبتيهما وطاغوتيهما وإفكيهما وابتتيهما الذين خلفا أمرك
وأنكرا وحيك وجحدا إنعامك وعصيا رسولك وقلبا دينك وحرفا
كتابك وعطلا أحكامك وأبطلا فرائضك وألحدا في آياتك وعاديا

1 *Biḥār al-Anwār*, vol. 30 pg. 145, 404.

2 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 178; *al-Kāfī*, vol. 1 pg. 371, chapter on one who claims Imāmah but is not worthy; *Wasā’il al-Shī‘ah*, vol. 28 pg. 349; *Biḥār al-Anwār*, vol. 25 pg. 111; *Mustadrak al-Wasā’il*, vol. 18 pg. 173.

3 He is Ḥasan ibn Sulaymān ibn Muḥammad ibn Khālīd al-Ḥillī al-‘Āmilī. He is originally from ‘Āmil and settled in Ḥill. He studied under Muḥammad ibn Makkī al-‘Āmilī. He died around 802 AH. *Al-Mukhtaṣar*, *al-Mī‘rāj*, *al-Raj‘ah*, *Mukhtaṣar Baṣā’ir al-Darajāt*, *Risālat Aḥādīth al-Dharr*, etc. are his works. (*Al-Dharī‘ah ilā Taṣānīf al-Shī‘ah*, vol. 10 pg. 162; *Muqaddamat Muḥaqqiq al-Mukhtaṣar*, pg. 9.)

أولياءك وواليا أعدائك وخربا بلادك وأفسدا عبادك اللهم العنهما
وأتباعهما وأشياعهما ومحبيهما

What indicates to what we affirmed, that they were hypocrites and not believers, is the supplication heard from our master Amīr al-Mu'minīn which is: O Allah curse the two idols of Quraysh, its two Jibts, Ṭāghūts, lies, and their daughters who opposed Your order, rejected Your revelation, denied Your bounty, disobeyed Your Rasul, altered Your Dīn, distorted Your Book, rendered Your laws useless, nullified Your mandated tenets, were guilty of heresy in Your verses, opposed Your friends, befriended Your enemies, ravaged Your lands, and corrupted Your bondsmen. O Allah, curse them, their followers, supporters, and lovers.¹

Khomeini² writes:

ولم يؤمن أبو بكر وعمر إيمانا نابعا من القلب بل الإسلام في الظاهر فقد
طمعا في الحكم والسلطة وقد التصقا بالرسول صلى الله عليه وسلم

Abū Bakr and 'Umar did not believe with faith originating from the heart. Rather, they embraced Islam outwardly. They indeed desired rulership and authority and thus stuck with the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.³

1 *Al-Mukhtaṣar*, pg. 111; *al-Majlisī: Biḥār al-Anwār*, vol. 85 pg. 260-261; *al-Āmilī ('Alī al-Kūrānī al-Āmilī): al-Intiṣār*, vol. 6 pg. 456.

2 He is Rūḥ Allāh ibn Muṣṭafā al-Mūsawī Khomeini, leader of the Rāfiḍah in Iran. He was born in 1320 AH and studied at the Ḥawzah 'Ilmiyyah. He became a teacher of philosophy at the institute. He later got involved in politics until he toppled the Shāh's rule. He died in 1409 AH. He wrote *Aḥkām al-Islām bayn al-Sā'il wa al-Imām*, *Risālat al-Sayyidah Zaynab*, and *al-Jihād al-Akbar*. (*Mu'jam al-Mu'allifin al-Mu'āshirīn*, vol. 1 pg. 230; 'Ādil Ra'ūf: *Kitāb al-Imām al-Khumaynī*.)

3 *Al-Thawrah al-Īrāniyyah fī Mīzān al-Islām*, pg. 69-70.

Muḥammad al-Khālīṣī¹ writes:

وإن قالوا أن أبا بكر وعمر من أهل بيعة الرضوان الذين نص الله على
الرضا عنهم في القرآن لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ
الشَّجَرَةِ قلنا لو قال لقد رضي الله عن الذين يبایعونك تحت الشجرة
أو عن الذين يبيعوك لكان في الآية دلالة على الرضا عن كل من بايعه
ولكن لما قال لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ فلا دلالة فيه على
الرضا إلا عمن محض الإيمان

If they say that Abū Bakr and ‘Umar were from the participants of Bay‘at al-Riḍwān, for whom Allah categorically declared happiness in the glorious Qur‘ān: *Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree*, we say that had Allah said: ‘Allah was certainly pleased with those who pledged allegiance to you under the tree,’ or ‘those who pledged allegiance to you,’ there would be indication in the verse towards happiness with all those who pledged allegiance. However, since Allah said: *Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree*, there is no indication to happiness except with those sincere in īmān.²

It appears in *Bihār al-Anwār*:

ومن أعداء الله أصلحك الله قال الأوثان الأربعة قال قلت من هم قال
أبو الفصیل ورمع ونعتل ومعاوية ومن دان دينهم

1 He is Muḥammad ibn Muḥammad ibn Mahdī al-Khālīṣī, among the leading Fuqahā’ of the Imāmiyyah from Kāzimiyyah. He was born in 1307 AH and died in 1383 AH. He wrote *Ihyā’ al-Sharī‘ah fī Madhhab al-Shī‘ah, al-Islām fawq Kull Shay’*, and *al-Ra’samāliyyah wa al-Shuyū‘iyyah fī al-Islām*. (*Al-A’lām*, vol. 7 pg. 86; *Mu‘jam al-Mu’allifīn*, vol. 3 pg. 693-694.)

2 *Ihyā’ al-Sharī‘ah fī Madhhab al-Shī‘ah*, vol. 1 pg. 86.

“Who are Allah’s enemies? May Allah keep you well.”

He answered, “The four idols.”

“Who are they?”

He explained, “Abū al-Faṣīl¹, Ramu‘, Na‘thal², Mu‘āwiyah and whoever follows their religion.”³

Al-Majlisī expounds on these terminologies saying:

أبو الفصيل أبو بكر لأن الفصيل والبكر متقاربان في المعنى ورمع
مقلوب عمر ونعتل هو عثمان كما صرح به في كتب اللغة

Abū al-Faṣīl is Abū Bakr because faṣīl and bakr (young camel) are close in meaning. Ramu‘ is ‘Umar reversed. Na‘thal refers to ‘Uthmān as spelt out in the books on language.⁴

1 Abū al-Faṣīl: This agnomen does not appear in the books on agnomens and none of the authors on the Ṣaḥābah mentioned it. It is only one of the terminologies of the Rāfiḍah. They named Abū Bakr with it. This is part of their Taqiyyah. This is so they may answer the Ahl al-Sunnah when questioned about their allegations against Abū Bakr saying: we intended Abū al-Faṣīl, not Abū Bakr. (Dr. Muḥammad ‘Aṭā Ṣūfī: *Mawqif al-Shī‘ah al-Ithnay ‘Ashariyyah min al-Ṣaḥābah*, pg. 378.)

2 They called ‘Uthmān رُوَيْلَةَ Na‘thal, likening him to an Egyptian man with the name Na‘thal who had a long beard. The first to apply this name to ‘Uthmān were the very ones to rebel against him and kill him, led by Jabalah ibn ‘Amr al-Sā‘idī and aided by Jahjah al-Ghifārī. (*Tārīkh al-Ṭabarī*, vol. 4 pg. 365-366; al-Dhahabī: *Tārīkh al-Islām wa Wafayāt al-Mashāhīr*, vol. 3 pg. 444; *al-Bidāyah wa al-Nihāyah*, vol. 10 pg. 282-284; ‘Abd al-Malik ibn Ḥusayn al-Makkī: *Simṭ al-Nujūm al-‘Awālī fī Abnā’ al-Awā’il wa al-Tawālī*, vol. 2 pg. 525.)

3 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 116; Hishām al-Baḥrānī: *Ghāyat al-Marām*, vol. 3 pg. 53; *Bihār al-Anwār*, vol. 27 pg. 57; al-‘Āmilī: *Muqaddamat al-Burhān*, pg. 529.

4 *Bihār al-Anwār*, vol. 27 pg. 57; *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 116; ‘Alī al-Nimāzī: *Mustadrak Safīnat al-Bihār*, vol. 1 pg. 232.

An indication appears in *Tafsīr al-‘Ayyāshī*¹ to Abū Bakr and ‘Umar with the words: Fulān wa Fulān. Abū Baṣīr reports that he heard Abū ‘Abd Allāh saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ قَالَ أُتَدْرِي مَا السَّلْمُ قَالَ قُلْتَ أَنْتَ أَعْلَمَ قَالَ وَلايَةِ عَلِيٍّ
وَالْأَوْصِيَاءِ مِنْ بَعْدِهِ قَالَ وَخُطَوَاتِ الشَّيْطَانِ وَاللَّهِ وَلايَةِ فُلَانٍ وَفُلَانٍ

*O you who have believed, enter into silm (Islam) completely [and perfectly] and do not follow the footsteps of Shayṭān. Indeed, he is to you a clear enemy.*²

He asked, “Do you know what silm is?”

I answered, “You are more knowledgeable.”

He explained, “The Wilāyah of ‘Alī and the Awṣiyā’ after him. The footsteps of Shayṭān—by Allah—is the rule of so and so and so and so.”³

Abū ‘Abd Allāh commentates on Allah’s statement:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ... قَالَ فُلَانٌ وَفُلَانٌ وَفُلَانٌ ارْتَدُّوا عَنِ الْإِيمَانِ فِي تَرْكِ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

1 He is Muḥammad ibn Mas‘ūd al-‘Ayyāshī, Abū al-Nazar, from the senior Imāmiyyah. He is from Samarqand while some suggest he is from the Banū Tamīm. It is reported that the number of his books reached two hundred and eight books. His books became popular in Khorasan. The most prominent of these is his exegesis named *Tafsīr al-‘Ayyāshī*. He died in 320 AH. (*Al-Fihrist*, pg. 246.)

2 Sūrah al-Baqarah: 208.

3 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 102; *Tafsīr al-Ṣāfi*, vol. 1 pg. 242; *Tafsīr Nūr al-Thaqalayn*, vol. 1 pg. 205.

Indeed, those who reverted back [to disbelief] after guidance had become clear to them, Shayṭān enticed them and prolonged hope for them.¹ He explained, “So and so, so and so, and so and so apostatised from faith by abandoning the Wilāyah of Amīr al-Mu’minīn عَلَيْهِ السَّلَامُ.”²

Furthermore, they specifically disparaged, cursed, and fervently dissociated from Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, claiming her disbelief, being out of the fold of īmān, and being from the inmates of Hell. They accuse her of immorality and give her the most despicable titles. They accuse her of being the mother of all evil, a female devil, the red-cheeked one, and other lies and fabrications.³ *Tafsīr al-‘Ayyāshī* documents a report of Ja‘far al-Ṣādiq on Allah’s statement:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَلِيَسِّنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ قَالَ الَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا عَائِشَةُ هِيَ نَكثتْ أَيْمَانَهَا

And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another

1 Sūrah Muḥammad: 25.

2 *Al-Kāfī*, vol. 1 pg. 420; ‘Alī al-Nimāzī: *Mustadrak Safīnat al-Bihār*, vol. 1 pg. 216.

3 Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ says:

وقد أجمع أهل العلم قاطبة على أن من سبها بعد هذا ورمأها بما رماها به بعد هذا الذي ذكر في هذه الآية فإنه كافر معاند للقرآن

The scholars are unanimous, all without exception, that whoever insults her after this and accuses her [of immorality], after what is mentioned in this verse, is a disbeliever, obstinate against the Qur’ān. (*Tafsīr Ibn Kathīr*, vol. 3 pg. 304; Ibn al-‘Arabī: *Aḥkām al-Qur’ān*, vol. 6 pg. 41; Ibn Taymiyyah: *al-Ṣārim al-Maslūl*, pg. 566; al-Haytamī: *al-Ṣawā’iq al-Muḥriqah*, vol. 1 pg. 144.)

community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.¹

He explained, “The one to untwist her spun thread after it was strong: ‘Ā’ishah is the one who broke her oath.”²

It appears in *Biḥār al-Anwār* from Sālim ibn Mukrim from his father who said that he heard Abū Ja‘far commenting on Allah’s statement:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ قَالَ هِيَ الْحَمِيرَاءُ

The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.³

He said, “It is Ḥumayrā’ [‘Ā’ishah].”⁴

Al-Majlisī adds an explanatory footnote to this saying:

إنما كنى عنها بالعنكبوت لأنه حيوان ضعيف اتخذت بيتا ضعيفا أوهنا البيوت وكذلك الحميراء حيوان ضعيف لقله حظها وعقلها ودينها اتخذت من رأبها الضعيف وعقلها السخيف في مخالفتها وعداوتها لمولاهها بيتا مثل بيت العنكبوت في الوهن والضعف

She was only referred to as a spider because it is a weak insect which built a weak house, the weakest of homes. Similarly, Ḥumayrā’ is a weak creature due to her little fortune, intelligence, and religion, who took from her weak view and despicable

1 Sūrah al-Naḥl: 92.

2 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 269; *Biḥār al-Anwār*, vol. 7 pg. 454.

3 Sūrah al-‘Ankabūt: 41.

4 *Biḥār al-Anwār*, vol. 32 pg. 286; Sharaf al-Dīn al-Ḥusaynī: *Ta’wīl al-Āyāt*, vol. 1 pg. 430.

intelligence in opposing and showing animosity to her master, a house like the spider's house in despicability and weakness.¹

Al-Qummī² writes in the commentary of Allah's statement:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ وَاللَّهُ مَا عَنِى بِقَوْلِهِ فَخَانَتَاهُمَا إِلَّا الْفَاحِشَةُ وَلِيَقِيمَنَّ الْحَدَّ عَلَى عَائِشَةَ فِيمَا أَتَتْ فِي طَرِيقِ الْبَصْرَةِ

Allah presents an example of those who disbelieved: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."³

By Allah, He did not refer to by His words: *but betrayed them* except the immoral woman and he will most definitely mete out the ḥadd upon 'Ā'ishah for what she perpetrated on the road of Baṣrah.⁴

They spoke lies and falsehood by claiming that 'Ā'ishah and Ḥafṣah killed the Messenger of Allah ﷺ by poisoning him.⁵

1 Ibid.

2 He is 'Alī ibn Ibrāhīm ibn Hāshim al-Qummī, Abū al-Ḥasan, the Mufassir, Faqīh, and Akhbārī. Al-Kulaynī transmitted from him. He died in 329 AH. He has written a few books on Tafsīr, including *al-Nāsikh wa al-Mansūkh* and *Akhbār al-Qur'ān wa Riwayātuh*. (*Al-Wāfi bi al-Wafayāt*, vol. 20 pg. 6; *Mu'jam al-Udabā'*, vol. 4 pg. 1641; *Mu'jam al-Mu'allifin*, vol. 2 pg. 389-390.)

3 Sūrah al-Taḥrīm: 10.

4 *Tafsīr al-Qummī*, vol. 2 pg. 377; al-Baḥrānī: *al-Burhān fī Tafsīr al-Qur'ān*, vol. 4 pg. 357-358; al-Ḥuwayzī: *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 375.

5 *Tafsīr al-Qummī*, vol. 2 pg. 375-376; al-Bayādī: *al-Şirāṭ al-Mustaqīm*, vol. 3 pg. 168; al-Tustarī: *Iḥqāq al-Ḥaqq*, pg. 307-308; Muḥammad Ṭāhir al-Qummī: *Kitāb al-Arba'īn*, pg.

The Rāfiḍah reckon hatred for Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, cursing him, and dissociating from him are among the essentials of their religion and believe that he will have nothing but a painful punishment in the Hereafter.¹ Al-Majlisī says:

ومما عد من ضروريات دين الإمامية استحلال المتعة وحج التمتع
والبراءة من أبي بكر وعمر وعثمان ومعاوية

Regarding Mut‘ah and Ḥajj al-Tamattu‘ as permissible, as well as dissociating from Abū Bakr, ‘Umar, ‘Uthmān, and Mu‘āwiyah is considered among the essentials of the Imāmiyyah creed.²

Khomeini says:

معاوية ترأس وتأمّر لفترة طويلة إلا أنه لم يجن لنفسه سوى اللعن والذم
وعذاب الآخرة

626; al-Jazā’irī: *al-Anwār al-Nu‘māniyyah*, vol. 4 pg. 336; al-Baḥrānī: *al-Burhān fī Tafsīr al-Qur‘ān*, vol. 1 pg. 320.

1 They cite as evidence for him remaining eternally in Hell what they report falsely and deceptively from the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إن الله عرض علي في المنام مني القيامة وأهوالها والجنة ونعيمها والنار وما فيها وعذابها فاطلعت في النار فإذا أنا بمعاوية وعمرو بن العاص قائمين في جمر جهنم يرضخ رؤوسهما الزبانية بحجارة من جمر جهنم يقولان لهما هلا أمتما بولاية علي بن أبي طالب

Indeed, Allah presented to me in my sleep Qiyāmah and its horrors, Jannah and its blessings, and Hell and its punishments. I glanced into Hell and saw Mu‘āwiyah and ‘Amr ibn al-‘Āṣ standing on the live coals of Hell. The *Zabāniyah* (angels of Hell) were crushing their heads with rocks from the live coals of Hell and telling them, “If only you believed in ‘Alī ibn Abī Ṭālib’s Wilāyah.” (*Manāqib Āl Abī Ṭālib*, vol. 3 pg. 7; *Bihār al-Anwār*, vol. 33 pg. 165.)

2 Al-Majlisī: *al-I‘tiqādāt*, pg. 17; quoting from Dr. Ziyād al-Ḥammām: *Kitāb al-‘Alāqah bayn al-Ṣūfiyyah wa al-Imāmiyyah*, pg. 331.

Mu'āwiyah held authority and ruled for a long period, but he never secured for himself except curse, blame, and the punishment of the Hereafter.¹

It appears that Abū Ja'far al-Bāqir said:

كنت خلف أبي وهو على بغلته فنفرت بغلته فإذا هو شيخ في عنقه
سلسلة ورجل يتبعه فقال يا علي بن الحسين اسقني فقال الرجل لا تسقه
لا سقاه الله وكان الشيخ معاوية

I was behind my father who was on his mule. His mule ran and he met up with an old man who had a chain on his neck while a man was following him. The old man said, "O 'Alī ibn al-Ḥusayn, give me water."

The man said, "Do not give him water. May Allah never quench his thirst."

The old man was Mu'āwiyah.²

Just as they specifically targeted these Ṣaḥābah with abuse and excommunication, they criticised the others and declared them hypocrites. It appears in *Tafsīr al-Ṣāfi* from al-Ṣādiq:

لما أقام رسول الله صلى الله عليه وسلم يوم غدیر خم كان بحدائنه سبعة
نفر من المنافقين وهم أبو بكر وعمر وعبد الرحمن بن عوف وسعد بن
أبي وقاص وأبو عبيدة وسالم مولى أبي حذيفة والمغيرة بن شعبة قال
عمر أما ترون عينه كأنما عين مجنون يعني النبي الساعة يقوم ويقول

1 Khomeini: *al-Jihād al-Akbar (Jihād al-Nafs)*, pg. 30.

2 Al-Ṣaffār: *Baṣā'ir al-Darajāt al-Kubrā*, pg. 304-307; al-Mufīd: *al-Ikhtiṣāṣ*, pg. 275-277; *Tafsīr al-Ṣāfi*, vol. 2 pg. 491; Ḥurr al-'Āmilī: *al-Īqāz min al-Haj'ah*, pg. 203-204; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 408.

قال لي ربي فلما قام قال أيها الناس من أولى بكم من أنفسكم قالوا الله ورسوله قال اللهم فاشهد ثم قال ألا من كنت مولاه فعلي مولاه وسلموا عليه بإمرة أمير المؤمنين فنزل جبريل وأعلم رسول الله بمقالة القوم فدعاهم وسألهم فأنكروا وحلفوا فأنزل الله يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَعَمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

When the Messenger of Allah ﷺ stationed on the day of Ghadīr Khumm¹, he was face to face with seven hypocrites, viz. Abū Bakr, ‘Umar, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Abū ‘Ubaydah, Sālim Mawlā Abī Ḥudhayfah, and Mughīrah ibn Shu‘bah.

‘Umar said, “Do you not see that his—referring to the Nabī—eyes resemble the eyes of a crazy man? He will just now stand up and say that his Rabb told him.”

When he stood up, he said, “O people, who has more right over you than yourselves?”

They replied, “Allah and His Messenger.”

1 Ghadīr Khumm: The name of a man to whom the pond is attributed. It is a place between Makkah and Madīnah, close to Juḥfah. The Nabī ﷺ alighted there on Monday, the eighteenth of Dhū al-Ḥijjah and delivered an address there in which he expressed the merit of ‘Alī ibn Abī Ṭālib, his trustworthiness, and integrity as well as the merit of the Ahl al-Bayt. (Muḥammad ibn Mūsā al-Hamdānī: *al-Amākin aw mā ittafaqa Lafzuhū wa iftaraqa Musammāh*, vol. 1 pg. 715; *Mu’jam al-Buldān*, vol. 2 pg. 389; *al-Bidāyah wa al-Nihāyah*, vol. 5 pg. 208; *Shadharāt al-Dhahab*, vol. 5 pg. 377; *Simt al-Nujūm*, vol. 2 pg. 379; Ibn ‘Uthaymīn: *Sharḥ al-‘Aqīdah al-Wāsiṭiyah*, vol. 2 pg. 275.)

He said, “O Allah, bear witness.” He continued, “Harken! Whoever’s friend I am, ‘Alī is his friend. Hand over to him the leadership of Amīr al-Mu’minīn.”

Jibrīl descended and informed the Messenger of Allah of what the people said. He summoned them and questioned them, but they denied upon oath. Upon this Allah revealed: *They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So, if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.*^{1,2}

Khomeini says:

الصحابه الذين يسمونهم المنافقين

The Ṣaḥābah whom they label hypocrites.³

Al-Khūṭī⁴ writes:

1 Sūrah al-Tawbah: 74.

2 Al-Kāshānī: *Tafsīr al-Ṣāfi*, vol. 2 pg. 358-359.

3 *Al-Ḥukūmah al-Islāmiyyah*, pg. 69.

4 He is Abū al-Qāsim ibn ‘Alī Akbar ibn Hāshim Tāj al-Dīn al-Mūsawī al-Khūṭī, the Mufasssīr, Faqīh, Uṣūlī, and religious authority among the Rāfiḍah. He was from Azerbaijan. He was born in 1317 AH. He later travelled to Najaf and died there in 1413 AH. He has written plenty books, the most significant of which are *al-Bayān fī Tafsīr al-Qur’ān*, *Dirāsāt fī al-Uṣūl al-‘Amaliyyah*, *Durūs fī Fiqh al-Shī‘ah*, *Manẓūmah fī Manāqib Ahl al-Bayt*, etc. (*Mu’jam al-Mu’allifīn*, vol. 2 pg. 640; *Mu’jam al-Mu’allifīn al-Mu’āṣirīn*, vol. 2 pg. 498.)

إن بعض الصحابة لم يؤمنوا بالله طرفة عين وإنما كانوا يظهرون
الشهادتين باللسان وهو صلى الله عليه وسلم مع علمه بحالهم لم
يحكم بنجاستهم ولا بكفرهم

Certainly, some Ṣaḥābah did not believe in Allah for even the
blinking of an eye. They only expressed the two testimonies with
the tongue. Despite knowing their condition, the Messenger of
Allah ﷺ did not declare their impurity and disbelief.¹

Al-Kāshānī² claims in reference to the Ṣaḥābah:

أن أكثرهم يقصد الصحابة كانوا يبطنون النفاق ويجترئون على الله
ويفترون على رسول الله صلى الله عليه وسلم في عزة وشقاق

Majority of them concealed hypocrisy, were daring against Allah,
and fabricated in the Messenger's name in pride and dissension.³

Al-Māmaqānī⁴ says:

إن من المعلوم بالضرورة وبنص الآيات الكريمة وجود الفساق
والمناققين في الصحابة بل كثرتهم فيهم وعروض الفسق بل الارتداد
لجمع منهم في حياته صلى الله عليه وسلم والآخرين بعد وفاته

1 *Al-Tanqīh fī Sharḥ al-‘Urwah al-Wuthqā*, book on purity, vol. 2 pg. 69.

2 He is Muḥammad ibn Murtaḍā ibn Maḥmūd, called al-Fayḍ al-Kāshānī, the Shīṭī Muḥaddith and Akhbārī. He was from Kāshān, born in 1008 AH. He read the books of Abū Ḥāmid al-Ghazālī and was inspired by them, so he treaded his methodology. He died in 1091 AH. He has about eighty books including *Tafsīr al-Ṣāfi*, *Mu’ṭaṣam al-Shī’ah*, and *al-Uṣūl al-Aṣliyyah*. (*Al-A’lām*, vol. 5 pg. 290; *Mu’jam al-Mu’allifīn*, vol. 3 pg. 710.)

3 *Tafsīr al-Ṣāfi*, vol. 1 pg. 9.

4 He is ‘Abd Allāh ibn Muḥammad al-Māmaqānī, among the last of the Imāmiyyah to write on the sciences of Ḥadīth. He was born in Najaf in 1290 AH and died there in 1351 AH. He wrote *Tanqīh al-Maqāl fī ‘Ilm al-Rijāl*, *Mir’āt al-Kamāl fī al-Ādāb wa al-Sunan*, and other books. (*Al-A’lām*, vol. 4 pg. 133; *Mu’jam al-Mu’allifīn*, vol. 6 pg. 116.)

It is known essentially and through the emphatic texts of the noble verses, the presence of transgressors and hypocrites among the Ṣaḥābah—in fact, they being the majority, the exhibitions of transgression, and further than that apostasy of a large group of them during his lifetime and others after his demise.¹

Al-Zanjānī² pronounces:

من الصحابة المنافق والفاسق والباغي والزاني وشارب الخمر وقاتل
النفس ... وكيف يجب تعظيمهم جميعا وقد ذمهم الله في كتابه العزيز
آحادا وجماعات في مواضع كثيرة

Among the Ṣaḥābah are hypocrites, transgressors, rebels, adulterers, consumers of alcohol, and murderers. How can honouring all of them be obligatory whereas Allah has dispraised them in His Magnificent Book on an individual and collective basis in plenty places?³

Al-Tustarī⁴ confirms the belief of the Rāfiḍah concerning the Ṣaḥābah saying: رَضِيَ اللَّهُ عَنْهُمْ

1 *Tanqīḥ al-Maqāl*, vol. 1 pg. 213.

2 He is Muḥammad ibn Muḥammad ibn al-Ḥasan al-Ṭūsī, among the Imāmiyyah scholars. He was born in 597 AH and died in 672 AH. He has written many books including *Sharḥ al-Ishārah*, *Taḥrīr al-‘Aqā’id*, *al-Tadhkirah*, as well as other books and articles. (Muṣṭafā al-Ḥusaynī: *Kitāb Naqd al-Rijāl*, vol. 4 pg. 313.)

3 Al-Zanjānī: *I’tiqād al-Imāmiyyah al-Ithnay ‘Ashariyyah*, vol. 3 pg. 66-67.

4 He is Nūr Allāh ibn ‘Abd Allāh ibn Nūr Allāh ibn Muḥammad al-Mar‘ashī al-Tustarī (al-Shūstarī) then al-Dihlawī, from the Imāmiyyah scholars, from Tustar. He was born in 956 AH and travelled to India thereafter. Akbar Shāh appointed him chief justice in Lahore and stipulated upon him that he does not exit the four schools of thought. However, after a while, he publicised other than this and was thus killed under whips in the city of Akbarābād in 1019 AH. He wrote *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, *Majālis al-Mu‘minīn fī Mashāhīr Rijāl al-Shī‘ah*, and *Maṣā’ib al-*

كما جاء موسى للهداية وهدى خلقا كثيرا من بني إسرائيل وغيرهم فارتدوا في أيام حياته ولم يبق منهم أحد على إيمانه سوى هارون عليه السلام كذلك جاء محمد صلى الله عليه وآله وهدى خلقا لكنهم بعد وفاته ارتدوا على أعقابهم

Just as Mūsā عَلَيْهِ السَّلَام came for guidance and guided a large number of the Banū Isrā'īl and others, but they apostatised during his lifetime and none remained on his faith except Hārūn عَلَيْهِ السَّلَام, similarly Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and guided a nation, but they apostatised after his demise.¹

Al-Mufīd, while discussing the Jārūdiyyah², indicates to the Ṣaḥābah's رَضِيَ اللَّهُ عَنْهُمْ apostasy:

Nawāṣib. (Al-A'lām, vol. 8 pg. 52; Ismā'īl al-Baghdādī: Iḍāḥ al-Maknūn, vol. 1 pg. 34; Mu'jam al-Mu'allifin, vol. 4 pg. 44-45.)

1 *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, pg. 316.

2 The Jārūdiyyah: They are the followers of Abū al-Jārūd, Ziyād ibn Abī Ziyād who died in 150 AH. They believe that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed 'Alī عَلَيْهِ السَّلَام by reference to his qualities, not by name, and that he is the Imām after him. However, people fell short in this and did not recognise his qualities and appointed Abū Bakr, thus falling into disbelief. The Jārūdiyyah disagree regarding stopping or continuation of Imāmah. Some extend Imāmah from 'Alī to Ḥasan, then to Ḥusayn, then to 'Alī ibn al-Ḥusayn, then to his son Zayd ibn 'Alī, then to Imām Muḥammad ibn 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib. They affirm his Imāmah but differ about him, with some claiming he was not killed and is alive and will soon emerge and fill the earth with justice. Others accept his death and take Imāmah to Muḥammad ibn al-Qāsim ibn 'Alī ibn 'Umar ibn 'Alī ibn al-Ḥusayn ibn 'Alī. He was jailed during the days of al-Mu'taṣim who kept him in his home until he died. Others believe in the Imāmah of Yahyā ibn 'Umar, the man of Kūfah who rebelled and invited people and around whom a large group gathered. He was later killed. (*Maqālāt al-Islāmiyyin wa Ikhtilāf al-Muṣallīn*, vol. 1 pg. 140-141; *al-Farq bayn al-Firaq*, vol. 1 pg. 41-42; Ṭāhir ibn Muḥammad al-Isfarā'īnī: *al-Tabṣīr fī al-Dīn wa Tamyīz al-Firqaq al-Nājiyyah 'an al-Firaq al-Hālikīn*, vol. 1 pg. 27-28; al-Shahrastānī: *al-Milal wa al-Niḥal*, vol. 1 pg. 126-127.)

وهذا مع ما بيناه لكم من قولنا في القوم وأوضحنا عن معناه ما لا يمكننا وإياكم مثله في المتقدمين على أمير المؤمنين عليه السلام ومن اتبعهم في الضلال وهو عند جميع الناصبة بدع في المقال يقارب الردة عن الإسلام

This, added to what we explained to you regarding the people and elucidated on the meaning, which does not allow us and you the like concerning those who preceded Amīr al-Mu'minīn عَلَيْهِ السَّلَام and those who followed them in deviation. And it, according to all the Nāṣibah, is innovations in speech which are close to apostasy from Islam.¹

Based on what has been mentioned before, the Rāfiḍah do not accept the integrity of the Ṣaḥābah² and cite consensus on this issue. Al-Māmaqānī states:

1 *Al-Masā'il al-jārūdiyyah*, pg. 37.

2 *Al-'adālah* lexically: justice, the opposite of oppression. It is said: he passed a just ruling upon him, he is thus 'ādil (just). So and so is from the men of justice. *Rajul 'adl*: just man i.e. pleased and content with in testimony. (*Mukhtār al-Ṣiḥāḥ*, vol. 4 pg. 1760.) *Al-'Adl* in the terminology of the Muḥaddithīn: One who is a Muslim, mature, sane, free from the reasons of transgression and imperfections of manhood. (*Uṣūl al-Sarakhsī*, vol. 1 pg. 350-351; *Muqaddamat Ibn al-Ṣalāḥ*, pg. 104; *Tadrīb al-Rāwī*, vol. 1 pg. 300.)

As regards the definition of 'adālah according to the Rāfiḍah, Yūsuf al-Baḥrānī states, "In the definition of men of wisdom and men of cognisance, it is equilibrium of physical/mental powers and rectifying of actions in the sense of some not being absent from others. As regards the definition of men of the Sharī'ah it is an objective in itself, common among our latter scholars—Allah perfume their resting places. It is a mental expertise which urges adhering to piety and manhood. By expertise—conditions that change quickly are excluded like the redness of embarrassment and yellowness of fear in the meaning that being qualified with the above quality should definitely be among the grounded expertise which is difficult to remove. (*Al-Durar al-Najfiyyah*, pg. 282-289.)

قد اتفق أصحابنا الإمامية على أن صحبة النبي بنفسها وبمجردها لا يستلزم عدالة المتصف بها ولا حسن حاله وأن حال الصاحبى حال من لم يدرك الصحبة في توقف قبول خبره على ثبوت عدالته أو وثاقته أو حسن حاله ومدحه المعتد به مع إيمانه

Our Imāmiyyah scholars are unanimous that companionship of the Nabī by itself and independently neither necessitates the integrity of one qualified by it nor his good condition. The condition of a Companion is the same as the condition of one who did not attain companionship, in the acceptance of his report being conditional upon the establishment of his integrity, his veracity, or his good condition coupled with worthy praise for him with his īmān.¹

Al-Majlisī says:

وذهبت الإمامية إلى أنهم أي الصحابة كسائر الناس من أن فيهم العادل وفيهم المنافق والفسق والضال بل أكثرهم كذلك

The Imāmiyyah opine that they—the Ṣaḥābah—are like the rest of the people, in the sense that among them are the trustworthy as well as the hypocrite, transgressor, and deviant. In fact, majority of them are such.²

Al-Shīrāzī³ affirms:

1 *Tanqīḥ al-Maqāl*, vol. 1 pg. 213.

2 *Biḥār al-Anwār*, vol. 8 pg. 8.

3 He is ‘Alī Khān al-Shīrāzī al-Madanī al-Ḥusaynī, known as Ibn al-Ma‘ṣūm. Among his books is *Sulāfat al-‘Aṣr* in which he compiled his marvellous poetry and commented on it. It is printed with the commentary with the name *Anwār al-Rabī wa al-Darajāt al-Raḥī‘ah*. He died in 1120 AH. (Muḥammad Baḥr al-‘Ulūm: *Al-Fawā'id al-Rijāliyyah*, vol. 3 pg. 45; *A'yān al-Shī'ah*, vol. 1 pg. 166.)

حكم الصحابة عندنا في العدالة حكم غيرهم ولا يتحتم الحكم بالإيمان والعدالة بمجرد الصحة ولا يحصل بها النجاة من عقاب النار وغضب الجبار إلا أن يكون مع يقين الإيمان وخلوص الجنان فمن علمنا عدالته وإيمانه وحفظه وصية رسول الله في أهل بيته وأنه مات على ذلك كسلمان وأبي ذر وعمار واليناه وتقربنا إلى الله تعالى بحبه ومن علمنا أنه انقلب على عقبه وأظهر العداوة لأهل البيت عليهم السلام عاديناه لله تعالى وتبرأنا إلى الله منه ونسكت عن المجهول حاله

The verdict of the Ṣaḥābah's integrity according to us is the verdict of others besides them. The ruling of faith and integrity is not incumbent merely due to companionship. Salvation from the chastisement of Hell and wrath of *al-Jabbār* (the Omnipotent) is not acquired by it, unless it is coupled with conviction of faith and sincerity of the heart. Those regarding whom we are convinced of their integrity, faith, and preservation of the Messenger of Allah's bequest regarding his household, and his death upon this, like Salmān, Abū Dharr, and 'Ammār, we befriend him and seek closeness to Allah سُبْحَانَهُ وَتَعَالَى by loving him. Conversely, those regarding whom we know they turned on their backs and expressed hatred for the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ, we declare enmity for him for the sake of Allah سُبْحَانَهُ وَتَعَالَى and exonerate ourselves to Allah from him. We remain silent regarding those whose condition is unknown.¹

Their stance on the Ṣaḥābah results in their rejection of the Ṣaḥābah's reports from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, except those on the authority of the Ahl al-Bayt. Muḥammad Ḥusayn Āl Kāshif² affirms:

¹ 'Alī al-Shīrāzī: *Al-Darajāt al-Rafī'ah fī Ṭabaqāt al-Shī'ah*, pg. 11.

² He is Muḥammad ibn Ḥusayn ibn 'Alī al-Riḍā ibn Mūsā ibn Ja'far Kāshif al-Ghiṭā', from Iraq. He was born in Najaf in 1294 AH. He was the authority in passing verdicts

إنهم لا يعتبرون من السنة إلا ما صح لهم من طريق أهل البيت عليهم السلام عن جدهم يعني كما رواه الصادق عن أبيه الباقر عن أبيه زين العابدين عن الحسين السبط عن أبيه أمير المؤمنين عن رسول الله سلام الله عليهم جميعاً أما ما يرويه مثل أبي هريرة وسمرة بن جندب ومروان بن الحكم وعمران بن حطان الخارجي وعمرو بن العاص ونظائرهم فليس لهم عند الإمامية من الاعتبار مقدار بعوضة وأمرهم أشهر من أن يذكر كيف وقد صرح كثير من علماء السنة بمطاعنهم ودل على جائفة جروحهم

They do not consider from the Sunnah except that which is authentic for them from the chain of the Ahl al-Bayt عليهم السلام from their grandfather, i.e. as narrated by al-Ṣādiq from his father al-Bāqir, from his father Zayn al-‘Ābidīn, from Ḥusayn al-Sibṭ, from his father Amīr al-Mu‘minīn, from the Messenger of Allah—Allah’s peace be upon them all.

As regards the reports of Abū Hurayrah, Samurah ibn Jundub, Marwān ibn al-Ḥakam, ‘Imrān ibn Ḥaṭṭān al-Khārijī, ‘Amr ibn al-‘Āṣ, and their like—they are not considered by the Imāmiyyah, not even to the extent of a mosquito. Their matter is popular, and does not need mention. Many scholars have clearly disparaged them and pointed out the stench of their wounds.¹

‘Abd al-Hādī al-Faḍlī² states:

and observing ijtihād. He died in Najaf in 1373 AH and is buried in the special graveyard in Wādī al-Salām (Valley of Peace). *Aṣl al-Shī‘ah wa Uṣūluhā, al-Dīn wa al-Islām, al-Āyāt al-Bayyināt, and al-Mathal al-‘Ulyā fī al-Islām* are some of his works. (*Al-A‘lām*, vol. 6 pg. 106-107; *Mu‘jam al-Mu‘allifīn*, vol. 9 pg. 250.)

1 *Aṣl al-Shī‘ah wa Uṣūluhā*, pg. 164-165.

2 He is Dr. ‘Abd al-Hādī al-Faḍlī, the Iraqī Shī‘ī. He was born in the village of Ṣabkhat al-‘Arab near Baṣrah in 1354 AH and died in Qaṭīf in Jumādā al-Ūlā in 1434 AH at the

إن تعميم الحكم وهو اعتبار قول الصحابة سنة كسنة النبي صلى الله عليه وسلم إلى جميع أفراد الصحابة مما لا يجوز نسبته إلى رسول الله صلى الله عليه وسلم ولا يصح القول به وذلك أن الواقع الذي أبان عنه القرآن الكريم ينفي صحة نسبة العدالة لجميع الصحابة... وبعد هذا كله ما هو موقفنا من مرويات أقوال الصحابة التي هي نتائج اجتهاد ورأي إن الموقف يتمثل في عدم جواز الأخذ بها للسببين التاليين الأول وفرة الأحاديث المروية عن طريق أهل البيت التي تغطي كل مسائل الفقه وحيث تتوفر النصوص الشرعية لا يلتجأ على اجتهاد الرأي الثاني منع أئمة أهل البيت عليهم السلام من الأخذ باجتهاد الرأي وشجبه بكل قوة

The generalisation of the verdict—and that is considering a Ṣaḥābī's statement Sunnah like the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Sunnah—to all the individuals of the Ṣaḥābah is not permitted to be attributed to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and is not correct to state. This is because the reality which the Glorious Qur'ān explained negates the correctness of attributing integrity to all individuals of the Ṣaḥābah... After all this, what is our stance on the reports of the Ṣaḥābah's statements which are the product of *ijtihād* (independent judgment) and opinion? Our stance is the non-permissibility of adhering to them due to the following two reasons:

Firstly: the abundance of narrations reported from the chain of the Ahl al-Bayt which cover all the issues of Fiqh. When categorical Sharī texts are abundant, *ijtihād* and opinion are not considered.

Secondly: The Ahl al-Bayt's Imām عَلَيْهِمُ السَّلَام prohibiting adhering to *ijtihād* and opinion and vehemently condemning it.¹

age of 78. He wrote *Mabādi' Uṣūl al-Fiqh*, *Khulāṣat al-Manṭiq*, and *Mafkarat al-Manṭiq*.

1 *Durūs fī Uṣūl Fiqh al-Imāmiyyah*, pg. 176-178.

Discussion 2

Abū Dharr's Status according to the Rāfiḍah and the reasons for them pretending to defend him

The Rāfiḍah exceeded the proper bounds in reverence for Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ and praised and glorified him extensively. He, according to them, is among the senior and distinguished Companions with an exalted position and grand rank and among those Ṣaḥābah who remained steadfast upon the truth and faith and did not change and alter. He is one of the four pillars¹ who established their loyalty to ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.

He publicised the virtues of the Ahl al-Bayt and the shortcomings of their enemies. The critic's criticism did not affect him for Allah's sake. He continued on the method of Nubuwwah. Allah commanded His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to love him and to inform that Jannah desires him.

He is more popular to the inhabitants of the heavens than to the inhabitants of the earth. He is more obvious than the sun in majesty, integrity, piousness, and greatness. His virtues are innumerable, his merits cannot be encompassed, and his faith is [firm] like pieces of iron. He is the scholar, the ascetic, the complete—whose statements and actions are worthy to be examples and models to be emulated.²

1 *Al-rukn* according to the Rāfiḍah: A Ṣaḥābī who competed with all the Ṣaḥābah in virtue, adhered to the Ahl al-Bayt, supported them outwardly and inwardly, and did not befriend any of their opposition. (*Tanqīḥ al-Maqāl*, vol. 18 pg. 136, Ḥadīth: 4764.)

2 ‘*Uyūn Akhbār al-Riḍā*, vol. 2 pg. 134; al-Mufīd: *al-Ikhtiṣāṣ*, pg. 9; al-Ṭūsī: *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 27; A‘yān al-Shī‘ah, vol. 20 pg. 592; *Tanqīḥ al-Maqāl*, vol. 16 pg. 25.

They relied upon narrations recorded in their sources which contain exaggerations, fabrications, and distortion of words from their proper meanings. Some of them are authentic, but far from the Rāfiḍah's concocted interpretations and false beliefs. Their target in reality is defamation of this eminent Ṣaḥābī and portraying him as a disturbed, anxious individual who opposed plenty Companions of the Nabī ﷺ and supported 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ.¹ Some of these reports are:

He is among the believers who continued on the methodology of Nubuwwah and did not change or alter after the Messenger of Allah ﷺ. He is among those to whom love and loyalty is incumbent. Al-Ma'mūn² asked 'Alī ibn Mūsā al-Riḍā³ to write for him the pure Islam briefly and concisely⁴. What appears in this letter is his statement:

الولاية لأمر المؤمنين عليه السلام والذين مضوا على منهاج نبيهم
صلى الله عليه وسلم ولم يغيروا ولم يبدلوا مثل سلمان الفارسي

1 Ja'far al-Muhājir: *Al-Ta'sīs li Tārīkh al-Shī'ah fī Lubnān wa Sūriyyah*, pg. 2; Abū Dharr al-Ghifārī *Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 56.

2 He is 'Abd Allāh ibn Hārūn al-Rashīd ibn Muḥammad al-Mahdī ibn Abī Ja'far al-Manṣūr al-'Abbāsī, Abū al-'Abbās, from the men of the Banū al-'Abbās. He was a distinguished personality, eloquent, and articulate. He revered the experts of theory and they would debate in his gathering. He is the first to test the scholars on the issue of the creation of the Qur'ān and showed sternness towards them. He passed away in Rajab, 218 AH at the age of 48. (*Siyar A'lām al-Nubalā'*, vol. 10 pg. 272-290.)

3 He is 'Alī ibn Mūsā al-Kāẓim ibn Ja'far al-Ṣādiq ibn Muḥammad al-Bāqir ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib al-Hāshimī al-'Alawī al-Madanī, Abū al-Ḥasan. He was born in Madīnah in 148 AH. Al-Ma'mūn summoned him to Khorasan, honoured him extensively, and appointed him crown prince. He passed away in 203 AH. (*Siyar A'lām al-Nubalā'*, vol. 9 pg. 387-393; *Tahdhīb al-Tahdhīb*, vol. 4 pg. 243-244.)

4 *Uyūn Akhbār al-Riḍā*, vol. 2 pg. 129; Hāshim al-Baḥrānī: *Ghāyat al-Marām*, vol. 2 pg. 117; Ja'far al-Subḥānī: *Aḍwā' alā 'Aqā'id al-Shī'ah*, pg. 349.

وأبي ذر الغفاري والمقداد بن الأسود وعمار بن ياسر وحذيفة بن اليمان وأبي الهيثم ابن التيهان وسهل بن حنيف وعبادة بن الصامت وأبي أيوب الأنصاري وخزيمة بن ثابت ذي الشهاداتين وأبي سعيد الخدري وأمثالهم رضي الله عنهم ورحمة الله عليهم والولاية لأتباعهم وأشياعهم والمهتدين بهداهم والسالكين منهاجهم رضوان الله عليهم

Wilāyah to Amīr al-Mu'minīn عَلَيْهِ السَّلَام and those who continued on the methodology of their Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and did not change or alter like Salmān al-Fārisī, Abū Dharr al-Ghifārī, Miqdād ibn al-Aswad, 'Ammār ibn Yāsir, Ḥudhayfah ibn al-Yamān, Abū al-Haytham ibn al-Tayyihān, Sahl ibn Ḥunayf, 'Ubādah ibn al-Ṣāmit, Abū Ayyūb al-Anṣārī, Khuzaymah ibn Thābit Dhū al-Shahādatayn, Abū Sa'īd al-Khudrī, and their like—may Allah be pleased with them and may His mercy be upon them—and loyalty to their followers, partisans, those guided by their guidance, and those treading their path—Allah's pleasure be upon them.¹

Abū 'Abd Allāh عَلَيْهِ السَّلَام narrates:

إن النبي صلى الله عليه وسلم لما قبض ارتد الناس على أعقابهم كفارا إلا ثلاثا سلمان والمقداد وأبو ذر الغفاري إنه لما قبض رسول الله صلى الله عليه وسلم جاء أربعون رجلا إلى علي بن أبي طالب عليه السلام فقالوا لا والله لا نعطي أحدا طاعة بعدك أبدا قال ولم قالوا إنا سمعنا من رسول الله صلى الله عليه وسلم فيك يوم غدیر خم قال وتفعلون قالوا نعم قال فأتوني غدا محلقين قال فما أتاه إلا هؤلاء الثلاثة قال وجاء عمار بن ياسر بعد الظهر

1 'Uyūn Akhbār al-Riḍā, vol. 2 pg. 134; al-Ikhtiṣāṣ, pg. 6-10; al-Khiṣāl, pg. 583; al-Majlisī: Mir'āt al-'Uqūl, vol. 3 pg. 268; Biḥār al-Anwār, vol. 22 pg. 318; al-Shīrāzī: Al-Darajāt al-Rafī'ah, pg. 213; Alī al-Nimāzī: Mustadrak Safīnat al-Biḥār, vol. 1 pg. 201.

When the Nabī ﷺ passed away, people apostatised and turned disbelievers except three, viz. Salmān, Miqdād, and Abū Dharr al-Ghifārī. When the Messenger of Allah passed on, forty men came to ‘Alī ibn Abī Ṭālib and submitted, “No, by Allah, we will never ever obey anyone after you.”

“Why?” he asked.

They explained, “We heard from the Messenger of Allah ﷺ regarding you on the day of Ghadīr Khumm.”

He asked, “You will do this?”

They replied, “Yes.”

He said, “Come to me tomorrow with your heads shaved.”

None came to him except these three. ‘Ammār ibn Yāsir came after Ṣuhr.¹

They said falsely and untruthfully: People after the Nabī’s ﷺ demise were men of ignorance and apostasy except four eminent individuals who remained steadfast on their dīn and īmān. They are ‘Alī ibn Abī Ṭālib, Miqdād ibn ‘Amr, Salmān al-Fārisī, and Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُمْ. The narration of Abū Ja‘far عَلَيْهِ السَّلَامُ reads:

إن رسول الله صلى الله عليه وسلم لما قبض صار الناس كلهم أهل جاهلية إلا أربعة علي والمقداد وسلمان وأبو ذر فقلت فعمار فقال إن كنت تريد الذين لم يدخلهم شيء فهو لاء الثلاثة

1 *Al-Ikhtiṣāṣ*, pg. 2; al-Khūṭ: *Mu‘jam Rijāl al-Ḥadīth*, vol. 19 pg. 240; al-Ṭūsī: *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 38.

“When the Messenger of Allah ﷺ passed away, all people became men of ignorance except four: ‘Alī, Miqdād, Salmān, and Abū Dharr.”

I asked, “Ammār?”

He explained, “If you intend those whom nothing entered, then only these three.”¹

Abū Ja‘far states:

ارتد الناس إلا ثلاثة نفر المقداد بن الأسود وأبو ذر الغفاري وسلمان
الفرسي ثم إن الناس عرفوا ولحقوا بعد

People apostatised except three individuals, viz. Miqdād ibn al-Aswad, Abū Dharr al-Ghifārī, and Salmān al-Fārisī. Thereafter, people recognised and joined.²

Abū Ja‘far al-Bāqir said:

أن الرسول صلى الله عليه وسلم لما قبض لم يكن على أمر الله إلا علي
والحسن والحسين وسلمان والمقداد وأبو ذر

When the Messenger ﷺ passed away, none remained on Allah’s command besides ‘Alī, Ḥasan, Ḥusayn, Salmān, Miqdād, and Abū Dharr.³

1 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 199; *Biḥār al-Anwār*, vol. 22 pg. 331.

2 Al-Kulaynī: *Al-Kāfī*, vol. 2 pg. 344; *al-Ikhtisāṣ*, pg. 9; al-Ḥillī: *Kashf al-Yaqīn fī Faḍā’il Amīr al-Mu’minīn*, vol. 1 pg. 218.

3 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 304; *Mu‘jam Rijāl al-Ḥadīth*, vol. 4 pg. 156; Ḥasan ibn ‘Alī ibn Dāwūd al-Ḥillī: *Rijāl Ibn Dāwūd*, pg. 218; *Biḥār al-Anwār*, vol. 13 pg. 180, vol. 22 pg. 350; *al-Darajāt al-Rafī‘ah*, pg. 415; ‘Abd Allāh Shibr: *Ḥaqq al-Yaqīn*, vol. 1 pg. 218.

They falsely and dishonestly said that Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ is among those regarding whom Allah سُبْحَانَهُ وَتَعَالَى revealed clear verses depicting his rank and superiority in the eyes of Allah. Abū Baṣīr¹ narrates from Abū ‘Abd Allāh concerning Allah’s سُبْحَانَهُ وَتَعَالَى statement:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

*Indeed, those who have believed and done righteous deeds - they will have the Gardens of al-Firdaws as a lodging.*²

هذه نزلت في أبي ذر والمقداد وسلمان الفارسي وعمار بن ياسر جعل الله لهم جنات الفردوس نزلا

This was revealed concerning Abū Dharr, Miqdād, Salmān al-Fārisī, and ‘Ammār ibn Yāsir. Allah prepared for them gardens of al-Firdaws as a lodging.³

They commentated on Allah’s statement:

وَالسَّبِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

1 He is Yaḥyā ibn al-Qāsim Abū Baṣīr al-Asadī or Abū al-Qāsim Ishāq. He is among the reliable narrators according to the Rāfiḍah. He reports from Imām Abū Ja‘far al-Bāqir and Imām Abū ‘Abd Allāh al-Ṣādiq. He wrote *Kitāb Manāsik al-Ḥajj* and *Kitāb Yawm wa Laylah*. He died in 150 AH. (Muṣṭafā al-Ḥusaynī: *Kitāb Naqd al-Rijāl*, vol. 5 pg. 81-84.)

2 Sūrah al-Kahf: 107.

3 *Tafsīr al-Qummī*, vol. 2 pg. 47; *Bihār al-Anwār*, vol. 4 pg. 151, vol. 8 pg. 123; *Tafsīr Nūr al-Thaqalayn*, vol. 3 pg. 313; al-Ṭabāṭabā‘ī: *Tafsīr al-Mizān*, vol. 13 pg. 402.

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

They say: They are the Nuqabā', viz. Abū Dharr al-Ghifārī, Miqdād, Salmān, 'Ammār, and those who believed, were certain of, and remained steadfast on the Wilāyah of Amīr al-Mu'minīn.²

They commentated on Allah's statement:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
 آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ
 عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.*³

1 Sūrah al-Tawbah: 100.

2 *Tafsīr al-Qummī*, vol. 1 pg. 394; al-Mufīd: *Al-Ifṣāh*, pg. 71; *Bihār al-Anwār*, vol. 22 pg. 324; *Tafsīr Nūr al-Thaqalayn*, vol. 2 pg. 255; *al-Intiṣār*, vol. 5 pg. 198.

3 Sūrah al-Anfāl: 2-4.

They said: these verses were revealed regarding Amīr al-Mu'minīn 'Alī عَلَيْهِ السَّلَامُ, Abū Dharr, Salmān, and Miqdād.¹

Al-Ṣādiq commentates on Allah's statement:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ
اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ
مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ

*Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.*²

This was revealed regarding Abū Dharr, Abū Khaythamah, and 'Umayr ibn Wahb who lagged behind and later joined the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Battle of Tabūk.³

Regarding Allah's statement:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

*Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.*⁴

Abū 'Abd Allāh comments:

1 *Tafsīr al-Qummī*, vol. 1 pg. 255; *al-Qummī al-Ḥimyarī: Qurb al-Isnād*, pg. 27; *Tafsīr al-Ṣāfi*, vol. 2 pg. 268; *Bihār al-Anwār*, vol. 22 pg. 318, vol. 35 pg. 342.

2 *Sūrah al-Tawbah*: 117.

3 *Tafsīr al-Qummī*, vol. 1 pg. 297.

4 *Sūrah al-Tīn*: 6.

هم المؤمنون سلمان الفارسي والمقداد بن الأسود وعمار بن ياسر
وأبو ذر الغفاري وأمير المؤمنين علي بن أبي طالب لهم أجر غير
ممنون

They are the believers, viz. Salmān al-Fārisī, Miqdād ibn al-Aswad,
'Ammār ibn Yāsir, Abū Dharr al-Ghifārī, and Amīr al-Mu'minīn
'Alī ibn Abī Ṭālib – they will have a reward uninterrupted.¹

Allah's statement:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ
مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ
وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَى تَفَادُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ
إِحْرَاجُهُمْ أَفْتَوْمُنُونَ بَعْضُ الْكِنْبِ وَتَكْفُرُونَ بَعْضٌ فَمَا
جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

And [recall] when We took your covenant, [saying], “Do not shed your [i.e., each other’s] blood or evict one another from your homes.” Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense

1 Tafsīr Furāt ibn Ibrāhīm al-Kūfī, pg. 577; Biḥār al-Anwār, vol. 41 pg. 16.

*for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.*¹

They suppose that this was revealed concerning Abū Dharr al-Ghifārī and ‘Uthmān ibn ‘Affān. This, when ‘Uthmān expelled Abū Dharr from Madīnah and banished him to Rabadhah.

Al-Qummī says:

وإنما نزلت في أبي ذر رحمة الله عليه وعثمان بن عفان وكان سبب ذلك لما أمر عثمان بنفي أبي ذر إلى الربذة دخل عليه أبو ذر وكان عليلاً متوكئاً على عصاه وبين يدي عثمان مائة ألف درهم ... فقال له عثمان يا أبا ذر إنك شيخ كبير قد خرفت وذهب عقلك ولولا صحبتك لرسول الله صلى الله عليه وآله وسلم لقتلتك فقال كذبت يا عثمان أخبرني حبيبي رسول الله صلى الله عليه وآله وسلم فقال لا يفتنونك يا أبا ذر ولا يقتلونك وأما عقلي فقد بقي منه ما أحفظه حديثاً سمعته من رسول الله صلى الله عليه وآله وسلم فيك وفي قومك فقال وما سمعت من رسول الله صلى الله عليه وآله وسلم في وفي قومي قال سمعته يقول إذا بلغ آل أبي العاص ثلاثين رجلاً صيروا مال الله دولا وكتاب الله دغلاً وعباده خولاً والفاسقين حزبا والصالحين حرباً ... فأخبره أبو ذر بأن الرسول صلى الله عليه وآله وسلم قد حدثه بكل ما سيفعل به عثمان وقال له وقد أنزل الله فيك وفي عثمان آية فقلت وما هي يا رسول الله فقال قوله تعالى وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

It is revealed about Abū Dharr – Allah’s mercy be upon him – and ‘Uthmān ibn ‘Affān. The reason for this was when ‘Uthmān banished Abū Dharr to Rabadhah, the latter entered upon him

1 Sūrah al-Baqarah: 84-85.

while he was ailing and leaning on his staff. In front of ‘Uthmān were one hundred silver coins. ‘Uthmān said to him, “O Abū Dharr, you are an old man who talks foolishly and your intelligence has disappeared. Had it not been for your companionship of the Messenger of Allah ﷺ, I would have slain you.”

He replied, “You are lying, O ‘Uthmān! My beloved, the Messenger of Allah ﷺ, informed me that you will not put me in trial and will not kill me. As for my intelligence, indeed what I retain remains: a ḥadīth I heard from the Messenger of Allah ﷺ regarding you and your tribe.”

“What did you hear from the Messenger of Allah ﷺ regarding me and my tribe?”

“I heard him saying, ‘When the family of Abū al-‘Āṣ reaches thirty men, they will take Allah’s wealth as empires, corrupt Allah’s Book, take His servant as slaves, the transgressors as allies, and the righteous as combatants.’” Abū Dharr informed him that the Messenger ﷺ told him of everything ‘Uthmān will perpetrate and told him, “Allah has indeed revealed regarding you and ‘Uthmān a verse.”

“What is it, O Messenger of Allah?”

He explained, “Allah’s statement, *‘And [recall] when We took your covenant ...’*”¹

Al-Qummī supposes that Allah’s statement:

1 *Tafsīr al-Qummī*, vol. 1 pg. 51-54; *Tafsīr al-Ṣāfi*, vol. 1 pg. 154-156; *Mustadrak al-Wasā’il*, vol. 11 pg. 94; *Biḥār al-Anwār*, vol. 22 pg. 432; *Tafsīr Nūr al-Thaqalayn*, vol. 1 pg. 95; *Tafsīr al-Qummī*, vol. 1 pg. 129; *Tafsīr al-Ṣāfi*, vol. 1 pg. 410.

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا
 وَقَاتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ بَاجِرٍ مِنْ
 تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

*So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.*¹

This was revealed regarding Abū Dharr when ‘Uthmān banished him to Rabadhah.²

Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ according to the Rāfiḍah is from those for whom the earth was created and by whose blessings the inhabitants are provided and supported. Imām ‘Alī عَلَيْهِ السَّلَامُ states:

خلقت الأرض لسبعة بهم يرزقون وبهم يمطرون وبهم ينصرون أبو ذر
 وسلمان والمقداد وعمار وحذيفة وعبد الله بن مسعود وأنا إمامهم وهم
 الذين شهدوا الصلاة على فاطمة عليها السلام

The earth was created for seven individuals. Owing to them, the creation is provided for, rain is sent upon them, and they are assisted: Abū Dharr, Salmān, Miqdād, ‘Ammār, Ḥudhayfah, ‘Abd Allāh ibn Mas‘ūd, and I am their Imām. They are the ones who witnessed the Ṣalāh upon Fāṭimah عَلَيْهَا السَّلَامُ.³

1 Sūrah Āl ‘Imrān: 195.

2 *Tafsīr al-Qummī*, vol. 1 pg. 129; *Tafsīr al-Ṣāfi*, vol. 1 pg. 410.

3 *Al-Khiṣāl*, vol. 2 pg. 360-361; *al-Ikhtiṣāṣ*, pg. 5; *Rawḍat al-Wā‘izīn*, pg. 280; *Biḥār al-Anwār*, vol. 22 pg. 34, vol. 43 pg. 208; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 189.

Al-Ṣadūq elucidates:

معنى قوله خلقت الأرض لسبعة نفر ليس يعني من ابتدائها إلى انتهائها وإنما يعني بذلك أن الفائدة في الأرض قدرت في ذلك الوقت لمن شهد الصلاة على فاطمة عليها السلام وهذا خلق تقدير لا خلق تكوين

The meaning of his words, “The earth was created for seven individuals.” He does not mean from its beginning to its end. He only means that the benefit in the world determined at that time was for one who attended the Ṣalāh upon Fāṭimah عَلَيْهَا السَّلَامُ. This is creation of appreciation not the creation of origination.¹

They believe that Allah informed that He loves Abū Dharr and that Jannah desires him. It is reported that the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ affirmed:

إن الله يحب أربعة من أصحابي وأمرني بحبهم وأن الجنة تشتاق إليهم قلنا من هم يا رسول الله فقال أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب وسلمان الفارسي وأبو ذر والمقداد بن الأسود

“Certainly, Allah loves four of my Companions and commanded me to love them; and Jannah desires them.”²

We said, “Who are they, O Messenger of Allah?”

1 *Al-Khiṣāl*, vol. 2 pg. 361; *Bihār al-Anwār*, vol. 324 pg. 324.

2 Aḥmad and al-Tirmidhī document it on the authority of Buraydah with the words:

إن الله أمرني بحب أربعة وأخبرني أنه يحبهم ...

Allah commanded me to love four and informed me that He loves them.

(*Musnad Aḥmad*, vol. 5 pg. 351; *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3718.)

Al-Tirmidhī comments, “This is a ḥasan ḥadīth. We do not know it except from the chain of Sharīk.” Al-Albānī graded it *ḍa‘īf* (weak) in *Ḍa‘īf al-Jāmi‘*, pg. 226.

He said, “My brother, my vizier, my heir, my successor in my Ummah, and the friend of every believer after me: ‘Alī ibn Abī Ṭālib as well as Salmān al-Fārisī, Abū Dharr, and Miqdād ibn al-Aswad.”¹

وعن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الجنة مشتاقة إلى أربعة من أمتي فهبت أن أسأله من هم فأتيت أبا بكر فقلت له إن النبي قال إن الجنة تشتاقي إلى أربعة من أمتي فقال أخاف ألا أكون منهم فيعيرني به بنو تميم فأتيت عمر فقلت له مثل ذلك فقال أخاف ألا أكون منهم فيعيرني بنو عدي فأتيت عثمان فقلت له مثل ذلك فقال أخاف ألا أكون منهم فيعيرني به بنو أمية فأتيت عليا فقلت إن النبي صلى الله عليه وسلم قال إن الجنة تشتاقي إلى أربعة من أمتي فأسأله من هم فقال والله لأسأله فإن كنت منهم لأحمدن الله وإن لم أكن منهم لأسألن الله أن يجعلني منهم فجاء وجئت معه إلى النبي صلى الله عليه وسلم فدخلنا عليه فقال له بأبي وأمي يا رسول الله أعلمني أنس أنك قلت إن الجنة مشتاقة إلى أربعة من أمتي فمن هم فأوما إليه بيده وقال أنت والله أولهم أنت والله أولهم أنت والله أولهم فقال له بأبي وأمي فمن الثلاثة فقال له المقداد وسلمان وأبو ذر

Anas ibn Mālik رضي الله عنه reports that the Messenger of Allah صلى الله عليه وسلم stated, “Jannah is desirous of four of my Ummah.”²

1 *Kitāb Sulaym ibn Qays*, pg. 270; *al-Khiṣāl*, vol. 1 pg. 253; *al-Anṣārī: Al-Faḍā'il al-'Adadiyyah*, pg. 269; *al-Ḥillī: Minhāj al-Karāmah*, pg. 108; *al-Mufīd: Al-Amālī*, pg. 124; *Bihār al-Anwār*, vol. 22 pg. 350; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 210; 'Abd al-Ḥusayn al-Amīnī: *Al-Ghadīr fī al-Kitāb wa al-Sunnah wa al-Adab*, vol. 9 pg. 414; *Ḥaqq al-Yaqīn fī Ma'rīfat Uṣūl al-Dīn*, vol. 1 pg. 219.

2 *Al-Ṭabarānī in al-Mu'jam al-Kabīr*, vol. 6 pg. 215 and *Abū Nu'aym in al-Ḥilyat*, vol. 1 pg. 190 document from Anas ibn Mālik with the wording:

إن الجنة تشتاقي إلى أربعة علي وعمار وسلمان والمقداد

Anas continues: I feared asking him about them. I approached Abū Bakr and told him, “The Nabī said, ‘Jannah is desirous of four of my Ummah.’” He said, “I fear that I am not from them and thus Banū Taym will blame me.”

I came to ‘Umar and told him the same. He said, “I fear that I am not from them and Banū ‘Adī will blame me.”

I approached ‘Uthmān and told him the same. He said, “I fear that I am not from them and Banū Umayyah will blame me.”

I finally came to ‘Alī and said, “The Nabī said, ‘Jannah is desirous of four of my Ummah.’ Ask him who they are.”

He said, “By Allah, I will certainly ask him. If I am from them, I will certainly praise Allah and if I am not from them, I will beg Allah to place me among them.”

He went and I went with him to the Nabī ﷺ and entered his presence. ‘Alī asked him, “May my father and mother be sacrificed for you, O Messenger of Allah. Anas informed me that you said, ‘Certainly, Jannah is desirous of four of my Ummah.’ Who are they?”

Certainly, Jannah desires four: ‘Alī, ‘Ammār, Salmān, and Miqdād.

Ibn ‘Asākir, vol. 7 pg. 204, narrates it from Ibn ‘Abbās but lists Abū Dharr instead of Salmān. He narrates it on the authority of ‘Alī but lists Abū Dharr instead of ‘Ammār. He narrates it from Ḥudhayfah but lists Abū Dharr instead of Miqdād. Al-Albānī says in *al-Silsilah al-Ḍa‘īfah*, vol. 5 pg. 352, “In short, the ḥadīth is weak as all the chains are baseless, very weak. None of them have anything making it possible to repair the weakness in the first chain, with diversity regarding mention of Abū Dharr.”

NB: The story which the Rāfiḍah mention in the narration of Anas is a fabrication and added onto this ḥadīth. (*Al-Silsilah al-Ḍa‘īfah*, vol. 5 pg. 552-553.)

He pointed to ‘Alī saying, “You, by Allah, are the first of them. You, by Allah, are the first of them. You, by Allah, are the first of them.”

He enquired, “May my father and mother be sacrificed for you, who are the [other] three?”

He said, “Miqdād, Salmān, and Abū Dharr.”¹

They affirm that Abū Dharr is known by the inhabitants of the heavens more than by the inhabitants of the earth. Abū ‘Abd Allāh reports:

إن أبا ذر مر برسول الله صلى الله عليه وسلم وعنده جبريل في صورة
دحية الكلبي وقد استخلاه رسول الله صلى الله عليه وسلم فلما رأهما
انصرف عنهما ولم يقطع كلامهما فقال جبريل يا محمد هذا أبو ذر قد
مر بنا ولم يسلم علينا أما لو سلم علينا لرددنا عليه يا محمد إن له دعاء
يدعوه به معروفًا عند أهل السماء فأسأله عنه إذا عرجت إلى السماء فلما
ارتفع جبريل جاء أبو ذر إلى النبي صلى الله عليه وسلم فقال رسول الله
ما منعك يا أبا ذر أن تكون قد سلمت علينا حين مررت بنا فقال ظننت يا
رسول الله أن الذي كان معك دحية الكلبي قد استخيلته لبعض شأنك
فقال ذلك جبريل يا أبا ذر وقد قال أما لو سلم علينا لرددنا عليه فلما علم
أبو ذر أنه كان جبريل دخله من الندامة ما شاء الله حيث لم يسلم فقال
له رسول الله صلى الله عليه وسلم ما هذا الدعاء الذي تدعوه به فقد
أخبرني أن لك دعاء معروفًا في السماء قال نعم يا رسول الله أقول اللهم
أسألك الإيمان بك والتصديق بنبيك والعافية من جميع البلاء والشكر
على العافية والغنى عن شرار الناس

1 *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 129-133; Ḥasan al-Ḥillī: *Kashf al-Yaqīn fī Faḍā’il Amīr al-Mu‘minīn*, pg. 275-276; *al-Ṣirāṭ al-Mustaqīm*, vol. 1 pg. 245; *Biḥār al-Anwār*, vol. 22 pg. 331.

Abū Dharr passed by the Messenger of Allah ﷺ while Jibrīl was with him in the form of Diḥyah al-Kalbī and the Messenger of Allah ﷺ was talking to him in privacy. When he saw them, he moved away from them and did not interrupt their discussion. Jibrīl said, “O Muḥammad, Abū Dharr just passed by us yet did not greet us. Had he greeted us, we would have replied to him. O Muḥammad, he has a famous supplication among the inhabitants of the heaven. You should ask about it when you ascend to the sky.”

After Jibrīl departed, Abū Dharr came to the Nabī ﷺ who said to him, “Why did you not greet us when you passed by us, O Abū Dharr?”

He replied, “O Messenger of Allah, I thought that Diḥyah al-Kalbī was with you with whom you were speaking in privacy about your personal matter.”

He explained, “That was Jibrīl, O Abū Dharr. He told me that had you greeted us, we would have responded to your greeting.” When Abū Dharr learnt that it was Jibrīl, he was extremely sorrowful that he did not greet.

The Messenger of Allah ﷺ asked him, “What is the supplication you make? He informed me that you have a famous supplication in the heaven.”

“Yes, O Messenger of Allah,” Abū Dharr responded. “I say: O Allah, I ask You of faith in You, belief in Your Messenger, safety from all calamities, gratitude upon safety, and independence from the evils of people.”¹

1 *Al-Kāfī*, vol. 2 pg. 587; *al-Amālī*, pg. 254; *Ikhtiyār Maʿrifat al-Rijāl*, vol. 1 pg. 105; *Aʿyān al-Shīʿah*, vol. 16 pg. 469.

They also believe that he is from the special disciples of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Al-Kāzim¹ reports:

إذا كان يوم القيامة نادى مناد ابن حواري محمد بن عبد الله رسول الله صلى الله عليه وسلم الذين لم ينقضوا العهد ومضوا عليه فيقوم سلمان والمقداد وأبو ذر ... فهؤلاء المتحورة أول السابقين وأول المقربين وأول المتحورين من التابعين

On the Day of Qiyāmah, a caller will announce, “Where are the special disciples of Muḥammad ibn ‘Abd Allāh, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who did not break the covenant and fulfilled it?” Salmān, Miqdād, and Abū Dharr will stand up. These transformed men are the first of the forerunners, the primary ones drawn close, and the first transformed among the followers.”²

They affirm that Abū Dharr رَضِيَ اللهُ عَنْهُ is from the Ṣaḥābah who stood up and verified what Imām Amīr al-Mu’minīn narrated from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he implored them regarding Ghadīr Khumm, saying:

أنشدوا الله من حفظ ذلك من رسول الله صلى الله عليه وسلم لما قام فأخبر به فقام زيد بن أرقم والبراء بن عازب وسلمان وأبو ذر والمقداد وعمار بن ياسر رضي الله عنهم فقالوا نشهد لقد حفظنا قول رسول الله

1 He is Mūsā ibn Ja‘far al-Ṣādiq ibn Muḥammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib, Abū al-Ḥasan, the seventh of the twelve Imāms. He was born in 128 AH and passed away in 183 AH. He has a *Musnad* which covers seven pages. (*Wafayāt al-A’yān*, vol. 5 pg. 308; *al-A‘lām*, vol. 7 pg. 321.)

2 *Al-Ikhtisāṣ*, pg. 6; *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 38; *Rawḍat al-Wā‘iẓīn*, pg. 280; *Biḥār al-Anwār*, vol. 22 pg. 341; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 210; *A’yān al-Shī‘ah*, vol. 13 pg. 513.

صلى الله عليه وسلم وهو قائم على المنبر وأنت إلى جنبه وهو يقول يا أيها الناس إن الله أمرني أن أنصب لكم إمامكم والقائم فيكم بعدي ووصيي وخليفتي الذي فرض الله على المؤمنين في كتابه طاعته فقرنه بطاعته وطاعتي فأمركم بولايتي وولايته فإنه راجعت ربي خشية طعن أهل النفاق وتكذيبهم فأوعدني ربي لأبلغنها أو ليعذبني

“I implore in the name of Allah those who memorised this from the Messenger of Allah ﷺ when he stood up and informed of it.” Zayd ibn Arqam, Barā’ ibn ‘Azib, Salmān, Abū Dharr, Miqdād, and ‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُمْ stood up and submitted, “We testify that we have memorised the Messenger of Allah’s ﷺ statement while he was standing on the pulpit and you were at his side. He said, ‘O people, indeed Allah commanded me to appoint for you an Imām, the Qā’im who will be among you after me, my Waṣī, and Khalīfah—whose obedience Allah mandated upon the believers in His book by joining His obedience and my obedience with it. He commanded you my Wilāyah and his Wilāyah. I responded to my Rabb fearing that the hypocrites will criticise and bely. My Rabb warned me that either I convey it or He will punish me.’”¹

Sulaym ibn Qays al-Hilālī reports:

حدثني عبد الله بن جعفر بن أبي طالب رضي الله عنه قال كنت عند معاوية ومعنا الحسن والحسين وعنده عبد الله بن العباس والفضل بن العباس ... يا معاوية سمعت رسول الله صلى الله عليه وسلم يقول وهو على المنبر وأنا بين يديه وعمر بن أبي سلمة وأسامة بن زيد وسعد

¹ *Kitāb Sulaym ibn Qays*, pg. 199; *al-Ihtijāj*, vol. 1 pg. 337; *al-Amīnī: Al-Ghadīr*, vol. 1 pg. 165, 341; *Ghāyat al-Marām*, vol. 1 pg. 118.

بن أبي وقاص وسلمان الفارسي وأبو ذر الغفاري والمقداد والزبير بن العوام ألت أولى بالمؤمنين من أنفسهم فقلنا بلى يا رسول الله قال ليس أزواجي أمهاتكم لنا بلى يا رسول الله قال من كنت مولاه فعلي مولاه وضرب بيده على منكب علي عليه السلام وقال اللهم وال من والاه وعاد من عاداه

‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib رضي الله عنه narrated to me: I was by Mu‘āwiyah and with us were Ḥasan and Ḥusayn. ‘Abd Allāh ibn ‘Abbās and Faḍl ibn ‘Abbās were by him as well...

“O Mu‘āwiyah, I heard the Messenger of Allah صلى الله عليه وسلم saying while upon the pulpit, and I was in front of him together with ‘Umar ibn Abī Salamah, Usāmah ibn Zayd, Sa‘d ibn Abī Waqāṣ, Salmān al-Fārisī, Abū Dharr al-Ghifārī, Miqdād, and Zubayr ibn al-‘Awwām, ‘Do I not have more right to the believers than themselves?’

‘Definitely, O Messenger of Allah,’ we replied.

He said, ‘Are my wives not your mothers?’

We replied, ‘Definitely, O Messenger of Allah.’

He announced, ‘Whoever’s friend I am; ‘Alī is his friend.’ He patted ‘Alī’s عليه السلام shoulder saying, ‘O Allah, befriend the one who befriends him and show enmity to the one who shows him enmity.’”¹

1 He is Sulaym ibn Qays al-Hilālī al-‘Āmirī al-Kūfī, from the companions of ‘Alī ibn Abī Ṭālib رضي الله عنه. He lived in Kūfah until Ḥajjāj entered Iraq. He then fled to the Persian lands and sought refuge in the house of Abān ibn ‘Ayyāsh until he died by him in 85 AH. He wrote *Kitāb al-Saqīfah* which is commonly known as *Kitāb Sulaym ibn Qays*. It

Sulaym ibn Qays al-Hilālī¹ says:

وقد سمعت ذلك من سلمان وأبي ذر والمقداد وذكروا أنهم سمعوا
ذلك من رسول الله صلى الله عليه وسلم

I heard this from Salmān, Abū Dharr, and Miqdād. They mentioned that they heard this from the Messenger of Allah

²صلى الله عليه وسلم

They state that Abū Dharr رَضِيَ اللَّهُ عَنْهُ and some other Ṣaḥābah pledged allegiance to ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ by the command of Allah and His Messenger. It appears in *Tafsīr al-‘Ayyāshī* from Abū ‘Abd Allāh who reports:

لما سلموا على علي بإمرة المؤمنين قال رسول الله صلى الله عليه وسلم للأول قم فسلم على علي بإمرة المؤمنين فقال أمن الله ورسوله فقال نعم من الله ومن رسوله ثم قال لصاحبه قم وسلم على علي بإمرة المؤمنين فقال أمن الله ورسوله قال نعم من الله ومن رسوله ثم قال يا مقداد قم فسلم على علي بإمرة المؤمنين قال فلم يقل ما قال صاحبه ثم قال قم يا أبا ذر فسلم على علي بإمرة المؤمنين فقام وسلم ثم قال قم يا سلمان وسلم على علي بإمرة المؤمنين فقام وسلم حتى إذا خرجا وهما يقولان لا والله لا نسلم له ما قال أبدا فانزل الله تبارك وتعالى على نبيه ولا تنقضوا الإيمان بعد توكيدها وقد جعلتم الله عليكم كفيلا بقولكم أمن الله ورسوله إن الله يعلم ما تفعلون

is one of the fundamentals among the Rāfiḍah. (*Al-Fihrist*, vol. 6 pg. 275; *al-A‘lām*, vol. 3 pg. 119.)

1 *Kitāb Sulaym ibn Qays*, pg. 361-362; *al-Khiṣāl*, vol. 2 pg. 477; *al-Iḥtijāj*, vol. 1 pg. 3-4; *al-Ghadīr*, vol. 1 pg. 199.

2 *Al-Kāfī*, vol. 1 pg. 529; *al-Khiṣāl*, vol. 2 pg. 477; *Kitāb al-Ghaybah*, pg. 79.

When they handed the affairs of the believers to ‘Alī, the Messenger of Allah ﷺ told the first¹, “Stand up and hand over the affairs of the believers to ‘Alī.”

He asked, “Is this from Allah and His Messenger?”

“Yes, it is from Allah and His Messenger,” he replied.

He then told his companion, “Stand up and hand over the affairs of the believers to ‘Alī.”

He asked, “Is this from Allah and His Messenger?”

“Yes, it is from Allah and His Messenger,” he replied.

He then said, “O Miqdād, stand and hand over the affairs of the believers to ‘Alī.” He did not say what the other two said.

1 They refer to Abū Bakr al-Ṣiddīq as the first and ‘Umar ibn al-Khaṭṭāb as his companion. This narration appears such in *Biḥār al-Anwār*, vol. 37 pg. 311. It contains the wording:

لما سلموا علي بامرة المؤمنين قال رسول الله صلى الله عليه وسلم لأبي بكر قم فسلم علي علي بامرة المؤمنين فقال أمن الله ورسوله قال نعم من الله ومن رسوله ثم قال لعمر قم فسلم علي علي بامرة المؤمنين فقال أمن الله ورسوله قال نعم من الله ومن رسوله

When they handed the affairs of the believers to ‘Alī, the Messenger of Allah ﷺ told Abū Bakr, “Stand up and hand over the affairs of the believers to ‘Alī.”

He asked, “Is this from Allah and His Messenger?”

“Yes, it is from Allah and His Messenger,” he replied.

He then told ‘Umar, “Stand up and hand over the affairs of the believers to ‘Alī.”

He asked, “Is this from Allah and His Messenger?”

“Yes, it is from Allah and His Messenger,” he replied.

He then said, “O Abū Dharr, stand up and hand over the affairs of the believers to ‘Alī.” He stood up and handed it over.

He then said, “Stand up, O Salmān, and hand over the affairs of the believers to ‘Alī.” He stood up and complied.

When they left, they were saying, “No, by Allah, we will never ever hand over to him what he said.”

Upon this, Allah ﷺ revealed upon His prophet: *And fulfil the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Your words: Is it from Allah and His Messenger? Indeed, Allah knows what you do.*^{1,2}

Abū Dharr رَضِيَ اللَّهُ عَنْهُ was a man of courageous words which were devoid of flattery and ostentation. Hence, he pledged allegiance to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the critic’s criticism will not affect him for Allah’s sake and that he will speak the truth even if it be bitter.³

They say that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated plenty aḥādīth specifically to Abū Dharr رَضِيَ اللَّهُ عَنْهُ and specialised him with major characteristics.

One of them is his statement, “O Abū Dharr, what will you do when you are in dregs?” and he intertwined his fingers.

I said, “O Messenger of Allah, what command do you give me?”

1 Sūrah al-Naḥl: 91.

2 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 268; *Biḥār al-Anwār*, vol. 37 pg. 311; *Mir’āt al-‘Uqūl*, vol. 3 pg. 268.

3 *Al-Khiṣāl*, vol. 2 pg. 345; *al-Ghadīr*, vol. 8 pg. 316; ‘Alī Burhān al-Dīn al-Ḥalabī: *Al-Sīrah al-Ḥalabiyyah*, vol. 1 pg. 450; Sayyid Murtaḍā: *Dirāsāt fī al-Tārīkh*, vol. 1 pg. 107.

He said, “Be patient. Be patient. Be patient. Treat people with good character but oppose their actions.”^{1,2}

Abū Dharr رَضِيَ اللَّهُ عَنْهُ reports:

قال رسول الله صلى الله عليه وسلم يا أبا ذر كيف أنت إذا كانت عليك
أمراء يستأثرون بالفيء قال قلت إذا والذي بعثك بالحق أضرب بسيفي
حتى ألحق بك فقال أفلا أدلك على ما هو خير من ذلك اصبر حتى
تلقاني

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Abū Dharr, what will you do when your rulers will embezzle booty?”

I said, “By the Being Who sent you with the truth, I will strike with my sword until I meet up with you.”

He said, “Should I not tell you something superior to this? Be patient until you meet me.”^{3,4}

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Abū Dharr to adopt seven characteristics.

1 *Al-Mustadrak*, vol. 3 pg. 419. Al-Ḥākim comments, “This is a ṣaḥīḥ ḥadīth on the standards of al-Bukhārī and Muslim, but they have not documented it.” Al-Dhahabī corrects him saying, “Ibn Yazīd’s narrations are not documented by them. Al-Nasā’ī and others labelled him *matruk al-ḥadīth* (suspected of ḥadīth forgery).” Al-Albānī says in *al-Silsilah al-Ḍa’īfah*, vol. 3 pg. 334, “Among the narrators, there is no Rabī’ah ibn Yazīd besides one, i.e. Abū Shu’ayb al-Iyādī al-Dimashqī al-Qaṣīr. He is Yazīd ibn Rabī’ah al-Raḥabī. Al-Dhahabī’s statement aptly applies to him.”

2 *Mustadrak al-Wasā’il*, vol. 12 pg. 274; *A’yān al-Shī’ah*, vol. 16 pg. 236; *al-Ghadīr*, vol. 8 pg. 316.

3 *Musnad Aḥmad*, vol. 5 pg. 180; *Sunan Abī Dāwūd*, vol. 2 pg. 655, book on Sunnah, chapter on the Khawārij, Ḥadīth: 4759. Al-Albānī graded it weak in *Ḍa’īf al-Jāmi’*, vol. 1 pg. 622.

4 *Al-Ghadīr*, vol. 8 pg. 316.

He reports:

أوصاني خليلي بسبع أن أنظر إلى من هو دوني ولا أنظر إلى من هو فوقي وأوصاني بحب المساكين والدنو منهم وأوصاني أن أقول الحق ولو كان مرا وأوصاني أن أصل رحمي وإن أدبرت وأوصاني ألا أخاف في الله لومة لائم وأوصاني أن أستكثر من قول لا حول ولا قوة إلا بالله العلي والعظيم فإنها من كنوز الجنة

My bosom friend advised me of seven: To look at those lower than me and not those above me. He advised me to love and draw close to the poor. He advised me to speak the truth even if it be bitter. He advised me to maintain family ties even if they are severed. He advised me not to fear the critic's criticism for Allah's sake. He advised me to increase in recitation of *lā ḥawla wa lā quwwata bi Allāh al-'Alī al-'Azīm* (there is no strength or might except with Allah, the Lofty, the Mighty) for it is one of the treasures of Jannah.^{1,2}

Abū 'Abd Allāh reports:

طلب أبو ذر رسول الله صلى الله عليه وآله فقبل له في حائط كذا وكذا فتوجه في طلبه فوجده نائما فأعظمه أن ينبهه فأراد أن يستبرئ نومه من يقظته فأخذ عسيبا يابساً فكسره ليسمعه صوته فسمعه رسول الله صلى الله عليه وآله فرفع رأسه فقال يا أبا ذر تخدعني أما علمت أنني أرى أعمالكم في منامي كما أراكم في يقظتي إن عيني تنامان ولا ينام قلبي

1 *Musnad Aḥmad*, vol. 5 pg. 259, his wording; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 229; *Musnad al-Bazzār*, vol. 9 pg. 383, Ḥadīth: 3966; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 2 pg. 194, Ḥadīth: 449; *al-Ṭabarānī: Al-Mu'jam al-Kabīr*, vol. 2 pg. 156, Ḥadīth: 1648; *Ḥilyat al-Awliyā'*, vol. 1 pg. 159-160. Al-Albānī classified it ṣaḥīḥ as appears in *al-Targhīb wa al-Tarhīb*, vol. 3 pg. 954.

2 *Al-Khiṣāl*, vol. 2 pg. 345; *A'yān al-Shī'ah*, vol. 16 pg. 231; *al-Ghadīr*, vol. 8 pg. 16.

Abū Dharr sought the Messenger of Allah ﷺ. He was told that the latter is in a certain orchard. He went in search of him and found him asleep. He considered it grave to awaken him. He intended to rid his sleep from his wakeful state. He thus took a dry palm branch and broke it in order for him to hear.

The Messenger of Allah heard it and lifted his head, saying, “O Abū Dharr, you are deceiving me. Do you not know that I see your actions in my sleep as I see you while awake? My eyes sleep but my heart does not.”¹

Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ asked the Nabī ﷺ about many aspects. He asked him about Taḥiyyat al-Masjid, the most beloved of actions to Allah, Jihād, fasting, the greatest verse of the Qur’ān, the Ambiyā’ who is the first and what is their number, and the books and their number. The Messenger ﷺ advised him to adopt taqwā, to observe lengthy silence, and to abstain from plenty laughter.²

When the people fell into *fitnah* (trial)—as they suppose—with Abū Bakr al-Ṣiddīq’s Imāmah, Abū Dharr was among those who assisted and supported ‘Alī ibn Abī Ṭālib’s Imāmah, publicised the truth, did not remain silent, and invited the Muslims to it with all courage and truthfulness.

1 *Ikhtiyār Ma’rifat al-Rijāl*, vol. 1 pg. 123-124; al-Rāwandī: *al-Kharāyij wa al-Jarāyih*, vol. 1 pg. 104. I have not found this ḥadīth in the books of the Ahl al-Sunnah. It appears in ‘Ā’ishah’s narration from the Nabī ﷺ, “Indeed, my eyes sleep but my heart does not.” (*Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 40, book on Tahajjud, chapter on the Nabī’s payer at night in Ramaḍān and out of Ramaḍān, Ḥadīth: 1147; *Ṣaḥīḥ Muslim*, vol. 5 pg. 29, book on ṣalāh of travellers and shortening it, chapter on the night prayer and the number of rak’āt of the Nabī ﷺ at night, Ḥadīth: 125.)

2 *Al-Khiṣāl*, vol. 2 pg. 523-526.

He was the loudspeaker of Amīr al-Mu'minīn's merits until he met Allah ﷻ. ¹ Ibn 'Abbās رضي الله عنه reports that he said during his debate with Mu'āwiyah رضي الله عنه:

وقد بقي من أصحابنا الذي هو بمنزلة هارون من موسى من أهل بيته
ناس سلمان وأبو ذر والمقداد والزبير ثم رجع الزبير وثبت هؤلاء الثلاثة
مع إمامهم حتى لقوا الله

Men from his household who are among our companions remain—they are on the position of Hārūn from Mūsā: Salmān, Abū Dharr, Miqdād, and Zubayr. Zubayr then retracted and these three remained firm with their Imām until they met Allah.²

They suppose that Abū Dharr رضي الله عنه said:

سمعت رسول الله يقول لعلي كلمات ثلاثا لأن تكون لي واحدة منهن
أحب إلي من الدنيا وما فيها سمعته يقول اللهم أعنه واستعن به اللهم
انصره وانتصر به فإنه عبدك وأخو رسولك ثم قال أبو ذر أشهد لعلي
بالولاء والإخاء والوصية

I heard the Messenger of Allah telling 'Alī three sentences; having one in my favour would be more beloved to me than the world and its contents.

I heard him saying, “O Allah, assist him and seek assistance through him. O Allah help him and seek revenge through him, for he is Your servant and the brother of Your Messenger.”

¹ *Kitāb Sulaym ibn Qays*, pg. 385; *al-Ikhtiṣāṣ*, pg. 10; *Ikhtiyār Ma'rifat al-Rijāl*, vol. 1 pg. 51; *Wasā'il al-Shī'ah*, vol. 20 pg. 157; *A'yān al-Shī'ah*, vol. 16 pg. 228.

² *Al-Ihtijāj*, vol. 2 pg. 56.

Abū Dharr continues: I testify for ‘Alī loyalty, brotherhood, and Waṣīyah^{1,2}

Aḥnaf ibn Qays reports from Abū Dharr:

كنا ذات يوم عند رسول الله صلى الله عليه وسلم في مسجد قباء ونحن نفر من أصحابه إذ قال معاشر أصحابي يدخل عليكم من هذا الباب رجل هو أمير المؤمنين وإمام المسلمين قال فنظروا وكنت فيمن نظر فإذا نحن بعلي بن أبي طالب قد طلع فقام رسول الله صلى الله عليه وسلم فاستقبله وعانقه وقبل ما بين عينيه وجاء به حتى أجلسه إلى جانبه ثم أقبل علينا بوجهه الكريم فقال هذا إمامكم من بعدي طاعته طاعتي ومعصيته معصيتي وطاعتي طاعة الله ومعصيتي معصية الله

One day, we, a group of Companions, were in the presence of the Messenger of Allah ﷺ in Masjid Qubā’ when he said, “O gathering of my Companions, a man will enter upon you from this door who will be the leader of the believers and Imām of the Muslims.” People gazed attentively and I was among those who looked on. Suddenly, ‘Alī ibn Abī Ṭālib appeared. The Messenger of Allah ﷺ stood up, welcomed him, embraced

1 *Al-Waṣīyah*: The Rāfiḍah believe that ‘Alī is the Waṣī (Successor) after the Nabī ﷺ and his selection was concluded through revelation from Allah. Some of them believe that Allah secretly told ‘Alī this and that revelation descends upon the Awaṣiyā’ and that the A’immah are on the rank of the Messenger ﷺ. This is a Jewish belief which ‘Abd Allāh ibn Saba’ proposed for the Muslims when he claimed divinity for ‘Alī ibn Abī Ṭālib, upon which the latter banished him to Madā’in. (*Baṣā’ir al-Darajāt*, pg. 473; *Uṣūl al-Kāfi*, vol. 1 pg. 270; *al-Ṣadūq: Al-Amālī*, pg. 108; *al-Ikhtisāṣ*, pg. 327; *Aqā’id al-Imāmiyyah*, pg. 103; *al-Anwār al-Nu‘māniyyah*, vol. 2 pg. 234.)

2 *Al-Ṣadūq: Al-Amālī*, pg. 10; *Kashf al-Ghummah*, vol. 1 pg. 300; *Biḥār al-Anwār*, vol. 22 pg. 318.

him, kissed him between the eyes, brought him, and seated him at his side. He then turned his noble face to us and announced, “This is your Imām after me. His obedience is my obedience and his disobedience is my disobedience. My obedience is Allah’s obedience and my disobedience is Allah’s disobedience.”¹

Abū Sakhīlah² reports: I came to Abū Dharr al-Ghifārī and said, “O Abū Dharr, I see disagreement. What do you instruct me?” He advised me:

عليك بهاتين الخصلتين كتاب الله والشيخ علي بن أبي طالب فياني
سمعت رسول الله صلى الله عليه وسلم يقول هذا أول من آمن بي وأول
من يصفحني يوم القيامة وهو الصديق الأكبر وهو الفاروق الذي يفرق
بين الحق والباطل

Adhere to two characteristics: the Book of Allah and the Shaykh ‘Alī ibn Abī Ṭālib as I heard the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “This is the first to believe in me, the first to shake my hand on the Day of Qiyāmah, he is the greatest Ṣiddīq, and the Criterion who differentiates between truth and falsehood.”³

Mu‘āwiyah ibn Tha‘labah al-Laythī⁴ reports: Abū Dharr fell ill and bequeathed to ‘Alī. Someone who visited him suggested, “Had you

1 *Amālī al-Ṣadūq*, pg. 634.

2 He is Abū Sakhīlah. He is unknown; his name is not known. He reports from Abū Dharr al-Ghifārī, Salman al-Fārisī, and ‘Alī ibn Abī Ṭālib. Abū Zur‘ah comments, “I do not know his name.” (*Tahdhīb al-Tahdhīb*, vol. 6 pg. 363.)

3 *Amālī al-Ṣadūq*, pg. 274.

4 He Mu‘āwiyah ibn Tha‘labah al-Laythī, a Ṭābi‘ī. He reports from Abū Dharr al-Ghifārī. Al-Isma‘īlī lists him among the Ṣaḥābah and comments, “I do not know if he had companionship or not.” (Ibn Abī Ḥātim: *Al-Jarḥ wa al-Ta’dīl*, vol. 8 pg. 378; *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol. 6 pg. 286.)

bequeathed to Amīr al-Mu'minīn 'Uthmān it would be better than your bequest to 'Alī." He said:

والله لقد أوصيت إلى أمير المؤمنين والله إنه للربيع الذي يسكن إليه
ولو فارقكم لقد أنكرتم الناس وأنكرتم الأرض قال قلت يا أبا ذر إنا
لنعلم أن أحبهم إلى رسول الله صلى الله عليه وسلم أحبهم إليك قال
أجل قلنا فأيهم أحب إليك قال هذا الشيخ المظلوم المضطهد حقه يعني
علي بن أبي طالب

“By Allah, I definitely bequeathed to Amīr al-Mu'minīn. By Allah, he is for spring which he lives in. If he were to separate from you, you would disown people and disown the earth.”

I said, “O Abū Dharr, we know that the most beloved to the Messenger of Allah is the most beloved to you.”

“Yes,” he said.

“Who is the most beloved to him?”

“This Shaykh who is oppressed and whose right has been suppressed—'Alī ibn Abī Ṭālib.”¹

Based on the above and what will appear shortly, it is apparent that the Rāfiḍah's praise for Abū Dharr and defending him has reasons—as they believe—which we will condense in the upcoming points:

- They believe that Abū Dharr al-Ghifārī believed in 'Alī's Imāmah and disbelieved in Abū Bakr's Imāmah. It appears on the authority of Mūsā ibn Ja'far that it was said to those who broke the Bay'ah of 'Alī ibn Abī Ṭālib:

1 Al-Murtaḍā: *Al-Shāfi fī al-Imāmah*, vol. 3 pg. 223; *A'yān al-Shī'ah*, vol. 16 pg. 330.

فآمنوا بهذا النبي وسلموا لهذا الإمام في الظاهر والباطن كما آمن الناس
المؤمنون كسلمان والمقداد وأبي ذر وعمار

Believe in this Nabī and submit to this Imām externally and internally as the people, the believers, believed, like Salmān, Miqdād, Abū Dharr, and ‘Ammār.¹

This is the fundamental with which the Rāfiḍah scale their opposition, the axis upon which their aḥādīth rotate, and the fundamental to which their beliefs return. It is not the Qur’ān and Sunnah. They excommunicated the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and fabricated narrations to bolster this affair.² Al-Ṣadūq says:

واعتقادنا فيمن جحد إمامة أمير المؤمنين علي بن أبي طالب عليه السلام
أنه بمنزلة من جحد نبوة جميع الأنبياء

Our belief regarding one who rejects Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib’s Imāmah is on the rank of one who rejects the Nubuwwah of all the Ambiyā’.³

Abū ‘Abd Allāh states:

لو جحد أمير المؤمنين جميع من في الأرض لعذبهم الله جميعا
وأدخلهم النار

If all the inhabitants of the earth reject Amīr al-Mu’minīn, Allah will punish them all and throw them in Hell.⁴

1 *Tafsīr al-Imām al-‘Askarī*, pg. 118.

2 *Uṣūl Madhhab al-Shī‘ah*, vol. 2 pg. 791, 877.

3 Al-Ṣadūq: *Al-‘Itiqādāt*, pg. 76.

4 Aḥmad al-Barqī: *Al-Maḥāsīn*, vol. 1 pg. 89; al-Ṣadūq: *Thawāb al-‘māl*, pg. 209.

Al-Şādiq narrates:

علي عليه السلام باب هدى من تقدمه كان كافرا ومن تخلف عنه كان
كافرا

‘Alī عَلَيْهِ السَّلَام is the door of guidance. One who goes ahead of him is a disbeliever and one who remains behind him is a disbeliever.¹

- The Rāfiḍah believe that Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ is among the first to announce partisanship to ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and loyalty to him after the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, mentioning his merits and virtues and remaining steadfast on this belief.² He would say in the Adhān after the testimony of Messengerhood, the testimony of Wilāyah for ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ.³ They believe that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supported him for this. It is reported that a man entered the presence of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted,

1 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 108; *Tafsīr al-Şāfi*, vol. 1 pg. 727; Yūsuf al-Baḥrānī: *Al-Ḥadā’iq al-Nāzirah*, vol. 5 pg. 181.

2 *Rijāl al-Kashshī*, vol. 4 pg. 168; ‘*Uyūn Akhbār al-Riḍā*, vol. 2 pg. 134; *al-Ikhtişāş*, pg. 6; Muḥammad Jawwād al-Faqīh: *Abū Dharr Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 14.

3 Some of the Rāfiḍah believe that the testimony of ‘Alī ibn Abī Ṭālib’s Wilāyah in the Adhān began during Mu‘āwiyah’s rule when the distinguishing feature of the Ahl al-Sunnah was cursing ‘Alī ibn Abī Ṭālib on the minarets and pulpits which is consistent with Allah’s words:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give Zakāh, and they bow [in worship]. (Sūrah al-Mā’idah: 55.)

which were revealed regarding ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. This remains their distinguishing feature to this day, as a reminder of the oppression and tyranny against the Ahl al-Bayt. (‘Abd al-Muḥsin al-Sarāwī: *Al-Quṭūf al-Dāniyah fī al-Masā’il al-Thamāniyah*, vol. 1 pg. 50.)

“O Messenger of Allah, Abū Dharr mentions in the Adhān after the testimony, Wilāyah to ‘Alī and shouts, ‘I testify that ‘Alī is the Walī of Allah.” He responded:

كذلك أو نسيتم قولي في غدِير خم من كنت مولاه فعلي مولاه فمن
نكث فإنما ينكث على نفسه

This is exactly how it ought to be. Have you forgotten my statement at Ghadīr Khumm, “Whoever’s friend I am; ‘Alī is his friend”? Whoever breaks (the covenant), he breaks it to his own detriment.¹

- He is the announcer of the merits of the Ahl al-Bayt. Moreover, the spread of the creed of the Ahl al-Bayt (Tashayyu‘) in Jabal ‘Āmil and other areas was at his hands.² Muḥammad Jawwād Āl al-Faqīh says:

فقد كان أبو ذر ممن ثبت على هذا المبدأ فنافح عنه ودافع أكثر من جبهة
وفي عدة مواطن ودعا المسلمين إليه بكل جرأة وصراحة وحتى آخر
لحظة في حياته ففي مكة كان لسانه يلهج بذلك وفي المدينة وكما في
الشام وحتى في منغاه الأخير في الربذة لم يتوان ولم يتلكأ في تأدية الأمانة

Abū Dharr was among those who remained steadfast on this foundation; he defended it and upheld it more than on the battle front and at many instances. He invited the Muslims to it with all courage and clarity, even in the last moments of his life. In

1 ‘Alī al-Mīlā’ī: *Al-Nadawāt al-‘Aqā’idiyyah*, vol. 28 pg. 20.

2 *Al-Şirāt al-Mustaqīm*, vol. 2 pg. 5; al-Ḥurr al-‘Āmilī: *Amal al-Āmil fī Tarājīm ‘Ulamā’ Jabal ‘Āmil*, vol. 1 pg. 13; *A’yān al-Shī‘ah*, vol. 1 pg. 25; ‘Alī al-Mīlā’ī: *Al-Imāmah fī Aḥamm al-Kutub al-Kalāmiyyah*, pg. 32; *Jabal ‘Āmil fī al-Tārīkh*, vol. 1 pg. 49-54; Abū Dharr Ramz al-Yaqẓah fī al-Ḍamīr al-Insānī, pg. 14, 77 onwards.

Makkah, his tongue was dedicated to this, and in Madīnah, and similarly in Greater Syria; even in his last expulsion to Rabadhah, he did not slacken and did not tarry in fulfilling the trust.¹

- He was extremely opposed to ‘Uthmān and Mu‘āwiyah—may Allah be pleased with them. Hence, the Rāfiḍah regard that due to this stance, he was able to utter the first protest in Islam which shook the haughtiness of the leaders and he was able to perpetuate his name in the Islamic history as the first rebel known to history and he is deserving of being labelled the chief of rebellion.²

Muḥammad Jawwād Āl al-Faqīh: writes:

إن هذا الانحراف الواضح في سياسة عثمان هو الذي فتح عليه أبواب المعارضة في عدة جبهات في المدينة والشام ومصر والعراق ومن أجراء الصحابة وعظمائهم فقد ألزمتهم هذه السياسة بالتحرك المعاكس لها أملا في إرجاع الحق إلى نصابه وتداركا لما قد تسببه من نتائج خطيرة على المجتمع الإسلامي كافة

This open deviation in ‘Uthmān’s policy is the cause for opening the doors of opposition on many fronts, in Madīnah, Greater Syria, Egypt, and Iraq and from eminent and grand Ṣaḥābah. This policy forced them to a counter-movement to it, hoping to return the truth to its origin and to correct the dangerous outcomes which followed upon the entire Islamic populace.³

1 *Abū Dharr Ramz al-Yaqẓah fī al-Ḍamīr al-Insānī*, pg. 56.

2 *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 54-55, vol. 8 pg. 253-260; *A’yān al-Shī‘ah*, vol. 16 pg. 355-356; *Abū Dharr Ramz al-Yaqẓah fī al-Ḍamīr al-Insānī*, pg. 115; *Uṣūl Madhhab al-Shī‘ah*, vol. 2 pg. 873.

3 *Abū Dharr Ramz al-Yaqẓah fī al-Ḍamīr al-Insānī*, pg. 115; *Mu‘āraḍat Abī Dharr al-Ghifārī al-Asbāb wa al-Dawāfi‘ wa al-Ahdāf wa al-Natā’ij*, pg. 28.

- Abū Dharr is among those who publicised the truth without fearing the critic’s criticism for Allah’s sake. Although ‘Alī ibn Abī Ṭālib commanded him to remain silent, he persisted on manifesting the truth.¹ Ibn Abī al-Ḥadīd:

إن عثمان لما أعطى مروان وغيره بيوت الأموال واختص زيد بن ثابت بشيء منها جعل أبو ذر يقول بين الناس وفي الطرقات وفي الشوارع بشر الكانزين بعذاب أليم ويرفع بذلك صوته ويتلو قوله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتَنُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

When ‘Uthmān gave Marwān and others houses of wealth and gave specifically to Zayd ibn Thābit a portion of it, Abū Dharr began announcing to the people, on the pathways and on the streets: “Give glad tidings to those who hoard of a severe punishment.” He would raise his voice saying this and recite Allah’s statement: *O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.*^{2,3}

- The Rāfiḍah believe that Abū Dharr al-Ghifārī رضي الله عنه was subjected to oppression from ‘Uthmān in Madīnah and from Mu‘āwiyah in Greater Syria. None stood in front of this oppression besides ‘Alī ibn Abī Ṭālib, ‘Aqīl, Ḥasan, Ḥusayn, and ‘Ammār ibn Yāsir رضي الله عنهم.⁴

1 Al-Ikhtisāṣ, pg. 10; Ikhtiyār Ma‘rifat al-Rijāl, vol. 1 pg. 51.

2 Surah al-Tawbah: 34.

3 Sharḥ Nahj al-Balāghah, vol. 8 pg. 256.

4 Al-Mas‘ūdī: Murūj al-Dhahab, vol. 2 pg. 267-268; Sharḥ Nahj al-Balāghah, vol. 8 pg. 255-257; A‘yān al-Shī‘ah, vol. 16 pg. 355-356.

What indicates to this—according to their assumption—is what appears in *Kitāb al-Fuṣūl* from Abū Mikhnaf¹ that Abū Dharr wrote to Ḥudhayfah ibn al-Yamān complaining to him of what ‘Uthmān did to him. Among the things he said were:

يا أخي أنت ممن أستريح إلى التصريح إليه ببثي وحزني وأشكو إليه
تظاهر الظالمين إني رأيت الجور يعمل به بعيني وسمعته يقال فرددته
فحرمت العطاء وسيرت إلى البلاد وغربت عن العشيرة والإخوان
وحرم الرسول صلى الله عليه وسلم وأعوذ بربي العظيم أن يكون مني
هذا شكوى أن ركب مني ما ركب بل أنبأتك أنني قد رضيت ما أحب لي
ربي وقضاه علي وأفضت ذلك إليك لتدعو الله لي ولعامة المسلمين
بالروح والفرج وبما هو أعم نفعاً وخير مغبة وعقبى والسلام

O my brother! You among those upon whom I can rely to speak openly of my grief and sorrow and to complain to of the hypocrisy of the oppressors. I see oppression being committed with my eyes and hear it being told. I opposed it and I was thus prevented from a stipend, banished from the land, and isolated from family and friends and the sanctuary of the Messenger صلى الله عليه وسلم. I seek protection in my Rabb, the Grand, that this be a complaint from me of what has been perpetrated against me. Rather, I inform you that I am pleased with what my Rabb is happy with for me and His decree over me. I report it to you in detail so that you may pray for me and the general Muslims of mercy and release from suffering and aspects—the benefits

1 He passed away close to 170 AH. He is an Akhbārī, ruined, unreliable. Al-Dāraqūṭnī labels him *ḍaʿīf* (weak). Ibn Maʿīn comments, “He is not reliable.” Ibn ‘Adī writes, “A Shīʿī extremist, the transmitter of their reports.” (Al-Dhahabī: *Mīzān al-Itidāl*, vol. 3 pg. 419-420.)

of which are extensive with the best outcome and result. Peace [upon you].¹

Al-Wāqidī² reports:

ثم إن عثمان حظر على الناس أن يقاعدوا أبا ذر أو يكلموه فمكث كذلك أياما ثم أتى به فوقف بين يديه فقال أبو ذر ويحك يا عثمان أما رأيت رسول الله صلى الله عليه وآله ورأيت أبا بكر وعمر هل هديك كهديهم أما إنك لتبطش بي بطش جبار فقال عثمان أخرج عنا من بلادنا فقال أبو ذر ما أبغض إلى جوارك إلى أين أخرج قال حيث جئت قال أخرج إلى أرض الشام أرض الجهاد قال إنما جلبتك من الشام لما قد أفسدتها فأردك إليها قال فأخرج إلى العراق قال لا إنك إن تخرج إليها تقدم على قوم أولي شقة وطعن على الأئمة والولاة قال فأخرج إلى مصر قال لا قال فإلى أين أخرج قال إلى البادية قال أبو ذر أصير بعد الهجرة أعرايبا قال نعم قال أبو ذر فأخرج إلى بادية نجد قال عثمان بل إلى الشرق الأبعد أقصى فأقصى امض على وجهك هذا فلا تعدون الربذة فخرج إليها

‘Uthmān thereafter forbid the people from sitting with and speaking to Abū Dharr. He remained like this for many days. He was then brought to him and placed in front of him. Abū Dharr said, “Woe to you, O ‘Uthmān! Have you not seen the Messenger of Allah ﷺ and Abū Bakr and ‘Umar? Is your behaviour like theirs? You have dealt with me like a tyrant.”

1 Abū Dharr Ramz al-Yaqẓah fī al-Ḍamīr al-Insānī, pg. 148-149.

2 He is Muḥammad ibn ‘Umar ibn Wāqid al-Aslamī, their freed slave, al-Wāqidī al-Madanī, the judge, Abū ‘Abd Allāh, author of many books and on expeditions. He was born in 120 AH or 130 AH and passed away in 207 AH. He is one of the eminent men upon whose weakness there is unanimity and that his reports are reckoned very weak. (Siyar A’lām al-Nubalā’, vol. 9 pg. 454-469; Tahdhīb al-Tahdhīb, vol. 5 pg. 233-236.)

‘Uthmān said, “Get out of our land.”

“Living with you is much hated to me. Where should I go?”

“Wherever you want.”

“I will go to the land of Greater Syria, the land of Jihad.”

“I only brought you from Greater Syria because you corrupted it. Should I return you there?”

“Should I go to Iraq?”

“No. If you go there, you will meet a people who disobey and criticise the governors and leaders.”

“Should I go to Egypt?”

“No.”

“So where should I go?”

“Go to the wilderness.”

Abū Dharr said, “Should I become a Bedouin after Hijrah?”

“Yes.”

“Should I go to the wilderness of Najd?”

“No, to the furthest east, further and further. Go in this direction and do not pass Rabadhah.”

He thus left to it.¹

1 *Al-Shāfiʿī fī al-Amānah*, vol. 3 pg. 294; *A’yān al-Shīʿah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 292, 300.

The Rāfiḍah glorify Abū Dharr and other Ṣaḥābah and manifest that the relationship was excellent. But this is only outwardly. The reality is totally different. Proofs for this are the following:

It appears in *Ikhtiyār Maʿrifat al-Rijāl*:

قال أمير المؤمنين يا أبا ذر إن سلمان لو حدثك بما يعلم لقلت رحم الله
قاتل سلمان

Amīr al-Muʿminīn said, “O Abū Dharr. If Salmān were to narrate to you what he knows, you would have prayed, ‘May Allah have mercy on Salmān’s killer.’”¹

Abū Baṣīr reports that he heard Abū ʿAbd Allāh saying that the Messenger of Allah ﷺ said:

يا سلمان لو عرض علمك على مقداد لكفر يا مقداد لو عرض علمك
على سلمان لكفر

O Salmān, had your knowledge been presented to Miqdād, he would have disbelieved. O Miqdād, had your knowledge been presented to Salmān, he would have disbelieved.²

Jaʿfar narrates from his father who said:

ذكرت التقية يوما عند علي فقال لو علم أبو ذر ما في قلب سلمان لقتله
ولقد آخى رسول الله بينهما فما ظنك بسائر الخلق

I spoke about Taqiyyah one day to ʿAlī. He said, “Had Abū Dharr known what is in Salmān’s heart, he would have killed him

1 *Ikhtiyār Maʿrifat al-Rijāl*, vol. 1 pg. 59; *Aʿyān al-Shīʿah*, vol. 35 pg. 279.

2 *Al-Ikhtiṣāṣ*, pg. 10; *Ikhtiyār Maʿrifat al-Rijāl*, vol. 1 pg. 46; *Biḥār al-Anwār*, vol. 23 pg. 259; *Aʿyān al-Shīʿah*, vol. 35 pg. 279; ʿAlī al-Barūjardī: *Ṭarāʾif al-Maqāl*, vol. 2 pg. 589.

whereas the Messenger of Allah ﷺ contracted brotherhood between them. What is your thought regarding the rest of the creation then?”¹

The author of *al-Kāfī* writes in plenty narrations that one who does not believe in twelve Imāms is a disbeliever even if he be from the Ahl al-Bayt. One such narration is from Abū Ja‘far commenting on Allah’s statement:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

*And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?*²

He said:

من قال إني إمام وليس بإمام قال قلت وإن كان علويًا قال وإن كان علويًا قلت وإن كان من ولد علي بن أبي طالب قال وإن كان

He explained, “[It refers to] one who claims to be an Imām but he is not an Imām.”

I asked, “Even if he be an ‘Alawī?”

“Even if he be an ‘Alawī,” he responded.

“Even if he is from the progeny of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ?”

1 *Al-Kāfī*, vol. 1 pg. 401; *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 69; *A‘yān al-Shī‘ah*, vol. 35 pg. 279.

2 Surah al-Zumar: 60.

“Then too,” he replied.¹

Ḥusayn ibn al-Mukhtār² reports:

قلت لأبي عبد الله عليه السلام جعلت فداك وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ
كَذَبُوا عَلَى اللَّهِ قال كل من زعم أنه إمام وليس بإمام قلت وإن كان
فاطميا علويا قال وإن كان فاطميا علويا

I asked Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ, “May I be sacrificed for you. And on the Day of Qiyāmah you will see those who lied about Allah.”

He explained, “[It refers to] everyone who claims to be an Imām but he is not an Imām.”

I asked, “Even if he be an ‘Alawī Fāṭimī?”

“Even if he be an ‘Alawī Fāṭimī,” he responded.³

Abū ‘Abd Allāh says:

ثلاثة لا يكلمهم الله يوم القيامة ولا يزيكهم ولهم عذاب أليم من ادعى
إمامة من الله ليست له ومن جحد إماما من الله ومن زعم أن لهما في
الإسلام نصيبا

Three persons – Allah will neither look at them on the Day of Qiyāmah nor purify them and they will have a severe

1 *Al-Kāfī*, vol. 1 pg. 372, book on proof, chapter on one who claims Imāmah and is not an Imām and one who rejects the Imāms or some of them and one who establishes Imāmah for one who is not deserving; *Biḥār al-Anwār*, vol. 7 pg. 160.

2 He is Ḥusayn ibn al-Mukhtār al-Qalānisī, al-Kūfī, from the students of al-Ṣādiq. He is a man of knowledge, piety, and fiqh according to the Rāfiḍah and among the reliable, strong narrators. (*Naqd al-Rijāl*, vol. 2 pg. 65; *Muntahā al-Maqāl fī Aḥwāl al-Rijāl*, vol. 3 pg. 72-75.)

3 *Al-Kāfī*, vol. 1 pg. 372; Muḥammad Bāqir al-Majlisī: *Mir’āt al-‘Uqūl*, vol. 4 pg. 391-394; Sharaf al-Dīn al-Ḥusaynī: *Ta’wīl al-Āyāt*, vol. 2 pg. 521.

punishment. Whoever claims he is an Imām and is not, whoever rejects the Imāmah of an Imām from Allah, and whoever thinks that they [Abū Bakr and ‘Umar] have a share in Islam.¹

Abū ‘Abd Allāh reports:

من أشرك مع إمام إمامته من عند الله من ليس إمامته من الله كان مشركا
بالله

Whoever associates with the Imāmah’s Imām from the side of Allah one who’s Imāmah is not from Allah is ascribing partners with Allah.²

It is deduced from these explicit texts that the Rāfiḍah excommunicate all the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ including the Ahl al-Bayt among them—as they did not accept the Imāmah of the twelve individuals the Shī‘ah concocted. It is deduced that their conduct is based on Taqiyyah and concealment and what they publicise is contrary to reality. Tashayyu‘ is only a façade to employ their wicked motives, conceal evil, and conspire against Islam and the Muslims. This is the practice of the innovators and deviants. Allah سُبْحَانَهُ وَتَعَالَى determines:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رءُوفٌ رَحِيمٌ

1 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 178; *al-Kāfī*, vol. 1 pg. 371, chapter on one who claims Imāmah but is not worthy; *Wasā’il al-Shī‘ah*, vol. 28 pg. 349; *Biḥār al-Anwār*, vol. 25 pg. 111; *Mustadrak al-Wasā’il*, vol. 18 pg. 173.

2 *Al-Kāfī*, vol. 1 pg. 372; *Biḥār al-Anwār*, vol. 23 pg. 76; *Mir’āt al-‘Uqūl*, pg. 391-394.

And [there is a share for] those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”^{1,2}

This makes it clear that the Rāfiḍah’s praise for Abū Dharr and the assumed reasons and false reports they mention which outwardly defend him and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are not actual. They only intend to bolster their false, wayward belief through this and insult the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Hence, they do not regard Abū Dharr as one of the infallible Imāms. They set him up as only one of the helpers of ‘Alī ibn Abī Ṭālib. Muḥammad Jawwād Āl al-Faqīh states:

إلى غير ذلك من النصوص والأخبار التي تصرح بتشيع أبي ذر وغيره من الصحابة لعلي عليه السلام وآل البيت الطاهر تشيعا ليس عاطفيا يقتصر على حبهم فحسب بل تشيعا مبدئا ينادي بأحقية علي في الخلافة بعد رسول الله صلى الله عليه وسلم بلا فصل استنادا إلى ما سمعه هو وبقية الصحابة منه في ذلك كحديث الغدير

As well as other texts and reports which clearly mention the *Tashayyu*‘ (partisanship) of Abū Dharr and other Ṣaḥābah to ‘Alī عَلَيْهِ السَّلَام and the pure Ahl al-Bayt, a partisanship that is not emotional which is limited to their love only, but rather an ideological partisanship which announces the worthiness of ‘Alī for the Khilāfah after the Messenger of Allah immediately, with support from what he and the rest of the Ṣaḥābah heard from the Messenger like the report of al-Ghadīr.³

1 Sūrah al-Ḥashr: 10.

2 *Uṣūl al-Shī‘ah*, vol. 2 pg. 891-892.

3 *Abū Dharr Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 56.

Ja'far al-Muhājir emphasises this reality saying:

بل إنني أعتقد اعتقاداً راسخاً بأن النصوص الموجودة بين أيدينا لسيرة
هذا الصحابي الجليل ذي المصداقية التي لا جدال فيها وقد خضعت
لعملية تزوير شاملة ومدروسة لأهداف سياسية بحيث تظهر الرجل
شخصية قلقة رافضة ومعتضة أحياناً

In fact, I believe with certainty that the texts present before us of the biography of this eminent Ṣaḥābī, corroborative in which there is no dispute, have been placed to disfigure inclusively and efface political motives, in a manner that portrays the man as a perturbed personality, a renegade and opposition at times.¹

1 Ja'far al-Muhājir: *Al-Ta'sīs li Tārīkh al-Shī'ah fī Lubnān wa Sūriyyah*, pg. 27.

Section 3

Misconceptions of the Rāfiḍah regarding Abū Dharr and their Refutation

The enemies of Islam, viz. the Rāfiḍah and others, conspire against Islam and its adherents by various means. The one who played a major part is their Jewish leader, ‘Abd Allāh ibn Saba’¹. Their hearts are filled with malice and jealousy for the best generation known to history.

1 Details on him have passed. He and his companions are known as the Saba’iyyah. They are divided into groups. The first group are the Ghāliyah: Those who claim that ‘Alī ibn Abī Ṭālib عليه السلام is the creator. ‘Alī ibn Abī Ṭālib instructed them to repent but they refused. He thus kindled a huge fire and burned them, reciting this poetry, “When I saw the matter as repulsive, I kindled a fire and called Qunbur.” The followers of this group believe that ‘Alī ibn Abī Ṭālib did not die and cannot die and will return to the world before the Day of Qiyāmah and fill the earth with justice as it had been filled with oppression. They believe in *Raj’ah* (the Return) and that the dead will return to the world. The second group believe that ‘Alī did not die and is in the clouds. When a thunderous cloud appears, they stand to it in submission and humility saying, “‘Alī passed by us in the clouds.” The third group are those who attest to ‘Alī’s death but believe that he will be resurrected before the Day of Qiyāmah with other inmates of the graves. He will fight Dajjāl and establish justice and equality among the servants and in the lands. They do not believe that ‘Alī ibn Abī Ṭālib عليه السلام is god. They believe in *Raj’ah*. The fourth group believe in the Imāmah of Muḥammad ibn ‘Alī and that he is present and alive in the mountains of Riḍwī and did not die. Tannin and the lion guard him at the door of the cave he is in. He is the man of the era who will emerge and kill Dajjāl and then guide the people from deviation and bring stability to the earth after its chaos. (*Maqālāt al-Islāmiyyīn*, vol. 1 pg. 32; Muḥammad ibn Aḥmad al-‘Asqalānī: *Al-Tanbīh wa al-Radd ‘alā Ahl al-Ahwā’ wa al-Bida’*, vol. 1 pg. 18; *al-Farq bayn al-Firaq*, vol. 1 pg. 223; *al-Faṣl fī al-Mīlāl wa al-Niḥāl*, vol. 4 pg. 138-142; *al-Tabṣīr fī al-Dīn*, vol. 1 pg. 123-124; al-Shahrastānī: *Al-Mīlāl wa al-Niḥāl*, vol. 1 pg. 140-141; al-Dhahabī: *Al-Muntaqā min Minhāj al-‘Iṭidāl fī Naqḍ Kalām Ahl al-Rafḍ wa al-‘Iṭizāl*, vol. 1 pg. 101.)

Their methodologies of conspiracy differ however. Some of their conspiracies were to assassinate the Rightly guided Khulafā', cause in-fighting between the Muslims, cause disunity and disagreement between them through lies and deception, and arouse anger against them. Their books are replete with false reports attributed to the Nabī ﷺ on the tongues of the Imāms of the Ahl al-Bayt to disfigure the noble biographies of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ except for a few of them. One of these is Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ whom they describe as the bearer of the banner of rebellion and the rebel against the governors, who was not deterred by the critic's criticism for Allah's sake, the oppressed by the tyrannical authority—'Uthmān and Mu'āwiyah رَضِيَ اللَّهُ عَنْهَا, and the fighter for the right they deprived him of. They thus concocted lies and devised misconceptions about this eminent Ṣaḥābī. In this section, I will present the main misconceptions the Rāfiḍah cling to in three discussions:

- His stance on Abū Bakr al-Ṣiddīq's Khilāfah
- His stance on 'Uthmān and Mu'āwiyah
- Abū Dharr's relationship with the Ahl al-Bayt

His Stance on Abū Bakr al-Ṣiddīq's Khilāfah

The Rāfiḍah suppose that when the Nabī ﷺ passed away, a severe dispute broke out between the Ṣaḥābah regarding allegiance to Abū Bakr ﷺ and that it was concluded through force and coercion; people were compelled to accept it. It had been usurped from ‘Alī ibn Abī Ṭālib ﷺ while he, with others, was occupied in preparing the Nabī ﷺ for burial.¹ Based on this, it is an incorrect Bay‘ah due to the non-consensus of the men at the Saqīfah². It was not supported by ‘Alī ibn Abī Ṭālib ﷺ with whom the truth moves where he moves and was disputed by his nation, the Banū Hāshim, as well as Sa‘d ibn ‘Ubādah, his son, and a group of eminent Ṣaḥābah like Salmān, Abū Dharr, Miqdād, ‘Ammār, Zubayr, Khālīd ibn Sa‘īd, Ḥudhayfah ibn al-Yamān, Buraydah, etc.³ According to the Rāfiḍah, Abū Dharr was among

1 *Kitāb Sulaym ibn Qays*, pg. 147; *Tafsīr al-Qummī*, vol. 2 pg. 308; al-Kūfī: *Al-Istighāthah fī Bida‘ al-Thalāthah*, pg. 4; Muqātil ibn ‘Aṭīyah: *Mu‘tamar ‘Ulamā’ Baghdād*, pg. 180; al-Karkī: *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 70; al-Kāshānī: *Qurrat al-‘Uyūn*, pg. 419-420; al-Kāshānī: *‘Ilm al-Yaqīn*, vol. 2 pg. 671; al-Muẓaffar: *Al-Saqīfah*, pg. 32; Ḥaydar al-Amlī: *Al-Kashkūl fīmā Jarā li Āl al-Rasūl*, pg. 72-73.

2 *Saqīfat Banī Sā‘idah*: A shade in Madīnah under which they would sit, close to the well of Buḍā‘ah, where allegiance was sworn to Abū Bakr al-Ṣiddīq ﷺ. Banū Sā‘idah—to whom the Saqīfah is attributed—is one of the tribes of the Anṣār, the Banū Sā‘idah ibn Ka‘b ibn al-Khazraj ibn Ḥārithah ibn Tha‘labah ibn ‘Amr. Sa‘d ibn ‘Ubādah is from them who announced on the Day of Saqīfah, “A leader from us and a leader from you.” (*Al-Amākin aw mā Ittafaqa Lafzuhū wa Iftaraqa Musammāhu*, vol. 1 pg. 542; *Mu‘jam al-Buldān*, vol. 3 pg. 228; ‘Abd al-Mu‘min ibn ‘Abd al-Ḥaqq al-Baghdādī: *Marāṣid al-Iṭṭilā‘ alā Asmā‘ al-Amkinah wa al-Biqā‘*, vol. 2 pg. 721; ‘Alī ibn ‘Abd Allāh al-Samhūdī: *Khulāṣat al-Wafā bi Akhbār Dār al-Muṣṭafā*, vol. 4 pg. 92.)

3 Al-Mufīd: *Al-Fuṣūl al-Mukhtārāh*, pg. 7; ‘Alī ibn Aḥmad al-‘Āmilī: *Ḥaqā‘iq al-Īmān*, pg. 157; *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 65; ‘Abd Allāh Shibr: *Ḥaqq al-Yaqīn fī Ma‘rifat Uṣūl al-Dīn*, vol. 1 pg. 189-190; *A‘yān al-Shī‘ah*, vol. 1 pg. 23; *al-Kashkūl*, pg. 25-26; Muḥammad Jawwād Mughniyah: *Al-Shī‘ah fī al-Mizān*, pg. 25-26.

those who refused to pledge allegiance to Abū Bakr al-Ṣiddīq. Many who wrote on the happenings at Saqīfat Banī Sā'idah created these misconceptions relying on reports which appear in their books or books—the authors of which did not stipulate authenticity a condition in reports and thus include weak, very weak, and false reports. Some of these follow:

Al-Ya'qūbī reports:

وتخلف عن بيعة أبي بكر قوم من المهاجرين والأنصار ومالوا مع علي بن أبي طالب منهم العباس بن عبد المطلب والفضل بن عباس والزبير بن العوام وخالد بن سعيد والمقداد بن عمرو وسلمان الفارسي وأبو ذر الغفاري وعمار بن ياسر والبراء بن عازب وأبي بن كعب

A group of Muhājirīn and Anṣār did not pledge allegiance to Abū Bakr and inclined to 'Alī ibn Abī Ṭālib. Among them were 'Abbās ibn 'Abd al-Muṭṭalib, Faḍl ibn 'Abbās, Zubayr ibn al-'Awwām, Khālīd ibn Sa'īd, Miqdād ibn 'Amr, Salmān al-Fārisī, Abū Dharr al-Ghifārī, 'Ammār ibn Yāsir, Barā' ibn 'Āzib, and Ubayy ibn Ka'b.¹

Ibn Abī al-Ḥadīd reports:

قال البراء بن عازب وكان خارج السقيفة في حديث له فلم ألبث وإذا أنا بأبي بكر قد أقبل ومعه عمر وأبو عبيدة وجماعة من أصحاب السقيفة وهم محتجزون بالأزر الصنعانية لا يمرون بأحد إلا خبطوه وقدموه فمدوا يده فمسحوها على يد أبي بكر يبايعه شاء ذلك أو أبي فانكرت عقلي ورأيت في الليل المقداد وسلمان وأبا ذر وعبادة بن الصامت وأبا الهيثم بن التيهان وحذيفة وعمارا وهم يريدون أن يعيدوا الأمر شورى بين المهاجرين

1 *Tārīkh al-Ya'qūbī*, vol. 2 pg. 103.

Barā' ibn 'Azib—who was outside the Saqīfah—says in one report: Not long thereafter, I saw Abū Bakr approaching with 'Umar, Abū 'Ubaydah, and group of the men of Saqīfah. They were wearing Ṣan'ānī trousers¹. They would not pass anyone except they knocked him down, brought him forward, stretched his hand out and passed it over Abū Bakr's hand, pledging allegiance to him—whether he accepts or rejects. My mind rejected! At night, I saw Miqdād, Salmān, Abū Dharr, 'Ubādah ibn al-Ṣāmit, Abū al-Haytham ibn al-Tayyihān, Ḥudhayfah, and 'Ammār. They intended to return the matter [of leadership] to a council between the Muhājirīn.²

Abū Dharr رَضِيَ اللَّهُ عَنْهُ—according to the Rāfiḍah—is among the twelve individuals who stood in al-Masjid al-Nabawī after the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise and opposed Abū Bakr's Khilāfah and defended the worthiness of 'Alī ibn Abī Ṭālib to the Khilāfah. Zayd ibn Wahb reports:

كان الذين أنكروا على أبي بكر جلوسه في الخلافة وتقدمه على علي بن أبي طالب عليه السلام اثني عشر رجلا من المهاجرين والأنصار وكان من المهاجرين خالد بن سعيد بن العاص والمقداد بن الأسود وأبي بن كعب وعمار بن ياسر وأبو ذر الغفاري وسلمان الفارسي وعبد الله بن مسعود وبريدة الأسلمي وكان من الأنصار خزيمة بن ثابت ذو الشهادتين وسهل بن حنيف وأبو أيوب الأنصاري وأبو الهيثم بن التيهان

1 *Al-uzur al-ṣan'ānī*: A type of trouser attributed to Ṣan'a' in Yemen. ('Abd al-Ḥalīm al-Ghazzī: *Al-Milaff al-Fātimī*, pg. 7.)

2 *Sharḥ Nahj al-Balāghah*, vol. 1 pg. 218-220; Sulaym ibn Qays: *Al-Saqīfah*, pg. 139-140; al-Ḥillī: *Nahj al-Ḥaqq*, vol. 1 pg. 168; al-Shīrāzī: *Al-Darajāt al-Rafī'ah*, pg. 87, 353-354; 'Abbās al-Qummī: *Bayt al-Aḥzān*, pg. 77; Muḥammad 'Alī al-Ḥusaynī: *Fī Zīlāl al-Tashayyū'*, pg. 54.

وغيرهم ثم قام أبو ذر فقال أما بعد يا معشر المهاجرين والأنصار لقد علمتم وعلم خياركم أن رسول الله صلى الله عليه وسلم قال الأمر لعلي بعدي ثم للحسن والحسين ثم في أهل بيتي من ولد الحسين فطارحتم قول نبيكم وتناسيتم ما أوعز إليكم واتبعتم الدنيا ولا يحزن أهلها ولا يموت سكانها وكذلك الأمم التي كفرت بعد أنبيائها بدلت وغيرت فحاذيتموها حذو القذة بالقذة والنعل بالنعل فعمما قليل تذوقون وبال أمركم وما الله بظلام للعبيد

Those who rejected Abū Bakr chairing for Khilāfah and his precedence to ‘Alī ibn Abī Ṭālib were twelve men from the Muhājirīn and Anṣār. From the Muhājirīn were Khālid ibn Sa‘īd ibn al-‘Āṣ, Miqdād ibn al-Aswad, Ubayy ibn Ka‘b, ‘Ammār ibn Yāsir, Abū Dharr al-Ghifārī, Salmān al-Fārisī, ‘Abd Allāh ibn Mas‘ūd, and Buraydah al-Aslamī. From the Anṣār were Khuzaymah ibn Thābit Dhū al-Shahādatayn, Sahl ibn Ḥunayf, Abū Ayyūb al-Anṣārī, Abū al-Haytham ibn al-Tayyihān, and others.

Abū Dharr then stood up and said, “After praise and salutations, O group of Muhājirīn and Anṣār, you know and the best of you know that the Messenger of Allah ﷺ said, ‘The affair is for ‘Alī after me, then Ḥasan and Ḥusayn, then my household from Ḥusayn’s children.’ You mutually discarded your Nabī’s declaration, carelessly forgot what he directed, followed the world, and discarded the bounties of the everlasting Hereafter—its foundation will never be destroyed, its bounties will never cease, its inhabitants will never grieve, and its dwellers will never die. Similarly, the nations who disbelieved after their Ambiyā’ changed and adulterated. You thus ran parallel to them to the inch, every footstep. Not very long and you will taste the

evil consequence of your affair. And Allah is not oppressive to the bondsmen.”¹

Sulaym ibn Qays writes that Abū Dharr stood up in objection to Abū Bakr’s Khilāfah and demanded ‘Alī ibn Abī Ṭālib’s right to the Khilāfah. He said—as they suppose:

أيتها الأمة المتحيرة بعد نبيها المخدولة بعصيانها إن الله يقول إن الله اصطفى آدم ونوحًا وآل إبراهيم وآل عمران على العالمين ذريةً بعضها من بعض والله سميعٌ عليمٌ وآل محمد الأخلاف من نوح وآل إبراهيم من إبراهيم والصفوة والسلالة من إسماعيل وعتره النبي محمد أهل بيت النبوة وموضع الرسالة ومختلف الملائكة وهم كالسمااء المرفوعة والجبال المنصوبة والكعبة المستورة والعين الصافية والنجوم الهادية والشجرة المباركة أضاء نورها وبورك زيتها محمد خاتم الأنبياء وسيد ولد آدم وعلي وصي الأوصياء وإمام المتقين وقائد الغر المحجلين وهو الصديق الأكبر والفاروق الأعظم ووصي محمد ووارث علمه وأولى الناس بالمؤمنين من أنفسهم كما قال الله ال النبيُّ أولىُّ بالمؤمنين من أنفسهم وأزواجه أمهاتهم وأولو الأرحام بعضهم أولىٌ ببعض في كتاب الله فقدموا من قدم الله وأخروا من أخر الله واجعلوا الولاية والوراثة لمن جعل الله

O confused Ummah after their Nabī, humiliated by its disobedience. Indeed Allah says: *Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of ‘Imrān over the worlds. Descendants, some of them from others. And Allah is Hearing and Knowing.*² Muḥammad’s family are the successors from Nūḥ.

1 *Al-Khiṣāl*, vol. 2 pg. 457-463; *al-Khūṭī: Mu’jam Rijāl al-Ḥadīth*, vol. 13 pg. 283; *al-Ihtijāj*, vol. 1 pg. 99.

2 *Sūrah Āl ‘Imrān*: 33-34.

Ibrāhīm's family is from Ibrāhīm. The chosen progeny of Ismā'īl and the family of the Nabī Muḥammad is the household of Nubuwwah, the station of Prophethood, and visited frequently by the angels. They are like the raised sky, the grounded mountains, the draped Ka'bah, the pure spring, the guiding stars, and the blessed tree whose light illuminates and oil is blessed. Muḥammad is the seal of Prophets and the leader of Ādam's children. 'Alī is the Waṣī of the Awṣiyā', the Imām of the righteous, and the leader of the brilliant. He is the greatest al-Ṣiddīq and grand al-Fārūq. He is the Waṣī of Muḥammad, the heir of his knowledge, and the most worthy of the believers than themselves as Allah stated: *The Prophet is more worthy of the believers than themselves and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah.*¹ Put forward the one Allah put forward and keep back the one Allah kept back. Place Wilāyah and heirship by the one where Allah placed them.²

Abān ibn Taghlib³ reports:

قلت لأبي عبد الله جعفر بن محمد الصادق عليهما السلام جعلت فداك هل كان أحد في أصحاب رسول الله صلى الله عليه وآله أنكر على أبي بكر فعله وجلسه مجلس رسول الله صلى الله عليه وآله قال نعم

1 Sūrah al-Aḥzāb: 6.

2 *Kitāb Sulaym ibn Qays*, pg. 156-157; *Tārīkh al-Ya'qūbī*, vol. 2 pg. 170; *al-Iḥtijāj*, vol. 1 pg. 361; *Jawāhir al-Kalām*, vol. 39 pg. 107; Ja'far Murtaḍā: *Ma'sāt al-Zahrā'*, vol. 2 pg. 154; 'Alī al-Mīlānī: *Nafaḥāt al-Azhār*, vol. 4 pg. 320.

3 He is Abān ibn Taghlib ibn Rabāḥ al-Bakrī al-Jarīrī, Abū Sa'īd, from Kūfah. He is from the fanatical Rāfiḍah. He died in 141 AH. He wrote plenty books like *Ma'ānī al-Qur'ān*, *al-Faḍā'il*, *Kitāb al-Uṣūl fī al-Riwāyah 'alā Madhhab al-Shī'ah*, and *Kitāb Ṣiffīn*. (*Al-A'lām*, vol. 1 pg. 7; *Mu'jam al-Mu'allifīn*, vol. 1 pg. 26.)

كان الذي أنكر على أبي بكر اثني عشر رجلا من المهاجرين خالد بن سعيد بن العاص وكان من بني أمية وسلمان الفارسي وأبو ذر الغفاري والمقداد بن الأسود وعمار بن ياسر وبريدة الأسلمي ومن الأنصار أبو الهيثم بن التيهان وسهل وعثمان ابنا حنيف وخزيمة بن ثابت ذو الشهادتين وأبي بن كعب وأبو أيوب الأنصاري

I asked Abū ‘Abd Allāh Ja‘far ibn Muḥammad al-Ṣādiq, “May I be sacrificed for you. Did any of the Companions of the Messenger of Allah disapprove of Abū Bakr’s action and sitting in the Masjid of the Messenger of Allah?”

“Yes,” he answered. “Those who disapproved of Abū Bakr were twelve men. From the Muhājirīn: Khālid ibn Sa‘īd ibn al-‘Āṣ— from the Banū Umayyah, Salmān al-Fārisī, Abū Dharr al-Ghifārī, Miqdād ibn al-Aswad, ‘Ammār ibn Yāsir, and Buraydah al-Aslamī. From the Anṣār: Abū al-Haytham ibn al-Tayyihān, Sahl and ‘Uthmān—Ḥunayf’s sons, Khuzaymah ibn Thābit Dhū al-Shahādatayn, Ubayy ibn Ka‘b, and Abū Ayyūb al-Anṣārī.”¹

Al-Bayāḍī² says:

ولا خفاء ولا تناكر بين الشيعة أن اثني عشر رجلا أنكروا على أبي بكر مجلسه وقد أسند الحسين بن جبر في كتابه إبطال الاختيار إلى أبان بن عثمان قال قلت للصادق عليه السلام هل كان في أصحاب رسول

1 *Al-Ihtijāj*, vol. 1 pg. 96; al-Ḥillī: *Al-Maslak fī Uṣūl al-Dīn*, pg. 232; *A’yān al-Shī‘ah*, vol. 2 pg. 455.

2 He is ‘Alī ibn Yūnus al-‘Āmilī al-Nabāṭī al-Bayāḍī, Abū Muḥammad, from the scholars of the Rāfiḍah. He was born in 791 AH and died in 877 AH. Among his books are *al-Ṣirāt al-Mustaqīm*, *al-Lam‘ah fī al-Manṭiq*, *al-Bāb al-Maftūḥ ilā mā qīla fī al-Nafs wa al-Rūḥ*, *Risālah fī al-Imāmah*, and other books. (Al-Mīrzā Muḥammad Bāqir al-Mūsawī: *Rawḍat al-Jannāt*, vol. 4 pg. 339-341; *Mu‘jam al-Mu‘allifīn*, vol. 2 pg. 547.)

الله صلى الله عليه وسلم من أنكر على أبي بكر جلوسه مجلس رسول
الله صلى الله عليه وسلم قال نعم وعد منهم خالد بن سعيد بن العاص
وسلمان وأبا ذر والمقداد وعمار وبريدة الأسلمي وقيس بن سعد
بن عباد وأبا الهيثم بن التيهان وسهل بن حنيف وخزيمة بن ثابت ذا
الشهادتين وأبي بن كعب وأبا أيوب الأنصاري

There is no secrecy and ignorance among the Shīah that twelve men disapproved of Abū Bakr's office. Ḥusayn ibn Jabr¹ has quoted successively in his book *Ibṭāl al-Ikhtiyār* to Abān ibn 'Uthmān² who reports: I asked Ṣādiq, "Were there any Companions of the Messenger of Allah ﷺ who disapproved of Abū Bakr's sitting in the Messenger of Allah's ﷺ seat?"

"Yes." He listed them, "Khālid ibn Sa'īd ibn al-'Āṣ, Salmān, Abū Dharr, Miqdād, 'Ammār, Buraydah al-Aslamī, Qays ibn Sa'd ibn 'Ubādah, Abū al-Haytham ibn al-Tayyihān, Sahl ibn Ḥunayf, Khuzaymah ibn Thābit Dhū al-Shahādātayn, Ubayy ibn Ka'b, and Abū Ayyūb al-Anṣārī.³

1 He is Ḥusayn ibn Jabr or Jubayr, Abū 'Abd Allāh, from the Imāms of the Rāfiḍah. He reports plenty from Ibn Shahrāshūb. He has many books, the most famous of which are *Nukhab al-Manāqib*, *al-I'tibār fī Ibṭāl al-Ikhtiyār*, and *Nukhbat al-Manāqib li Āl Abī Ṭālib*—which he condensed from the book of Muḥammad ibn Shahrāshūb, as well as other books. (Al-Mīrzā 'Abd Allāh Afandī al-Aṣfahānī: *Riyāḍ al-'Ulamā' wa Ḥiyāḍ al-Fuḍalā'*, vol. 2 pg. 39-40.)

2 He is Abān ibn 'Uthmān ibn Yaḥyā ibn Zakariyyā al-Lu'lu'ī, Abū 'Abd Allāh, from the scholars of the Imāmiyyah. He is known as Aḥmar al-Bajlī. His origin is Kūfah. He lived in Baṣrah and died close to 200 AH. He has a book in which he gathered the beginning, the resurrection, battles, Saqīfah, and apostasy. (*Al-A'lām*, vol. 1 pg. 27; *Mu'jam al-Mu'allifīn*, vol. 1 pg. 7.)

3 *Al-Ṣirāṭ al-Mustaqīm*, vol. 2 pg. 75; *al-Irshād*, pg. 9; *al-Ikhtiyās*, pg. 2-4.

It appears in the narration of Sulaym ibn Qays al-Hilālī from Salmān:

لما فرغ أمير المؤمنين عليه السلام من تغسيل رسول الله صلى الله عليه وآله وتكفينه أدخلني وأدخل أبا ذر والمقداد وفاطمة وحسنا وحسينا فتقدم وصفنا خلفه وصلى عليه وعائشة في الحجرة لا تعلم قد أخذ جبريل ببصرها ثم قال سلمان بعد بيعة أبي بكر وما جرى فيها فلما كان من الليل حمل علي فاطمة على حمار وأخذ بيد ابنه حسن وحسين فلم يدع أحدا من أهل بدر من المهاجرين والأنصار إلا أتاه في منزله وذكره حقه ودعاه إلى نصرته فما استجاب له من جميعهم إلا أربعة وعشرون رجلا فأمرهم أن يصبحوا بكرة محلقيين رؤوسهم مع سلاحهم قد بايعوه الموت فأصبح ولم يوافقهم منهم أحد غير أربعة قلت لسلمان من الأربعة قال أنا وأبو ذر والمقداد والزيير بن العوام ثم أتاهم من الليل فناشدهم فقالوا نصبحك بكرة فما منهم أحد وفي غيرنا ثم ليلة ثالثة فما وفي غيرنا فلما رأى علي غدرهم وقلة وفائهم لزم بيته وأقبل على القرآن يؤلفه ويجمعه فلم يخرج حتى جمعه كله

When Amīr al-Mu'minīn completed washing and shrouding the Messenger of Allah, he entered upon me, Abū Dharr, Miqdād, Fāṭimah, Ḥasan, and Ḥusayn. He went forward and we formed rows behind him and he performed Ṣalāh upon him. Meanwhile, 'Ā'ishah was in the room; she did not know anything as Jibrīl had taken away her sight. Salmān then said after Abū Bakr's Bay'ah and what happened there. At night, 'Alī put Fāṭimah on a donkey and took the hand of his sons, Ḥasan and Ḥusayn. He did not leave anyone from the participants of Badr from the Muhājirīn and Anṣār except he approached him at his house, reminded him of his right, and invited him to support him. None responded positively from all except twenty-four men. He instructed them to get up early morning with their heads shaved and with their

weapons, pledging allegiance to him upon death. Next morning, none joined except four. I asked Salmān, “Who were the four?” He answered, “I, Abū Dharr, Miqdād, and Zubayr ibn al-‘Awwām.” He then came to them at night and implored them. They said, “We will meet you early tomorrow morning.” None fulfilled besides us. Then the third night; and none fulfilled besides us. When ‘Alī saw their deception and disloyalty, he remained at home and turned his attention to writing and gathering the Qur’ān. He did not exit until he gathered it all.¹

Abū Ja‘far says:

كان الناس أهل ردة بعد النبي صلى الله عليه وسلم إلا ثلاثة فقلت من الثلاثة قال المقداد وأبو ذر وسلمان الفارسي ثم عرف أناسا بعد يسير فقال هؤلاء الذين دارت عليهم الرحي وأبوا أن يبايعوا يعني لأبي بكر حتى جاؤوا بأمير المؤمنين عليه السلام مكرها فبايع وذلك قوله تعالى وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

People turned apostate after the Nabī صلى الله عليه وسلم except three. I asked, “Who are the three?” He answered, “Miqdād, Abū Dharr, and Salmān al-Fārisī.” He then announced few people after a while and said, “These are the ones around whom the quern spun.” They refused to pledge allegiance to Abū Bakr until they brought Amīr al-Mu’minīn forcefully and he pledged allegiance. This is Allah’s statement: *Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed,*

1 Al-Iḥtijāj, vol. 1 pg. 104-105; Kitāb Sulaym ibn Qays, pg. 580.

would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.^{1,2}

It appears in *Sīrat al-A'immaḥ*:

واحتج عليهم يعني في خلافة أبي بكر سلمان الفارسي وأبو ذر وعمار
والمقداد وغيره من وجوه الصحابة

Salmān al-Fārisī, Abū Dharr, ‘Ammār, Miqdād, and other prominent Ṣaḥābah remonstrated against them regarding Abū Bakr’s Khilāfah.³

They falsely and dishonestly said: When Abū Bakr’s Bay‘ah was finalised, Abū Dharr al-Ghifārī رضي الله عنه stood up and said:

يا عمر أفتعيرنا بحب آل محمد وتعظيمهم لعن الله من أبغضهم وافتري
عليهم وظلمهم حقهم وحمل الناس على رقابهم ورد هذه الأمة
القهقري على أديارها

O ‘Umar, do you wish to shame us for loving and honouring the family of Muḥammad? May Allah curse those who hate them, fabricate against them, oppress them of their right, incite people against them, and send this Ummah back on their heels.⁴

‘Abd Allāh ibn Shibr⁵ writes:

1 Sūrah Āl ‘Imrān: 144.

2 *Tafsīr al-‘Ayyāshī*, vol. 1 pg. 199.

3 *Sīrat al-A'immaḥ*, vol. 1 pg. 295.

4 *Kitāb Sulaym ibn Qays*, pg. 160; *al-Iḥtijāj*, vol. 1 pg. 111-112.

5 He is ‘Abd Allāh ibn Muḥammad Riḍā Shibr al-Ḥusaynī al-Ḥillī al-Kāzimī. He was born in 1188 AH. He wrote *Ḥaqq al-Yaqīn fī Ma‘rifat Uṣūl al-Dīn* in which he gathered

وقد اتفق جمهورهم على أن جملة من أعيان الصحابة لم يكونوا داخلين في هذا الإجماع المزور ولم يكونوا من أهل حلقة الغرور كصاحب الحق وأهله وأولاده وعمه العباس وأبنائه وأسامة بن زيد والزبير ومشاهير الصحابة الكبار كسلمان وأبي ذر والمقداد وعمار وحذيفة بن اليمان وأبي بريدة الأسلمي وأبي بن كعب وخزيمة بن ثابت ذي الشهادتين وأبي الهيثم بن التيهان وسهل بن حنيف وأخيه عثمان وأبي أيوب الأنصاري وجابر بن عبد الله الأنصاري وخالد بن سعيد وسعد بن عباد وقيس بن سعد إلى غير ذلك وقد ذكر ابن قتيبة في كتابه ثمانية عشر رجلا منهم قال وكانوا رافضة

Majority of the Rāfiḍah agree that a group of prominent Ṣaḥābah are not included in this fake¹ consensus and they were not from the circle of deception like the one deserving, his family, his children, his uncle ‘Abbās and his children, Usāmah ibn Zayd, Zubayr, as well as prominent senior Ṣaḥābah like Salmān, Abū Dharr, Miqdād, ‘Ammār, Ḥudhayfah ibn al-Yamān, Abū Buraydah al-Aslamī, Ubayy ibn Ka‘b, Khuzaymah ibn Thābit Dhū al-Shahādatayn, Abū al-Haytham ibn al-Tayyihān, Sahl ibn Ḥunayf and his brother ‘Uthmān, Abū Ayyūb al-Anṣārī, Jābir ibn ‘Abd Allāh al-Anṣārī, Khālīd ibn Sa‘īd, Sa‘d ibn ‘Ubādah, Qays ibn Sa‘d, and others.²

rational and textual evidence and merged them which is a condensed version of his book *al-Burhān al-Mubīn*. He died in 1242 AH. (I‘jāz Ḥusayn al-Naysābūrī: *Kashf al-Ḥujab wa al-Astār ‘an Asmā’ al-Kutub wa al-Asfār*, pg. 197; al-Ṭahrānī: *al-Dharī‘ah ilā Taṣānīf al-Shī‘ah*, vol. 7 pg. 41.)

1 He intends the consensus of those in the Saqīfah upon allegiance to Abū Bakr al-Ṣiddīq رضي الله عنه.

2 Ḥaqq al-Yaqīn fī Ma‘rifat Uṣūl al-Dīn, vol. 1 pg. 190.

And other texts and reports which they cite as proof for Abū Dharr's denial to pledge allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The response to these misconceptions follows:

The disagreement and huge conflict between the Ṣaḥābah concerning the Khilāfah after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Rāfiḍah speak about is all a fabrication, a lie, which has no basis or authenticity. They rely on reports that do not meet the standards of *al-Jarḥ wa al-Ta'dīl* and which are references for them in this issue and others. There was only a disagreement in the objectives of the Ṣaḥābah. But then, agreement was concluded on allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ as appears in the lengthy ḥadīth of 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ concerning the Khilāfah and what happened among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. It appears therein:

إنما كانت بيعة أبي بكر فلتة وتمت ألا وإنها قد كانت كذلك ولكن الله وقى شرها وليس منكم من تقطع الأعناق إليه مثل أبي بكر من بايع رجلا عن غير مشورة من المسلمين فلا يبايع هو ولا الذي يبايعه تغرة أن يقتلا وإنه قد كان من خبرنا حين توفى الله نبيه صلى الله عليه وسلم إلا أن الأنصار خالفونا واجتمعوا بأسرهم في سقيفة بني ساعدة وخالف عنا علي والزبير ومن معهما واجتمع المهاجرون إلى أبي بكر فقلت لأبي بكر يا أبا بكر انطلق بنا إلى إخواننا هؤلاء من الأنصار فانطلقنا نريدهم فلما دنونا منهم لقينا منهم رجلا نصالحان فذكرنا ما تمالي عليه القوم فقالا أين تريدون يا معشر المهاجرين فقلنا نريد إخواننا هؤلاء من الأنصار فقالا لا عليكم أن لا تقربوهم افضوا أمركم فقلت والله لنأتينهم فانطلقنا حتى أتيناهم في سقيفة بني ساعدة فإذا رجل مزمل بين ظهرانيهم فقلت من هذا فقالوا هذا سعد بن عبادة فقلت ما له قالوا يوعك فلما جلسنا قليلا تشهد خطيبهم فأثنى على الله بما هو أهله ثم قال أما بعد فنحن أنصار الله وكتيبة الإسلام وأنتم معشر المهاجرين رهط وقد دفت دافة

من قومكم فإذا هم يريدون أن يختزلونا من أصلنا وأن يحضنونا من الأمر فلما سكت أردت أن أتكلم وكنت زورت مقالة أعجبتني أريد أن أقدمها بين يدي أبي بكر وكنت أداري منه بعض الحد فلما أردت أن أتكلم قال أبو بكر على رسلك فكرهت أن أغضبه فتكلم أبو بكر فكان هو أحلم مني وأوقر والله ما ترك من كلمة أعجبتني في تزويري إلا قال في بديهته مثلها أو أفضل منها حتى سكت فقال ما ذكرتكم فيكم من خير فأنتم له أهل ولن يعرف هذا الأمر إلا لهذا الحى من قريش هم أوسط العرب نسبا ودارا وقد رضيت لكم أحد هذين الرجلين فبايعوا أيهما شئتم فأخذ بيدي وييد أبي عبيدة بن الجراح وهو جالس بيننا فلم أكره مما قال غيرها كان والله أن أقدم فتضرب عنقي لا يقربني ذلك من إثم أحب إلى من أن أتأمر على قوم فيهم أبو بكر اللهم إلا أن تسول إلى نفسي عند الموت شيئا لا أجده الآن فقال قائل من الأنصار أنا جدي لها المحكك وعذيقها المرجب منا أمير ومنكم أمير يا معشر قريش فكثرت اللغط وارتفعت الأصوات حتى فرقت من الاختلاف فقلت ابسط يدك يا أبا بكر فبسط يده فبايعته وبايعه المهاجرون ثم بايعته الأنصار ونزونا على سعد بن عبادة فقال قائل منهم قتلتم سعد بن عبادة فقلت قتل الله سعد بن عبادة قال عمر وإنا والله ما وجدنا فيما حضرنا من أمر أقوى من مبايعة أبي بكر خشينا إن فارقنا القوم ولم تكن بيعة أن يبايعوا رجلا منهم بعدنا فإما بايعناهم على ما لا نرضى وإما نخالفهم فيكون فساد فمن بايع رجلا على غير مشورة من المسلمين فلا يتابع هو ولا الذي بايعه تغرة أن يقتلا

The pledge of allegiance given to Abū Bakr was given suddenly¹ and it was successful. No doubt, it was like that; and Allah saved (the people) from its evil. There is none among you for whom

1 *Faltah*: sudden as the masses were not waited for. The senior Ṣaḥābah among the Muhājirīn and Anṣār concluded it. (*Lisān al-‘Arab*, pg. 3455.)

necks will be severed like Abū Bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person nor the person to whom the pledge of allegiance was given are to be supported, lest they both be killed.

No doubt, after the death of the Prophet ﷺ we were informed that the Anṣār disagreed with us and gathered in the Saqīfah of Banū Sā'idah. 'Alī and Zubayr and whoever was with them opposed us, while the Muhājirīn gathered with Abū Bakr. I said to Abū Bakr, "Let's go to these Anṣārī brothers of ours." So we set out seeking them. When we approached them, two pious men of theirs met us and informed us of the final decision of the Anṣār and said, "O group of *Muhājirīn* (emigrants)! Where are you going?"

We replied, "We are going to these Anṣārī brothers of ours."

They said to us, "You shouldn't go near them. Carry out whatever we have already decided."

I said, "By Allah, we will go to them." And so we proceeded until we reached them at the Saqīfah of Banū Sā'idah. Behold! There was a man sitting amongst them wrapped¹ in something.

I asked, "Who is that man?"

They said, "He is Sa'd bin 'Ubādah."

I asked, "What is wrong with him?"

1 *Rajul muzammal: tazammala fulān* when he wraps himself with his clothes, and everything that is wrapped has been covered. The meaning is covered, wrapped. (*Lisān al-'Arab*, pg. 1864.)

They said, “He is sick.”

After we sat for a while, the Anṣār’s speaker said, “None has the right to be worshipped but Allah,” and praised Allah as He deserves. He added, “To proceed, we are Allah’s Anṣār (helpers) and the majority of the Muslim army, while you, the Muhājirīn, are a small group. Some people among you came¹ with the intention of preventing us from practicing this matter (of Khilāfah) and depriving us of it.”

When the speaker had finished, I intended to speak as I had prepared² a speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. But when I wanted to speak, Abū Bakr said, “Just hold on.” I disliked making him angry. So Abū Bakr gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, “O Anṣār! You deserve all (the qualities that you have attributed to yourselves), but this issue (of Khilāfah) is only for the Quraysh as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish.” Abū Bakr then held my hand and Abū ‘Ubaydah ibn al-Jarrāḥ’s hand who was sitting amongst us. I disliked nothing of what he had

1 *Daffat dāffah min qawmikum*: a group of your people came to us. (*Lisān al-‘Arab*, pg. 1396.)

2 *Al-tazwīr*: preparing and refining speech. *Kalām muzawwar*: beautified speech. Ibn Sayyār, “Convey a message to Amīr al-Mu’minīn which I refined from the masterful messages.” The meaning of his words is: I prepared, refined, and beautified a speech on the Day of Saqīfat Banī Sā’idah. (*Lisān al-‘Arab*, pg. 1887-1889.)

said except that proposal, for by Allah, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose members is Abū Bakr, unless at the time of my death my own self suggests something I don't feel at present.

Then one of the Anṣār said, "I am the pillar on which the camel with a skin disease (eczema) rubs itself¹ to satisfy the itching (i.e., I am a noble) and I am a high-class palm tree!² O Quraysh. There should be one ruler from us and one from you." Then there was a hue and cry among the gathering and their voices rose. I was afraid there might be great disagreement, so I said, "O Abū Bakr! Stretch out your hand." He held his hand out and I pledged allegiance to him, and then all the Muhājirīn gave the pledge of allegiance and so did the Anṣār afterwards. And so we became victorious over Sa'd bin 'Ubādah. One of the Anṣār said, "You have killed Sa'd bin 'Ubādah." I replied, "Allah has killed Sa'd bin 'Ubādah."

'Umar added, "By Allah, apart from the great tragedy that had happened to us (i.e. the death of the Prophet), there was no greater aspect than the allegiance pledged to Abū Bakr because we were afraid that if we left the people, they might give the pledge of allegiance after us to one of their men, in which case we would give them our consent for something against

1 *Al-judhayl*: the bottom part of the tree against which the camels rub to cure from eczema. The meaning is: I have experience of matters coupled with a good opinion and knowledge which are used as solutions just as the camel with itchy skin finds solace at this palm trunk. (*Lisān al-'Arab*, pg. 577.)

2 *Al-'adhq*: A palm tree with its burden. *Al-tarjīb*: to honour. The meaning is: the honourable leader. (*Lisān al-'Arab*, pg. 1583-1584, 1261.)

our real wish or we would oppose them which would result in great trouble. So if any person gives the pledge of allegiance to somebody (to become a Khalīfah) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them be killed.”¹

Ibn Taymiyyah elucidates on the reality of the disagreement between the Ṣaḥābah concerning the Khilāfah explaining:

فلما اتفقوا على بيعته ولم يقل أحد إنني أحق بهذا الأمر منه لا قرشي ولا أنصاري فإن من نازع أولاً من الأنصار لم تكن منازعته للصديق بل طلبوا أن يكون منهم أمير ومن قریش أمير وهذه منازعة عامة لقریش فلما تبين لهم أن هذا الأمر في قریش قطعوا المنازعة وقال لهم الصديق رضيت لكم أحد هذين الرجلين عمر بن الخطاب و أبو عبدة بن الجراح قال عمر فكننت والله أن أقدم فتضرب عنقي لا يقربني ذلك إلى إثم أحب إلي أن أتأمر على قومهم فيهم أبو بكر وقال له بحضرة الباقيين أنت خيرنا وأفضلنا وأحبنا إلى رسول الله وقد ثبت ذلك في الأحاديث الصحيحة ثم بايعوا أبا بكر من غير طلب منه ولا رغبة بذلت لهم ولا رهبة فبايعه الذين بايعوا الرسول تحت الشجرة والذين بايعوه ليلة العقبة والذين بايعوه لما كانوا يهاجرون إليه والذين بايعوه لما كانوا يسلمون من غير هجرة كاللقاء وغيرهم

When they reached unanimity on allegiance to Abū Bakr—and no one ever said that he is more deserving of this affair than him, neither a Qurashī, nor an Anṣārī. The one who initially disputed from the Anṣār, his dispute was not with al-Ṣiddīq.

1 *Ṣaḥīḥ al-Bukhārī*, vol. 12 pg. 148-149, book on the adversaries among the disbelievers and apostates, chapter on stoning the pregnant woman from adultery when she is married, Ḥadīth: 6442.

Rather, they desired to have a leader from them and a leader from the Quraysh. This is a general dispute with the Quraysh. When it became evident to them that this matter [Khilāfah] rests with the Quraysh, they stopped disputing.

Al-Ṣiddīq said to them, “I am happy for you with one of these two men, ‘Umar ibn al-Khaṭṭāb and Abū ‘Ubaydah ibn al-Jarrah.” ‘Umar said, “For by Allah, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose members is Abū Bakr.” He said to him in the presence of the rest, “You are the best of us, the most superior of us, and the most beloved of us to the Messenger of Allah.” This is established in authentic aḥādīth. They then pledged allegiance to Abū Bakr without him seeking it, enticing them, or threatening them. Those pledged allegiance to him who pledged allegiance to the Messenger of Allah under the tree, who pledged allegiance to him on the Night of ‘Aqabah, and who pledged allegiance to him after emigrating to him. Those who pledged allegiance to him were not those who embraced Islam without Hijrah like the Ṭulaqā’ and others.¹

Allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ was with the approval of all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ after a short disagreement. The matter is not as the Rāfiḍah claim. The Ṣaḥābah recognised him the most suitable for Khilāfah than all others. The statements from them on this issue follow:

Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reports:

لما توفي رسول الله صلى الله عليه وسلم قام خطباء الأنصار فجعل الرجل منهم يقول يا معشر المهاجرين إن رسول الله صلى الله عليه

1 *Minhāj al-Sunnah*, vol. 6 pg. 454-455; Abū Bakr ibn al-‘Arabī al-Mālīkī: *Al-‘Awāṣim min al-Qawāṣim*, pg. 61-62.

وسلم كان إذا استعمل رجلا منكم قرن معه رجلا منا فنرى أن يلي هذا الأمر رجلان أحدهما منكم والآخر منا قال فتتبع خطاب الأنصار على ذلك فقام زيد بن ثابت فقال إن رسول الله صلى الله عليه وسلم كان من المهاجرين وإن الإمام يكون من المهاجرين ونحن أنصاره كما كنا أنصار رسول الله صلى الله عليه وسلم فقام أبو بكر فقال جزاكم الله خيرا يا معشر الأنصار وثبت قائلكم ثم قال أما لو فعلتم غير ذلك لما صافحناكم ثم أخذ زيد بن ثابت بيد أبي بكر فقال هذا صاحبكم فبايعوه ثم انطلقوا فلما قعد أبو بكر على المنبر نظر في وجوه القوم فلم ير عليا فسأل عنه فقام ناس من الأنصار فأتوا به فقال أبو بكر ابن عم رسول الله صلى الله عليه وسلم وختنه أردت أن تشق عصا المسلمين فقال لا تثريب يا خليفة رسول الله فبايعه ثم لم ير الزبير بن العوام فسأل عنه حتى جاؤوا به قال ابن عمه رسول الله صلى الله عليه وسلم وحواريه أردت أن تشق عصا المسلمين فقال مثل قوله لا تثريب يا خليفة رسول الله فبايعه

After the Messenger of Allah ﷺ passed away, the orators of the Anṣār stood up. One of them said, “O gathering of Muhājirīn, when the Messenger of Allah ﷺ would appoint a man from you as governor, he would join him with a man from us. We thus view that leadership will be borne by two men—one from you and the other from us.” The orators of the Anṣār delivered the same message one after the other.

Zayd ibn Thābit stood up and announced, “Certainly, the Messenger of Allah ﷺ was from the Muhājirīn. The Imām will thus only be from the Muhājirīn and we will be his helpers as we were the helpers of the Messenger of Allah ﷺ.”

Abū Bakr stood up and commented, “May Allah reward you abundantly, O gathering of Anṣār, and keep your announcer

steadfast.” He then said, “Had you done other than this, we would not have come to a compromise with you.” Zayd ibn Thābit then held Abū Bakr’s hand and said, “This is your man, pledge allegiance to him.” They then left.

When Abū Bakr sat on the pulpit, he looked at the faces of the people and did not see ‘Alī, so he asked about him. A few men of the Anṣār went and brought him. Abū Bakr said, “O cousin and son in law of the Messenger of Allah, do you intend to disunite the Muslims?”

‘Alī submitted, “There is no blame, O successor of the Messenger of Allah.” Saying this, he pledged allegiance to him.

Abū Bakr did not see Zubayr ibn al-‘Awwām and asked about him. They brought him. He said, “O son of the aunt of the Messenger of Allah and his close disciple, do you intend to disunite the Muslims?”

He gave the same reply, “There is no blame, O successor of the Messenger of Allah,” and pledged allegiance to him.¹

Anas ibn Mālik رضي الله عنه heard the second address of ‘Umar when Abū Bakr رضي الله عنه sat on the pulpit of the Messenger of Allah. This was the day following the demise of the Messenger of Allah. Anas ibn Mālik رضي الله عنه reports:

فتشهد عمر وأبو بكر صامت ثم قال أما بعد فياني قد قلت لكم بالأمس
مقالة وإنما لم تكن كما قلت وإني والله ما وجدت المقالة التي قلت

1 Al-Bayhaqī: *Al-I’tiqād*, vol. 1 pg. 349; *al-Mustadrak*, vol. 3 pg. 85-86, Ḥadīth: 4519, al-Ḥākim commented, “This is a ṣaḥīḥ ḥadīth on the standards of al-Bukhārī and Muslim but they have not documented it; al-Dhahabī: *Tārīkh al-Islām*, vol. 3 pg. 10; *al-Bidāyah wa al-Nihāyah*, vol. 6 pg. 301; *Tārīkh al-Khulafā’*, vol. 1 pg. 56.

لكم في كتاب أنزله الله ولا عهد عهده رسول الله صلى الله عليه وسلم ولكني كنت رجوت أن يعيش رسول الله صلى الله عليه وسلم حتى يدبرنا يريد بذلك أن يكون آخرهم فقال عمر وإن يك محمد صلى الله عليه وسلم قد مات فإن الله تعالى قد جعل بين أظهركم نورا تهتدون به به هدى الله محمدا صلى الله عليه وسلم فاعتصموا به تهتدوا لما هدى الله له محمدا صلى الله عليه وسلم قال ثم ذكر عمر أبا بكر صاحب رسول الله صلى الله عليه وسلم وثاني اثنين وإنه أحق المسلمين بأمرهم فقوموا فبايعوه وقد كان طائفة منهم بايعوه قبل ذلك في سقيفة بني ساعدة وكانت بيعته على المنبر بيعة العامة

‘Umar recited the shahādah while Abū Bakr was silent. He then said, “After praise and salutations, I had said to you yesterday a statement but it was not as I had said. I, by Allah, did not find the statement I told you in the Book Allah revealed nor was it knowledge the Messenger of Allah entrusted to me. However, I hoped that the Messenger of Allah would survive us—meaning he would be the last to pass on. If Muḥammad ﷺ has passed on, then indeed Allah ﷻ has placed a light among you through which you may find guidance, with which Allah guided Muḥammad ﷺ. Hold firmly to it, you will be guided to what Allah guided Muḥammad ﷺ.” ‘Umar then spoke on Abū Bakr, the Companion of the Messenger of Allah, the second of two, and him being the most deserving of leading the Muslims. He instructed, “Stand up and pledge allegiance to him.” A group of them had already pledged allegiance to him before this in Saqīfat Banī Sā‘idah. The Bay‘ah to him on the pulpit was the general Bay‘ah.¹

1 Al-Bayhaqī: *Al-Itiqād*, vol. 1 pg. 348; *Tārīkh al-Ṭabarī*, vol. 3 pg. 210; *al-Bidāyah wa al-Nihāyah*, vol. 5 pg. 248.

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ said:

لما قبض رسول الله قالت الأنصار منا أمير ومنكم قال فأتاهم عمر فقال
يا معشر الأنصار أستم تعلمون أن رسول الله صلى الله عليه وسلم أمر
أبا بكر أن يصلي بالناس قالوا بلى قال فأيكم تطيب نفسه أن يتقدم أبا بكر
قالوا نعوذ بالله أن نتقدم أبا بكر

After the demise of the Messenger of Allah, the Anṣār suggested,
“A leader from us and from you.”

‘Umar came to them and said, “O gathering of Anṣār, do you not
know that the Messenger of Allah instructed Abū Bakr to lead
the people in Ṣalāh.”

“Definitely,” they replied.

He said, “Who of you is happy to go ahead of Abū Bakr then?”

They said, “We seek protection in Allah from going ahead of Abū
Bakr.”¹

Ibrāhīm al-Taymī reports:

لما قبض رسول الله صلى الله عليه وسلم أتى عمر أبا عبيدة فقال ابسط
يدك أبايعك فإنك أمين هذه الأمة على لسان رسول الله صلى الله عليه
وسلم فقال أبو عبيدة لعمر ما رأيت لك فهة قبلها منذ أسلمت أتبايعني
وفيكم الصديق وثاني اثنين

After the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, ‘Umar
approached Abū ‘Ubaydah and requested, “Stretch your hand,

1 Al-Bayhaqī: *Al-ʿItiqād*, vol. 1 pg. 348; *al-Mustadrak*, vol. 3 pg. 74, Ḥadīth: 4484, al-Ḥākim commented, “This is a ḥadīth with a ṣaḥīḥ isnād but they have not documented it; al-Dhahabī: *Tārīkh al-Islām*, vol. 3 pg. 9.

so I may pledge allegiance to you as you are the trustworthy individual of this Ummah on the tongue of the Messenger of Allah ﷺ.”

Abū ‘Ubaydah told ‘Umar, “I did not see weakness in you before this since you embraced Islam. Will you pledge allegiance to me while al-Ṣiddīq, the second of the two, is amongst you.”¹

‘Amr ibn Ḥurayth had the following dialogue with Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ:

أشهدت وفاة النبي صلى الله عليه وسلم قال نعم قال له متى بويع أبو بكر قال سعيد يوم مات رسول الله صلى الله عليه وسلم كره المسلمون أن يبقوا بعض يوم وليسوا في جماعة قال هل خالف أحد أبا بكر قال سعيد لا لم يخالف إلا مرتد أو كاد أن يرتد وقد أنقذ الله الأنصار فجمعهم عليه وبايعوه قال هل قعد أحد من المهاجرين عن بيعته قال سعيد لا لقد تتابع المهاجرون على بيعته

‘Amr: “Did you witness the Nabī’s ﷺ demise?”

Sa‘īd: “Yes.”

“When was allegiance sworn to Abū Bakr?”

“The day the Messenger of Allah ﷺ passed away. The Muslims disliked remaining a portion of a day while they are not united.”

“Did anyone oppose Abū Bakr?”

“No. No one opposed except an apostate or one who was about to apostatise. Allah saved the Anṣār. He gathered them upon him and they pledged allegiance to him.”

1 *Ṭabaqāt Ibn Sa‘d*, vol. 3 pg. 166; *al-Bayhaqī: Al-Sunan al-Kubrā*, vol. 8 pg. 263; *Tārīkh al-Ṭabarī*, vol. 3 pg. 202; *Tārīkh al-Islām*, vol. 3 pg. 9.

“Did any of the Muhājirīn not pledge allegiance to him?”

“No. The Muhājirīn pledged allegiance one after the other.”¹

‘Alī ibn Abī Tālib and Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُمَا have said:

ما غضبنا إلا أنا أخرنا عن المشاورة وإنا نرى أن أبا بكر أحق الناس بها
بعد رسول الله صلى الله عليه وسلم إنه لصاحب الغار وثاني اثنين وإنا
لنعرف شرفه وكبره ولقد أمره رسول الله صلى الله عليه وسلم بالصلاة
بالناس وهو حي

Nothing upset us besides that we were excluded from the council. We realise that Abū Bakr is the most deserving of it after the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—he is the companion of the cave and second of the two. We recognise his nobility and seniority. The Messenger of Allah instructed him to lead the people in Ṣalāh while he was alive.²

‘Alī ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ said:

اخترنا لدنيانا من اختاره النبي صلى الله عليه وسلم لدينا فأديت إلى
أبي بكر حقه وعرفت له طاعته وغزوت معه في جنوده وكنت آخذ إذا
أعطاني وأغزو إذا أغزاني وأضرب بين يديه الحدود بسوطي

We selected for our world whom the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ selected for our dīn. We thus gave to Abū Bakr his right, recognised his

1 *Tārīkh al-Ṭabarī*, vol. 3 pg. 207.

2 Al-Bayhaqī: *Al-Sunan al-Kubrā*, vol. 8 pg. 263; *al-I’tiqād*, vol. 1 pg. 350; *al-Mustadrak*, vol. 3 pg. 74, Ḥadīth: 4483, al-Ḥākim commented, “This is a ṣaḥīḥ ḥadīth on the standards of al-Bukhārī and Muslim but they have not documented it;” *Tārīkh al-Islām*, vol. 3 pg. 13; *Tārīkh al-Khulafā’*, vol. 1 pg. 57; al-Kāndhlawī: *Ḥayāt al-Ṣaḥābah*, vol. 2 pg. 244. Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ comments in *al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 93, “Its isnād is jayyid (good) and all praise belongs to Allah.”

obedience, and fought alongside him in his battles. I would take when he gave me, fight when he enrolled me, and mete out legal punishments before him with my whip.¹

A narration of ‘Alī ibn Abī Ṭālib رضي الله عنه suggests him awarding superiority to Abū Bakr and ‘Umar. Muḥammad ibn al-Ḥanafīyyah asked him:

يا أبت من خير الناس بعد رسول الله صلى الله عليه وسلم فقال يا بني
أو ما تعرف فقلت لا قال أبو بكر قلت ثم من قال عمر وخشيت أن يقول
ثم عثمان فقلت ثم أنت فقال ما أنا إلا رجل من المسلمين

“O my beloved father, who is the best of all people after the Messenger of Allah?”

‘Alī responded, “O my beloved son, do you not know?”

“No,” I replied.

He said, “Abū Bakr.”

“Then who?”

“Umar.”

I feared that he will name ‘Uthmān next so I said, “Then you?”

He submitted, “I am only a man among the Muslims.”²

He would announce:

1 *Tārīkh al-Islām*, vol. 3 pg. 640; *Tārīkh al-Khulafā’*, vol. 1 pg. 137; Ibn Ḥajar al-Haytamī: *Al-Ṣawā’iq al-Muḥriqah ‘alā Ahl al-Rafḍ wa al-Ḍalāl wa al-Zandaqah*, vol. 1 pg. 117; *Simṭ al-Nujūm*, vol. 2 pg. 386; ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Wahhāb: *Jawāb Ahl al-Sunnah fī Naqḍ Kalām al-Shī’ah wa al-Zaydiyyah*, vol. 1 pg. 168.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 24, book on the merits of the Ṣaḥābah, chapter on Abū Bakr’s superiority after the Nabī صلى الله عليه وسلم, Ḥadīth: 3671.

لا يفضلني أحد على الشيخين إلا جلده حد المفترى

No one will award me superiority over Abū Bakr and ‘Umar, except that I will mete out the ḥadd of the slanderer on him.¹

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ declares:

أجمع أصحاب رسول الله صلى الله عليه وسلم واستخلفوا أبا بكر

The Companions of the Messenger of Allah all unanimously placed Abū Bakr as khalīfah.²

Many ‘Ulamā’ have documented the consensus of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ on allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.

Imām al-Shāfi‘ī states:

أجمع الناس على خلافة أبي بكر واستخلف أبو بكر عمر ثم جعل عمر الشورى إلى ستة على أن يولوها واحدا فولوها عثمان رضي الله عنهم أجمعين

People are unanimous on Abū Bakr’s Khilāfah. Abū Bakr appointed ‘Umar as khalīfah. ‘Umar then placed it as a council among six who will appoint one. They appointed ‘Uthmān. May Allah be pleased with them all.³

Ibn Qudāmah writes:

وهو أحق خلق الله تعالى بالخلافة بعد النبي صلى الله عليه وسلم وفضله وسابقته وتقديم النبي صلى الله عليه وسلم له في الصلاة على

1 ‘Abd Allāh ibn al-Imām Aḥmad: *Al-Sunnah*, virtues of the Companions, pg. 49.

2 *Al-Mustadrak*, vol. 3 pg. 91, Ḥadīth: 4537.

3 Al-Bayhaqī: *Manāqib al-Shāfi‘ī*, vol. 1 pg. 434; *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa al-Jamā‘ah*, vol. 7 pg. 147.

جميع الصحابة رضوان الله عليهم وإجماع الصحابة على تقديمه ومبايعته ولم يكن الله ليجمعهم على ضلالة

He—Abū Bakr—is the most deserving of Allah’s سُبْحَانَكَ وَبِحَمْدِكَ creation of Khilāfah after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ due to his superiority, precedence, and the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ putting him ahead for the Ṣalāh over all the Ṣaḥābah—Allah’s pleasure be with them. The consensus of the Ṣaḥābah is concluded on his precedence and swearing allegiance to him. And Allah would not gather them on misguidance.¹

Abū al-Ḥasan al-Ash‘arī رَحِمَهُ اللهُ states:

قد أجمع هؤلاء المهاجرون والأنصار الذين أثنى الله عليهم ومدحهم على إمامة أبي بكر الصديق رضي الله عنه وسموه خليفة رسول الله صلى الله عليه وسلم وباعوه وانقادوا له وأقروا له بالفضائل وكان أفضل الجماعة في جميع الخصال التي يستحق بها الإمامة من العلم والزهد وقوة الرأي وسياسة الأمة وغير ذلك

These Muhājirīn and Anṣār—whom Allah glorified and praised—have agreed unanimously on the Imāmah of Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. They named him the Khalīfah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, pledged allegiance to him, were led by him, and attested to his merits. He was the most superior of the entire group in all characteristics making one deserving of Imāmah, like knowledge, asceticism, strong opinion, management of the Ummah, etc.²

Ḥāfiẓ Ibn Kathīr رَحِمَهُ اللهُ writes:

1 Lam‘at al-I‘tiqād Sharḥ Ibn ‘Uthaymīn, pg. 139.

2 Al-Ibānah ‘an Uṣūl al-Diyānah, pg. 168.

وقد اتفق الصحابة رضي الله عنهم على بيعة الصديق في ذلك الوقت
حتى علي بن أبي طالب والزبير بن العوام

The Ṣaḥābah—even ‘Alī ibn Abī Ṭālib and Zubayr ibn al-‘Awwām
رضي الله عنهم—were unanimous on the Bay‘ah to al-Ṣiddīq at that time.¹

‘Abd al-Malik al-Juwaynī² رحمه الله states:

إما إمامة أبي بكر رضي الله عنه قد ثبتت بإجماع الصحابة رضي الله
عنهم فإنهم أطبقوا على بذل الطاقة والانقياد والحكمة

As regards the Imāmah of Abū Bakr رضي الله عنه, it is established with
the consensus of the Ṣaḥābah رضي الله عنهم. They unanimously agreed
to surrender power, obedience, and wisdom.³

Ibn Taymiyyah writes:

فأما الذين لا يحكمون إلا بحكم الإسلام المحض وهو التقدم بالإيمان
والتقوى فلم يختلف منهم اثنان في أبي بكر ولا خالف أحد من هؤلاء
ولا من هؤلاء في أنه ليس في القوم أعظم إيماناً وتقوى من أبي بكر
فقدموه مختارين له مطيعين فدل على كمال إيمانهم وتقواهم واتباعهم
لما بعث به نبيهم من تقديم الأتقى فالأتقى وكان ما اختاره الله لنبيهم
صلى الله عليه وسلم ولهم أفضل لهم والحمد لله على أن هدى هذه
الأمّة وعلى أن جعلنا من أتباعهم

1 *Al-Bidāyah wa al-Nihāyah*, vol. 9 pg. 415.

2 He is ‘Abd al-Malik ibn al-Imām Abū Muḥammad ibn ‘Abd Allāh ibn Yūsuf al-
Juwaynī, then al-Naysābūrī al-Shāfi‘ī, Abū al-Ma‘ālī. He was born in 419 AH. He is
considered among the senior theologians. He passed away in 478 AH. He wrote: *Al-‘Aqīdah al-Niẓāmiyyah*, *al-Shāmil fī Uṣūl al-Dīn*, and *al-Burhān fī Uṣūl al-Fiqh*. (*Siyar A‘lām al-Nubalā’*, vol. 18 pg. 468; *al-Bidāyah wa al-Nihāyah*, vol. 12 pg. 136.)

3 Al-Juwaynī: *Al-Irshād*, pg. 428.

As for those who do not judge except with the judgement of pure Islam—which is precedence on the basis of faith and righteousness—no two of them will dispute regarding Abū Bakr. None of these or those opposed that there was none with greater faith and righteousness among the people than Abū Bakr. They thus put him forward, selecting him and being obedient to him. This indicates the perfection of their faith and righteousness and them following that with which their Nabī was sent, preference of the most righteous and so forth and so on. What Allah chose for their Nabī ﷺ and for them was best for them. And all praise belongs to Allah for guiding this Ummah and making us their followers.¹

Imām al-Bayhaqī writes:

وقد صح بما ذكرنا اجتماعهم على مبايعته مع علي بن أبي طالب فلا يجوز لقائل أن يقول كان باطن علي أو غيره بخلاف ظاهره فكان علي أكبر محلا وأجل قدرا من أن يقدم على هذا الأمر العظيم بغير حق أو يظهر للناس خلاف ما في ضميره لو جاز هذا في اجتماعهم على خلافة أبي بكر لم يصح أجماع قط والإجماع أحد حجج الشريعة ولا يجوز تعطيله بالتوهم

It is authentically established, from the aforementioned, their consensus with ‘Alī ibn Abī Ṭālib on pledging allegiance to him. It is thus not permissible for anyone to object, “The internal of ‘Alī or others was oppose to his external.” ‘Alī is greater and more sublime than to put forward for this grand task without right or make apparent to people other than what is in his heart. Had this been possible concerning their consensus on the Khilāfah of

1 *Minhāj al-Sunnah*, vol. 6 pg. 456.

Abū Bakr, no consensus would ever be correct. Consensus is one of the proofs of the Sharī'ah. It is not permissible to paralyse it through suspicion.¹

This clarifies the falsehood of the Rāfiḍah, i.e. the consensus of the Ṣaḥābah present at Saqīfah on the incorrectness of allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The matter is not as depicted by them in their books and works. Their object behind it is to disfigure the image of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and to distort their stance on Abū Bakr al-Ṣiddīq's رَضِيَ اللَّهُ عَنْهُ Khilāfah.

Hypothetically accepting what the Rāfiḍah claim that all the Ṣaḥābah did not pledge allegiance to Abū Bakr. This refers to them not pledging allegiance on the day of the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise. They hastened to pledge allegiance on the second day. Muḥibb al-Dīn al-Ṭabarī² writes:

إن البيعة في المسجد يوم الوفاة وقبل الدفن ولعل البيعة على المنبر في
المسجد تكررت أو كان قد بقي من لا يبائع في يوم الوفاة فجلس لهم
أبو بكر صبيحة اليوم الثاني فبايعوه من غير أن يكون بينهما تضاد

The Bay'ah in the Masjid was on the day of the demise and before the burial. Probably, the Bay'ah on the pulpit in the Masjid happened twice or some did not pledge allegiance on the day of the demise so Abū Bakr sat on the morning of the second

1 *Al-I'tiqād*, vol. 1 pg. 352.

2 He is Aḥmad ibn 'Abd Allāh ibn Muḥammad ibn Abī Bakr ibn Muḥammad ibn Ibrāhīm, Muḥibb al-Dīn al-Ṭabarī al-Makkī, Abū al-'Abbās, the Shaykh and scholar of Ḥijāz, the Jurist, ascetic, Muḥaddith. He was born in Jumādā al-Ākhirah 615 AH. He wrote *Kitāb al-Aḥkām* in six volumes. He passed away in 694 AH. (*Al-Wāfi bi al-Wafayāt*, vol. 7 pg. 90; Yūsuf ibn Taghrī Yardī al-Zāhirī al-Ḥanafī: *Al-Manhal al-Ṣāfi wa al-Mustawfā ba'd al-Wāfi*, vol. 1 pg. 342.)

day and they pledged allegiance to him, without there being any contradiction between the two.¹

Ibn Shihāb² رَضِيَ اللَّهُ عَنْهُ writes:

وتخلف عن بيعة أبي بكر يومئذ سعد بن عبادة في طائفة من الخزرج وعلي بن أبي طالب وابناه والعباس عم رسول الله صلى الله عليه وسلم وبنوه في بني هاشم والزبير وطلحة وسلمان وعمار وأبو ذر والمقداد وغيرهم من المهاجرين وخالد بن سعيد بن العاص ثم إنهم بايعوا كلهم فمنهم من أسرع ببيعته ومنهم من تأخر حيناً إلا ما روي عن سعد بن عبادة فإنهم قالوا أدركته المنية قبل البيعة ويقال قتلته الجن وقصته مشهورة عند أهل التاريخ وعلى الجملة لا خلاف بين طوائف المسلمين على أن أبا بكر توفي يوم توفي ولا مخالف عليه من أهل الإسلام طوعاً أو كرهاً

On that day, Sa'd ibn 'Ubādah among a group of Khazraj did not pledge allegiance to Abū Bakr, as well as 'Alī ibn Abī Ṭālīb, his two sons, 'Abbās—the uncle of the Messenger of Allah, his sons from the Banū Hāshim, Zubayr, Ṭalḥah, Salmān, 'Ammār, Abū Dharr, Miqdād, other Muhājirīn, and Khālid ibn Sa'īd ibn al-'Āṣ. Thereafter, they all pledged allegiance. Some of them pledged quickly while others delayed for a while, except what is reported about Sa'd ibn 'Ubādah for they say he passed away before the Bay'ah. It is said that the Jinn killed him. His story is

1 *Al-Riyāḍ al-Naḍīrah fī Manāqib al-'Asharah*, vol. 1 pg. 207.

2 He is Muḥammad ibn Muslim ibn 'Ubayd Allāh ibn 'Abd Allāh ibn Shihāb, Abū Bakr al-Qurashī al-Zuhrī al-Madanī, one of the seven Jurists and one of the eminent scholars. He was born in 50 AH or 51 AH. He saw ten Companions رَضِيَ اللَّهُ عَنْهُمْ. He narrates from Ibn 'Umar and Jābir ibn 'Abd Allāh. When he focused on his books, nothing would distract him. He passed away in 124 AH or 125 AH. (*Sīyar A'lām al-Nubalā'*, vol. 5 pg. 326-350; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 284-289; *al-Shadharāt*, vol. 2 pg. 99-101.)

famous among the Historians. In brief, there is no disagreement between the Muslim groups that the day Abū Bakr passed away, there was none who willingly or unwillingly opposed him from the Muslims.¹

Then again, the Rāfiḍah contradict themselves in their speech. The Ṣaḥābah whom they list among those who did not pledge allegiance to al-Ṣiddīq like Khālīd ibn Sa'īd, Ubayy ibn Ka'b, Buraydah ibn al-Ḥuṣayb, and others – they list them at other places rejecting to assist 'Alī; when he called them to support him, they did not respond positively to him.² Even the four Ṣaḥābah: Abū Dharr al-Ghifārī, Salmān al-Fārisī, Miqdād ibn 'Amr, and 'Ammār ibn Yāsir are mentioned by them at other places among those who pledged allegiance to Abū Bakr. Salmān al-Fārisī pledged allegiance and assumed posts for Abū Bakr and 'Umar. Abū Dharr al-Ghifārī pledged allegiance and lavishly praised and glorified Abū Bakr. Miqdād ibn 'Amr al-Kindī pledged allegiance and did not remain away from the expeditions sent out by Abū Bakr and 'Umar, remained obedient to them, and expressed their correctness. 'Ammār ibn Yāsir pledged allegiance and recited poetry praising Abū Bakr رَضِيَ اللَّهُ عَنْهُ.³

Some of them mention that some of the Ahl al-Bayt pledged allegiance to Abū Bakr. It is reported from 'Alī ibn Muḥammad al-'Askarī⁴ that he

1 *Al-Riyāḍ al-Naḍīrah fī Manāqib al-'Asharah*, vol. 2 pg. 211.

2 *Al-Fuṣūl al-Mukhtārah*, pg. 31; *al-Ṣirāṭ al-Mustaqīm*, vol. 2 pg. 79-83; *al-'Āmilī: Muqaddamat al-Burhān*, pg. 286.

3 *Al-Shāfi*, vol. 3 pg. 257; *Ja'far al-Ṭūsī: Talkhīṣ al-Shāfi*, vol. 3 pg. 91-94; *al-Darajāt al-Rafī'ah*, pg. 195-196.

4 He is 'Alī ibn Muḥammad ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib, Abū al-Ḥasan al-Hāshimī, known as Abū al-Ḥasan al-'Askarī. He

said to a person who attended his gathering:

سبحان الله أليس عباس بايع أبا بكر وهو تيمي والعباس هاشمي

Glory be to Allah! Did ‘Abbās not pledge allegiance to Abū Bakr whereas the latter is a Taymī and ‘Abbās is a Hāshimī?¹

Al-Kāshānī says:

بنو هاشم بايعوا أبا بكر بأجمعهم حتى لم يبق ممن حضر المسجد من بني هاشم غير علي

The entire Banū Hāshim pledged allegiance to Abū Bakr to the extent that none remained who attended the Masjid from the Banū Hāshim besides ‘Alī.²

Imām al-Dhahabī رَحِمَهُ اللهُ exposes the falsehood of the Rāfiḍah’s assumption that many of the Ṣaḥābah refused to pledge allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. He writes:

فإن جماعة من بني هاشم لم يوافقوا على ذلك وجماعة كسلمان وأبي ذر والمقداد وعمار وحذيفة وسعد بن عبادة وزيد بن أرقم وأسامة وخالد بن سعيد بن العاص ... وأما الذين سميتهم وأنهم تخلفوا عن بيعة الصديق فكذب عليهم ما تخلف إلا سعد بن عبادة ومبايعه هؤلاء

is the tenth of the twelve Imāms according to the Imāmiyyah. He was born in 214 AH in Madīnah. He moved to Baghdād and from there to Sāmurrā’ by the order of Abū Ja‘far al-Mutawakkil. It was named the city of the army because when al-Mu‘taṣim built it, he moved there with his army. He remained there for almost twenty years and passed away there in 254 AH during the days of al-Mu‘tazz. (*Tārīkh Baghdād*, vol. 12 pg. 56; *al-A‘lām*, vol. 4 pg. 323.)

1 *Al-Ihtijāj*, vol. 2 pg. 500; *al-Burhān*, vol. 4 pg. 306; *Tafsīr Nūr al-Thaqalayn*, vol. 4 pg. 479.
2 *‘Ilm al-Yaqīn*, vol. 2 pg. 678; *Mir’āt al-‘Uqūl*, vol. 4 pg. 382; *al-Darajāt al-Rafī‘ah*, pg. 393.

لأبي بكر ثم عمر أشهر من أن تنكر وأسامة ما سار بذلك الجيش حتى بايع الصديق... وأما علي وبنو هاشم فلم يمت أحد منهم إلا وهو مبايع له ولكن قيل تأخرت بيعتهم ستة أشهر وقيل بايعوه ثاني يوم طوعا منهم ثم الجميع بايعوا عمر سوى سعد ومات سعد في خلافة عمر وقد رامها يوم السقيفة ولم يدر أن الخلافة في قريش

A group of the Banū Hāshim did not agree to this and another group like Salmān, Abū Dharr, Miqdād, ‘Ammār, Ḥudhayfah, Sa’d ibn ‘Ubādah, Zayd ibn Arqam, Usāmah, and Khālīd ibn Sa’īd ibn al-‘Āṣ.

Those you listed claiming they did not pledge allegiance to al-Ṣiddīq is a lie against them. None remained behind besides Sa’d ibn ‘Ubādah. The allegiance of the others to Abū Bakr then ‘Umar is more famous than can be denied. Usāmah only led the army after pledging allegiance to al-Ṣiddīq.

As for ‘Alī and the Banū Hāshim, none of them died except after pledging allegiance to him. It is said in a weak report that their Bay’ah was delayed for six months. Some say that they pledged allegiance to him on the second day willingly.

All of the above pledged allegiance to ‘Umar, besides Sa’d. Sa’d passed away during ‘Umar’s Khilāfah. He desired it on the Day of Saqīfah. He was unaware that Khilāfah is only among the Quraysh.¹

By the aforementioned, it is clear that the correct stance regarding Abū Dharr al-Ghifārī and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is them not remaining

1 *Al-Muntaqā min Minhāj al-I’tidāl fī Naqd Kalām Ahl al-Rafd wa al-I’tizāl*, vol. 1 pg. 543-545.

away from pledging allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. Rather, they hastened to pledge allegiance to him. The reports which speak about Abū Dharr and others not pledging allegiance are lies and fabrications of the Rāfiḍah. One who says otherwise is opposing reality and the consensus of the Ṣaḥābah, the Muhājirīn and Anṣār. This is the correct stance which is necessary to believe in regarding the Companions of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Al-Muḥibb al-Ṭabarī says:

وعلى الجملة لا خلاف بين طوائف المسلمين أن أبا بكر توفي يوم توفي
ولا مخالف عليه من أهل السلام طوعا وكرها

In brief, there is no disagreement between the Muslim groups that the day Abū Bakr passed away, there was none who willingly or unwillingly opposed him from the Muslims.¹

1 *Al-Riyāḍ al-Naḍirah fī Manāqib al-‘Asharah*, vol. 2 pg. 211.

His Stance on ‘Uthmān and Mu‘āwiyah

The Rāfiḍah claim that ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ era witnessed serious political, economic, religious, and social transformations which led to damaging results on the Islamic society. The Khilāfah began to lose its awe due to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ exceeding the proper bounds in disregarding the behaviour of his governors and those close to him, especially Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and what he perpetrated in Greater Syria. They consider it an authority established on violence, subjugation, and enticement through wealth. This was contrary to the Khilāfah of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.¹ There were many reasons behind this—they allege. Some of these reasons are:

1. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was liberal in spending wealth on his relatives, close family, and the rest of the people. He believed he had a right to give and he had a right to borrow. When Abū Dharr رَضِيَ اللَّهُ عَنْهُ prohibited him from this, he retorted:

ما أكثر أذاك لي وأولعك بأصحابي

How much you harm me and how fond are you of my companions.²

Al-Mas‘ūdī³ says:

1 Riyāḍ ‘Abd al-Ḥusayn Rāḍī: *Mu‘āraḍat Abī Dharr*, pg. 1; *Abū Dharr al-Ghifārī Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 104.

2 *Ansāb al-Ashrāf*, vol. 5 pg. 542; *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 173; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 256.

3 He is ‘Alī ibn al-Ḥusayn ibn ‘Alī al-Mas‘ūdī, Abū al-Ḥasan, a Shī‘ī, Mu‘tazilī Historian. He died in 346 AH. *Murūj al-Dhahab* and *Akhbār al-Khawārij* are his works. (*Siyar A‘lām al-Nubalā’*, vol. 15 pg. 569; *al-A‘lām*, vol. 4 pg. 277; *Mu‘jam al-Mu‘allifīn*, vol. 2 pg. 433.)

وهذا باب يتسع ذكره ويكثر وصفه فيمن تملك من الأموال في أيامه
ولم يكن مثل ذلك في عصر عمر بن الخطاب بل كانت جادة واضحة
وطريقة بينة

This is a chapter that is extensive in its discussion and description of those who granted ownership of wealth during his era. It was not like this during the era of ‘Umar ibn al-Khaṭṭāb. Rather, that was a clear street and a plain path.¹

2. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ appointed unsuitable and untrustable men as governors over the affairs of Muslims. He monopolised the official posts and kept them among the Banū Umayyah. ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and a few other Ṣaḥābah warned him and demanded that he give up this practice, but he did not listen to them and followed his opinion, until his governors committed acts of transgression.²
3. Leniency of the Khalīfah ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and some members of his family controlling him. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was weak in will, languid in determination, and did not possess a strong, firm personality which could enforce its power on the Umayyads.³
4. He ignored the advices of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.⁴ One of these instances is when a group of Ṣaḥābah including ‘Alī, Zubayr, Ṭalḥah, Sa’d, and ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُمْ approached him to counsel him to refrain from distributing wealth among

1 *Murūj al-Dhahab*, vol. 2 pg. 486.

2 *Ansāb al-Ashraf*, vol. 5 pg. 512; *Sharḥ Nahj al-Balāghah*, vol. 1 pg. 192-199, vol. 3 pg. 30-31.

3 *Mu‘āraḍat Abī Dharr*, pg. 19.

4 *Ibid*, pg. 12.

his close family. He told them that he has family and relatives. They asked him whether Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا did not have family and relatives. He said, “Abū Bakr and ‘Umar hoped for reward in depriving their family while I hope for reward in giving my family.” They told him, “By Allah, their practice was more beloved to us than your practice.”¹

5. ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ governors’ tyranny and oppression upon the populace. People were aggrieved by this and complained to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Abū Dharr رَضِيَ اللَّهُ عَنْهُ would argue against the governors, scream in their faces, and use stern words against them.² He would say:

والله قد حدثت أعمال ما أعرفها والله ما هي في كتاب الله ولا سنة نبيه
والله إني لأرى حقاً يطفأ وباطلاً يحيا وصادقاً مكذبا وأثرة بغير تقى
وصالحا مستأثرا عليه

By Allah, such actions have been perpetrated which I do not recognise. By Allah, they are not in the Book of Allah nor in the Sunnah of His Prophet. By Allah, I see rights being destroyed, falsehood given life, the truthful belied, favouritism without fear, and the righteous being monopolised against.³

Riyāḍ Ḥusayn writes on Abū Dharr’s رَضِيَ اللَّهُ عَنْهُ opposition:

1 *Ansāb al-Ashrāf*, vol. 5 pg. 515; *al-Shāfi fī al-Imāmah*, vol. 4 pg. 273; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 35; *al-Ghadīr*, vol. 8 pg. 269.

2 *Ansāb al-Ashrāf*, vol. 6 pg. 34; Ibn A‘tham al-Kūfī: *al-Futūḥ*, vol. 2 pg. 388; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 54.

3 *Al-Shāfi fī al-Imāmah*, vol. 4 pg. 293; *Nahj al-Ḥaqq*, vol. 1 pg. 298; *Iḥqāq al-Ḥaqq*, pg. 253; *A‘yān al-Shī‘ah*, vol. 16 pg. 236; *al-Ghadīr*, vol. 8 pg. 292, 300.

إن هذا الأحداث التي شهدها عهد الخلافة عثمان مثلت انحرافا خطيرا أدى إلى متغيرات إلى فقدان التوازن في الحياة الاقتصادية وانعدام الاستقرار في الحياة السياسية والاجتماعية على السواء ... تلك المتغيرات التي شكلت سببا يقف بوجهها أبو ذر وغيره من الصحابة الأخيار لأنه كان يدرك أبعادها ونتائجها وإذا بتلك التطورات تلقي بتبعاتها على المجتمع الإسلامي لتوقعه في وحل عز الخروج منه الأمر الذي شكل محفزا ودافعا لأبي ذر لأن يلجأ إلى المعارضة بعد أن ضاقت به السبل وصار بين مطرقة الحكم الجديد وسندان الشعب المسلوب الإرادة منطلقا بذلك من الحرص الشديد على المجتمع والدين بوصفه ذلك النموذج الذي يمثل شرف النزاهة والصفاء فلذلك كان من الصعب عليه أن يقف مكتوف اليدين أمام هذه التطورات الخطيرة التي لم يشهدها المجتمع الإسلامي من قبل فعلى هذا الأساس خرج أبو ذر معارضا متوخيا إرجاع الحق إلى نصابه ومداركها لما تسببه من نتائج غير محمودة العواقب على المجتمع الإسلامي ولا سيما أنه ذلك الرجل الذي يشاهد فصول ذلك العهد عن قرب وما تخلله من انتشار للأطماع السياسية وتهالك على السلطة والمال الذي لم يعتد عليه مسبقا

These events witnessed during the era of the Khalīfah ‘Uthmān represented a dangerous deviation that led to a loss of balance in economic life and lack of stability in political and social life alike.

These changes constituted a reason for Abū Dharr and other prominent Companions to stand against them, because he was aware of their dimensions and consequences. These developments cast their consequences on the Islamic community, throwing it into a slough from which it was difficult to exit. This constituted an incentive and motivation for Abū

Dharr to resort to opposition after his paths became narrow and he was left between the hammer of the new government and the anvil of the people who had been deprived of their will, based on a strong concern for society and religion as the model that represents honour of integrity and purity. Therefore, it was difficult for him to stand idly in the face of these dangerous developments that the Islamic community had never witnessed before.

On this basis, Abū Dharr came out in opposition, intending to restore the truth to its proper place and realising the undesirable consequences it would cause on the Islamic community, especially since he was the man who was watching the chapters of that era closely and the spread of political ambitions and the collapse of power and wealth to which he had not previously been accustomed.¹

This clear deviation—as they suppose—in ‘Uthmān’s رَضِيَ اللهُ عَنْهُ policy in Madīnah and Mu‘āwiyah’s رَضِيَ اللهُ عَنْهُ in Greater Syria opened the doors to the rebellion of sincere Ṣaḥābah, like Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ. Therefore, he did not delay on the onset to advise ‘Uthmān and Mu‘āwiyah رَضِيَ اللهُ عَنْهُمَا with kindness and respect, telling him:

نصحتك فاستغششتني ونصحت صاحبك فاستغشني

I advised you but you considered me a fraud. I advised your friend—Mu‘āwiyah—but he considered me a fraud.²

1 *Mu‘āraḍat Abī Dharr al-Ghifārī al-Asbāb wa al-Dawāfi‘ wa al-Ahdāf wa al-Natā’ij*, pg. 27-28.

2 *Al-Shāfi‘ fī al-Imāmah*, vol. 4 pg. 294; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 259; *al-Darajāt al-Rafī‘ah*, pg. 244; *al-Ghadīr*, vol. 8 pg. 292.

He would remind them of the Islamic society during the lifetime of the Nabī ﷺ and the condition of the society during ‘Uthmān’s era. Abū Jahḍam al-Azdī¹ reports from his father who said:

لما سير عثمان أبا ذر من المدينة إلى الشام كان يقص علينا فيحمد الله ويشهد شهادة الحق ويصلي على النبي صلى الله عليه وآله وسلم ويقول أما بعد كنا في جاهليتنا قبل أن ينزل علينا الكتاب وبيعت فينا الرسول ونحن نوفي بالعهد ونصدق الحديث ونحسن الجوار ونقري الضيف ونواسي الفقير فلما بعث الله فينا رسول الله وأنزل علينا كتابه كانت تلك الأخلاق يرضاها الله ورسوله وكان أحق بها أهل الإسلام وأولى أن يحفظوها فلبثوا بذلك ما شاء أن يلبثوا ثم إن الولاة قد أحدثوا أعمالا قباحا لا نعرفها من سنة تطفى وبدعة تحيا وقائل بحق مكذب وأثرة لغير تقي وأمين مستأثر عليه من الصالحين

When ‘Uthmān expelled Abū Dharr from Madīnah to Greater Syria, he would narrate to us. He would praise Allah and recite the testimony of truth, send salutations upon the Nabī ﷺ, and say:

After praise and salutations. We, in our ignorance, before the Qur’ān was revealed to us and the Messenger was sent among

1 He is Mūsā ibn Sālim, Abū Jahḍam, freed slave of the family of ‘Abbās ibn ‘Abd al-Muṭṭalib. He is from Greater Syria. He reports indirectly from ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn Ḥanīn, Salamah ibn Suhayl, and Abū Ja’far Muḥammad ibn ‘Alī ibn al-Ḥusayn. Ismā’īl ibn ‘Ulayyah, Ḥammād ibn Zayd, Ḥammād ibn Salamah, Sufyān al-Thawrī, and others narrate from him. Ibn Ḥibbān lists him in *al-Thiqāt*. Imām Aḥmad comments on him, “There is no problem with Mūsā ibn Sālim.” Abū Ḥātim comments, “Sound in ḥadīth; truthful.” (*Tārīkh al-Ṭabarī*, vol. 5 pg. 97; *Tahdhīb al-Kamāl*, vol. 29 pg. 64-65; al-Dhahabī: *al-Kāshif fī Ma’rifat man lahū Riwayah fī al-Kutub al-Sittah*, vol. 2 pg. 304; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 563; *Taqrīb al-Tahdhīb*, pg. 550.)

us, would fulfil the covenant, speak the truth, show kindness to our neighbours, entertain the guest, and assist the poor. After Allah sent His Messenger among us and revealed His book to us, Allah and His Messenger approved these attributes. The Muslims were more worthy and deserving to preserve them. They remained in this state for as long as He willed. Thereafter, the governors innovated wicked practices which we did not recognise, i.e. terminating the Sunnah, livening innovation, belying the speaker of the truth, favouritism of the impious, and monopolising against the trustworthy among the righteous.¹

He did not suffice on this. He approached the Khalīfah and told him:

إنك أنت السبب في فقر الفقراء وغنى الأغنياء إنك حميت الحمى
وقربت أولاد الطلقاء

You are the reason behind the destitute's poverty and the wealthy's affluence. You designated the pasture and brought the sons of the Ṭulaqā' close.²

He would tell him:

إذا بلغ بنو العاص ثلاثين رجلا جعلوا مال الله دولا وعباده خولا ودينه
دخلا

When the Banū al-ʿĀṣ reach thirty men, they will misappropriate Allah's wealth, enslave His servants, and create imbalance in His dīn.³

1 *Al-Amālī*, pg. 121; *al-Shāfi*, vol. 4 pg. 494; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 55; *A'yān al-Shī'ah*, vol. 16 pg. 236.

2 *Ansāb al-Ashrāf*, vol. 5 pg. 543; *al-Shāfi fī al-Imāmah*, vol. 4 pg. 492; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 54; *al-Ghadīr*, vol. 8 pg. 292.

3 Muḥammad Ṭāhir al-Qummī: *Kitāb al-Arbaʿīn*, pg. 607.

Once, a group of Ṣaḥābah went to him among whom were ‘Alī, Zubayr, Ṭalḥah, Sa‘d, and ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ to advise him to stop distributing wealth among his close family. He told them:

إن لي قرابة ورحما قالوا فما كان لأبي بكر وعمر قرابة ورحم فقال إن أبا بكر كانا يحسبان في منع قرابتهما وأنا أحتسب في إعطاء قرابتي قالوا فهديهما والله أحب إلينا من هديك

“I have family and relatives.”

They asked him whether Abū Bakr and ‘Umar did not have family and relatives.

He said, “Abū Bakr and ‘Umar hoped for reward in depriving their family while I hope for reward in giving my family.”

They told him, “By Allah, their practice was more beloved to us than your practice.”¹

However, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ—according to their supposition—did not pay any attention to these advices. He persisted with his policy. When Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ grew despondent from the authority complying, he publicly opposed him to expose him without fear or care.² He would stand up and admonish the people, command them to be obedient to Allah, and warn them from perpetrating His disobedience. He would recite to them Allah’s statement:

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

1 *Ansāb al-Ashraf*, vol. 5 pg. 515; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 35.

2 *Abū Dharr al-Ghifārī Ramz al-Yaqazah fī al-Ḍamīr al-Insānī*, pg. 116-119.

And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.¹

He would tell them:

بشر الكنازين بعذاب أليم

Give glad tidings to the hoarders of a painful punishment.²

He would narrate the declarations of the Messenger of Allah ﷺ on the virtues of the Ahl al-Bayt and encourage people to adhere to them. It appears in *Tārīkh al-Ya'qūbī*:

أن أبا ذر كان يقعد في مسجد رسول الله صلى الله عليه وسلم ويجتمع إليه الناس ... وأنه واقف بباب المسجد فقال أيها الناس من عرفني فقد عرفني ومن لم يعرفني فأنا أبو ذر الغفاري جندب بن جنادة الربذي إنَّ الله اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ محمد الصفوة من نوح فالأول من إبراهيم والسلالة من إسماعيل والعترة الهادية من محمد إنه شرف شريفهم واستحقوا الفضل في قوم هم فينا كالسما المرفوعة وكالكعبة المستورة أو كالقبة المنصوبة أو كالشمس الضاحية أو كالقمر الساري أو كالنجوم الهادية أو كالشجر الزيتونية أضاء زيتها وبورك زبدها ومحمد وارث علم آدم وما فضل به النبيون وعلي بن أبي طالب وصي محمد ووارث علمه أيتها الأمة المتحيرة بعد نبينا أما لو قدمتم من قدم الله وأخرتم من آخر الله وأقرتم الولاية والوراثة في أهل بيت نبيكم لأكلتم من فوق رؤوسكم ومن تحت أقدامكم ولما عال ولي الله ولا طاش سهم من فرائض الله ولا اختلف اثنان في حكم الله إلا وجدت

1 Sūrah al-Tawbah: 34.

2 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 265.

علم ذلك عندهم من كتاب الله وسنة نبيه فأما إذ فعلتم ما فعلتم فذوقوا
وبال أمركم وسيعلم الذين ظلموا أي منقلب ينقلبون

Abū Dharr would sit in the Masjid of the Messenger of Allah and people would gather around him. He was stationed at the door of the Masjid saying, “O people, whoever recognises me recognises me. For those who do not recognise me, I am Abū Dharr al-Ghifārī, Jundub ibn Junādah al-Rabadhī.

*Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of ‘Imrān over the worlds. Descendants, some of them from others. And Allah is Hearing and Knowing.*¹

Muḥammad is the chosen from Nūḥ. The first is from Ibrāhīm. The progeny is from Ismā‘īl. The guided family is from Muḥammad. Indeed, he is the noble of their nobles. They deserve superiority from their nation. They, among us, are like the raised sky, the draped Ka‘bah, like the erected Qiblah or the shining sun, like the brilliant moon or the guiding stars, or like the olive tree—the oil of which illuminates and the froth of which is blessed. Muḥammad is the heir of Ādam’s knowledge and what the Ambiyā’ left. ‘Alī ibn Abī Ṭālib is the Waṣī of Muḥammad and the heir of his knowledge.

O confused Ummah after their Nabī! Harken, had you put forward whom Allah put forward, put behind whom Allah put behind, and acknowledged authority and heirship among the family of your Nabī, you would have eaten from above your heads and from beneath your feet, no friend of Allah would be in poverty, no share from the inheritance of Allah would be exploited, and no two would dispute over the command of Allah except that

1 Sūrah Āl ‘Imrān: 33-34.

you would find the knowledge of it by them from Allah’s Book and His Nabī’s Sunnah. Now that you perpetrated, taste the evil consequence of your affair:

And those who have wronged are going to know to what [kind of] return they will be returned.^{1,2}

When ‘Uthmān رَضِيَ اللَّهُ عَنْهُ realised the strength of Abū Dharr’s رَضِيَ اللَّهُ عَنْهُ rebellion, he employed the following schemes as they allege:

1. Enticement with wealth. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ sent to him two-hundred gold coins. However, Abū Dharr رَضِيَ اللَّهُ عَنْهُ returned them. Abū Baṣīr narrates that he heard Abū ‘Abd Allāh saying:

أرسل عثمان إلى أبي ذر مولىين له ومعهما مائتا دينار فقال لهما انطلقا بها إلى أبي ذر فقولا له إن عثمان يقرئك السلام وهو يقول لك هذه مائتا دينار فاستعن بها على ما نابك فقال أبو ذر هل أعطى أحدا من المسلمين مثل ما أعطاني قال لا قال فإنما أنا رجل من المسلمين يسعني ما يسع المسلمين قال لا إنه يقول هذا من صلب مالي وبالله الذي لا إله إلا هو ما خالطها حرام ولا بعثت بها إليك إلا من حلال فقال لا حاجة لي فيها وقد أصبحت يومي هذا وأنا من أغنى الناس فقلا له عافاك الله وأصلحك ما نرى في بيتك قليلا ولا كثيرا فقال لقد أصبحت غنيا بولاية علي بن أبي طالب وعترته الهادين المهديين الراضين المرضيين الذين يهدون بالحق وبه يعدلون وكذلك سمعت رسول الله صلى الله عليه وآله فإنه لقبیح بالشیخ أن يكون كذابا فرداها عليه وأعلماه أنه لا حاجة فيها ولا فيما عنده حتى ألقى الله ربي فيكون هو الحاكم فيما بيني وبينه

1 Sūrah al-Shu‘arā’: 227.

2 *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 171; *Jawāhir al-Kalām*, vol. 39 pg. 107; *Nafaḥāt al-Azhār*, vol. 4 pg. 320.

‘Uthmān sent two of his slaves with two-hundred gold coins and told them, “Go to Abū Dharr and tell him that ‘Uthmān sends you greetings and informs you that these are two-hundred gold coins which you may use for your needs.”

Abū Dharr replied, “Did he give any of the Muslims what he gave me?”

“No,” they replied.

He remarked, “I am only one individual among the Muslims. Sufficient for me is what is sufficient for the Muslims.”

They told him, “He says that this is from his capital wealth. And by Allah—the Being besides Whom there is no deity—no ḥarām has mixed with it. It is only from ḥalāl sources.”

Abū Dharr said, “I do not have any need for it. Today, I am among the most affluent of men.”

They told him, “May Allah protect you and rectify you. We do not see much in your home.”

He replied, “I have become rich through loyalty to ‘Alī ibn Abī Ṭālib رضي الله عنه and his family—the guides, rightly-guided, pleased, those who guide with the truth and judge by it. Likewise, I heard the Messenger of Allah صلى الله عليه وسلم saying, ‘It is extremely evil for an old man to be a liar.’ Return them to him and inform him that I do not have any need for them and for anything by him until I meet my Rabb Who will be the judge between me and him.”¹

1 *Ikhtiyār Ma‘rifat al-Rijāl*, vol. 1 pg. 119; *Rawḍat al-Wā‘izīn*, pg. 285; *al-Darajāt al-Rafī‘ah fī Ṭabaqāt al-Shī‘ah*, pg. 240-241.

They suppose that ‘Uthmān practiced this approach with other than Abū Dharr al-Ghifārī رضي الله عنه.¹

أن عثمان بعث إلى ابن أبي حذيفة بثلاثين ألف درهم وبجمل عليه كسوة فوضعها محمد في المسجد ثم قال يا معشر المسلمين ألا ترون إلى عثمان يخادعني عن ديني ويرشوني عليه فزاد أهل مصر تعظيما له وطعنا على عثمان

‘Uthmān sent thirty thousand silver coins to Ibn Abī Ḥudhayfah, as well as a camel covered with a garment. Muḥammad placed it in the Masjid and then said, “O gathering of Muslims, do you not see how ‘Uthmān deceives me from my religion and bribes me upon it.” This increased the Egyptians’ honour for him and their criticism for ‘Uthmān.²

2. Surveillance and preventing him from mixing and speaking with the people. This was when he would stand and advise people, commanding them to obey Allah, warn them from committing disobedience, and recite to them Allah’s words: *And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.*³ He would tell them, “Give glad tidings to the hoarders of a painful punishment.” He would respond to them saying, “Does ‘Uthmān prevent me from reciting Allah’s Book and censuring one who discards Allah’s command? By Allah, pleasing Allah at the expense of ‘Uthmān’s happiness

1 *Mu‘āraḍat Abī Dharr al-Ghifārī al-Asbāb wa al-Dawāfi‘ wa al-Ahdāf wa al-Natā’ij*, pg. 34.

2 *Ansāb al-Ashraf*, vol. 5 pg. 541; Ibn al-Athīr: *al-Kāmil*, vol. 2 pg. 620-621; Aḥmad ibn ‘Abd al-Wahhāb al-Nuwayrī: *Nihāyat al-Arab fī Funūn al-Adab*, vol. 20 pg. 242; *al-Ghadīr*, vol. 9 pg. 144.

3 *Sūrah al-Tawbah*: 34.

is more beloved to me than displeasing Allah and winning ‘Uthmān’s pleasure.”¹

When he would gather with the people and begin narrating what he heard from the Messenger of Allah ﷺ on the merits of the Ahl al-Bayt and encourage them to adhere to them, someone would tell him, “Were you not prevented from passing verdicts?” He would shout at the person, “Are you a warden over me? Had you placed the sword here (and he pointed to his nape), and I thought of speaking something I heard from the Messenger of Allah ﷺ before you execute me, I would speak it.”²

3. When Abū Dharr رَضِيَ اللهُ عَنْهُ continued his rebellion to ‘Uthmān’s policy and challenged the authority—as they suppose—they utilised different means, i.e. discontinuing his stipend from the Muslim treasury to impoverish him, spread misery in his self, and occupy him by searching for livelihood—so that he would possibly desist from his behaviour and rebellion. However, this means was not successful. He accepted the cessation of his stipend and replied to them, “I have no need for that. Abū Dharr’s herd of camels is sufficient for him.”³
4. When ‘Uthmān despaired from Abū Dharr, he became angry with him and swore him. He told him to not to show him his face and banished him to Greater Syria to be free from him and hand him

1 *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 54; vol. 8 pg. 255-256.

2 *Sunan al-Dārimī*, chapter on conveying from the Messenger of Allah ﷺ and teaching the Sunan, vol. 1 pg. 456, Ḥadīth: 562; *Ṣaḥīḥ al-Bukhārī*, book on knowledge, chapter on knowledge before speaking and practicing, vol. 1 pg. 192, the last part.

3 *Ansāb al-Ashraf*, vol. 5 pg. 542; *Sharḥ Nahj al-Balāghah*, vol. 3 pg. 55; vol. 8 pg. 255-256; *Mu‘āraḍat Abī Dharr al-Ghifārī al-Asbāb wa al-Dawāfi‘ wa al-Ahdāf wa al-Natā’ij*, pg. 34.

over to Mu'āwiyah—the man of sternness who does not show kindness.¹ Ibn 'Abbās رضي الله عنه² reports:

جاء أبو ذر يستأذن على عثمان وأنا عنده فقلت يا أمير المؤمنين هذا أبو ذر يستأذن قال ائذن له إن شئت فإنه يؤذينا ويشقينا قال فأذنت له فأقبل حتى قعد على سرير من سرريقال لها النجدية ذي قوائم أربع يرجف به السرير من طوله وعظمه وكان طويلا عظيما فقال له عثمان أنت الذي تزعم أنك خير من أبي بكر وعمر قال أبو ذر رضي الله عنه ما قلت هذا قال عثمان إني أقيم عليك البينة قال ما أدري ما بينتك قد عرفت ما قلت قال فكيف قلت قال قلت إن رسول الله صلى الله عليه وسلم قال إن أحبكم إلي وأقربكم مني الذي يأخذ بالعهد الذي تركته عليه حتى يلحقني وكلكم قد أصاب من الدنيا غيري فأنا على العهد وعلى الله البلاغ قال له عثمان رضي الله عنه الحق بمعاوية فأخرجه إلى الشام فلما قدم على معاوية رضي الله عنه قدم رجل حديث العهد برسول الله صلى الله عليه وسلم فأخذ بقلوب الناس فأبكى عيونهم وأوغر صدورهم وكان فيما يقول لا يبقين في بيت أحد منكم دينار ولا درهم ولا تبر ولا فضة إلا شيء ينفقه في سبيل الله أو يعده لغريم فأنكر معاوية رضي الله عنه الناس فبعث إليه معاوية رضي الله عنه جنح الليل بألف دينار أراد أن يخالف فعله قوله وسريته علانيته فلما جاءه الرسول قسم الألف فلم يصبح عنده منها دينار ولا درهم فلما أصبح معاوية رضي الله عنه دعا الرسول فقال له انطلق إلى أبي ذر فقل له أنقذ لي جسدي من عذاب معاوية أنقذ الله جسدي من النار فإنه أرسلني إلى غيرك فأخطأت بك فقال له أبو ذر اقرأ على

1 *Murūj al-Dhahab*, vol. 2 pg. 490; *A'yān al-Shī'ah*, vol. 16 pg. 225; *Abū Dharr al-Ghifārī Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 116, 120.

2 *Tārīkh Dimashq*, vol. 66 pg. 199; *al-Kāmil*, vol. 3 pg. 714; *Sharḥ Nahj al-Balāghah*, vol. 2 pg. 376; *al-Ghadīr*, vol. 8 pg. 292; *al-Riyāḍ al-Naḍirah*, vol. 2 pg. 146; *Siyar A'lām al-Nubalā'*, vol. 2 pg. 69.

معاوية السلام وقل له يقول لك أبو ذر ما أصبح عندنا من دنانيرك دينار واحد فإن آخذتنا بها فأنظرنا ثلاث ليال نجمعها لك فلما رأى معاوية أن فعله يصدق قوله وسريته تصدق علانيته كتب إلى عثمان رضي الله عنه إن كان لك بالشام حاجة فأرسل إلى أبي ذر فإنه قد أوغر صدور الناس عليك فكتب إليه عثمان رضي الله عنه أن الحق بي

Abū Dharr came seeking permission to see ‘Uthmān while I was by him. I said, “O Amīr al-Mu’minīn, Abū Dharr is here seeking permission.”

He said, “Give him permission if you wish. He has certainly harmed us and made us miserable.” I gave him permission.

He came and sat on one of the thrones called al-Najdiyyah which had four legs. The throne shook due to his tallness and weight—he was tall and bulky.

‘Uthmān told him, “You are the one who thinks that you are superior to Abū Bakr and ‘Umar?”

Abū Dharr replied, “I did not state so.”

‘Uthmān told him, “I will present evidence against you.”

He said, “I do not know what your proof is. You are aware of what I said.”

“What did you say?”

“I say that the Messenger of Allah declared, ‘The most beloved of you to me and the closest to me is the one who adheres to the covenant upon which I left him until he meets me.’ All of you have taken from the world besides me. I am adhering to the covenant. Upon Allah is the proclamation.”

‘Uthmān told him, “Go to Mu‘āwiyah.” He thus banished him to Greater Syria.

When he reached Mu‘āwiyah, he arrived as one who was recently with the Messenger of Allah and thus attracted the hearts of people, made them cry, and aroused feelings in their hearts. He would say, “No gold coin, silver coin, gold nugget, or silver should remain in anyone’s house—except he is spending it in Allah’s way or keeping it for a creditor.” People thus blamed Mu‘āwiyah.

In the darkness of night, Mu‘āwiyah sent to him one thousand gold coins seeking to let his action oppose his statement and his private oppose his public life. When the Messenger came to him, he distributed the thousand leaving not a single coin in his possession by the morning. The next morning, Mu‘āwiyah called the messenger and told him, “Go to Abū Dharr and tell him, ‘Save my body from Mu‘āwiyah’s chastisement, Allah will save your body from Hell. He sent me to someone else and I erred and came to you.’”

Abū Dharr told him, “Not a single coin remains with me this morning. If you hold us to it, then give me three days respite so that I may gather them for you.”

When Mu‘āwiyah realised that his action endorsed his statement and his private life endorsed his public life, he wrote to ‘Uthmān, “If you have any need for Greater Syria, then call Abū Dharr back as he has aroused hatred in people’s heart for you.”

‘Uthmān thus wrote to him, “Come to me.”¹

1 Ibn Shabbah: *Tārīkh al-Madīnah*, vol. 3 pg. 1039-1040.

Ibn Abī al-Ḥadīd lists the reasons behind ‘Uthmān banishing Abū Dharr to greater Syria. He says, “The origin of this incident is that when ‘Uthmān gave Marwān and others houses of wealth and gave specifically to Zayd ibn Thābit a portion of it, Abū Dharr began announcing to the people, on the pathways and on the streets: “Give glad tidings to those who hoard of a severe punishment.” He would raise his voice saying this and recite Allah’s statement: *O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.*¹ This matter was raised to ‘Uthmān on a few occasions but he remained silent. He then sent to him one of his slaves to tell him to stop what he is doing. Abū Dharr said, “Does ‘Uthmān prevent me from reciting Allah’s Book and censuring one who discards Allah’s command? By Allah, pleasing Allah at the expense of ‘Uthmān’s happiness is more beloved to me and better for me than displeasing Allah and winning ‘Uthmān’s pleasure.”

This angered ‘Uthmān. ‘Uthmān persevered and did not take action until one day ‘Uthmān said to those around him, “Is it permissible for the Imām to take any wealth as a loan and when he becomes wealthy, he returns it?”

Ka’b al-Aḥbār said, “There is no harm in this.”

Abū Dharr retorted, “O son of the Jewess! Are you teaching us our dīn?”

‘Uthmān said, “How much you harm me and how fond are you of my companions. Go to Greater Syria.” He thus banished him there.²

1 Surah al-Tawbah: 34.

2 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 256; *al-Darajāt al-Rafī‘ah*, pg. 242; *A’yān al-Shī‘ah*, vol. 16 pg. 236; *al-Ghadīr*, vol. 8 pg. 300.

Muḥsin al-Amīn emphasises that Abū Dharr was exiled from Madīnah to Greater Syria against his will. He says:

وما كان أبو ذر ليترك المدينة مهاجر رسول الله صلى الله عليه وعلى آله
وسلم ومسجده ومجاورة قبره اختيارا ويذهب إلى الشام فيجاور بني
أمية وإنما خرج إلى الشام منفيا

Abū Dharr would not leave Madīnah—the Hijrah destination of the Messenger of Allah ﷺ, his Masjid, and neighbouring his grave—voluntarily and go to Greater Syria to neighbour the Banū Umayyah. He only left to Greater Syria after being banished.¹

Muḥammad al-Māzindarānī expounds that what happened to Abū Dharr رضي الله عنه of his expulsion to Greater Syria, etc. was at the order of ‘Uthmān رضي الله عنه. He says:

وخروجه إلى الشام ثم إلى المدينة ثم من المدينة بعد ضرب عثمان إياه
إلى الربذة كان بأمر عثمان لأنه كان ينقل ذمائمهم

His departure to Greater Syria, then to Madīnah, and then from Madīnah after ‘Uthmān beat him to Rabadhah—all was at ‘Uthmān’s order as he would relate their flaws.²

In Greater Syria, Abū Dharr learnt of Mu‘āwiyah’s رضي الله عنه misappropriation of the Muslim treasury—as they allege. He raised his voice in Mu‘āwiyah’s رضي الله عنه face and said:

ما أنا بعدو لله ولا رسوله بل أنت وأبوك عدوان لله ولرسوله أظهرتما
الإسلام وأبطنتما الكفر ولقد لعنك رسول الله ودعا عليك مرات ألا

1 A‘yān al-Shī‘ah, vol. 16 pg. 236.

2 Sharḥ Uṣūl al-Kāfī, vol. 12 pg. 418.

تشيع فقال معاوية ما أنا بذاك الرجل فقال أبو ذر بل أنت ذاك الرجل
أخبرني بذلك رسول الله وسمعتة يقول اللهم العنه ولا تشبعه إلا
بالتراب فحاول معاوية أن يحتويه فبعث إليه بثلاثمائة دينار لكن أبا ذر
الغفاري ردها عليه وقال إن كان من عطائي الذي حرمتوني منه عامي
هذا قبلتها وإن كانت صلة فلا حاجة لي بها

“I am not an enemy to Allah and His Messenger. Rather, you and your father are enemies to Allah and His Messenger. You exposed Islam but concealed disbelief. The Messenger of Allah has indeed cursed you and supplicated against you plenty times that you do not find satiation.”

Mu‘āwiyah retorted, “I am not that man.”

Abū Dharr told him, “Yes, you are that man. The Messenger of Allah informed me of this. I heard him saying, ‘O Allah, curse him and do not satiate him except with sand.’”¹

Mu‘āwiyah tried to contain him so he sent three-hundred gold coins to him. However, Abū Dharr returned them to him saying, “If they are from the stipend you deprived me of this year, I will accept them. If they are a gift, I have no need for them.”²

He would advise people, instruct them to obey Allah, and warn them against disobeying Him. He related what he heard from the Messenger of Allah ﷺ on the virtues of the Ahl al-Bayt and encouraged them to adhere to his family.

Al-Ya‘qūbī says:

1 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 257; *A‘yān al-Shī‘ah*, vol. 16 pg. 225.

2 *Ansāb al-Ashraf*, vol. 5 pg. 542; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 256; *al-Darajāt al-Rafī‘ah*, pg. 242; *al-Ghadīr*, vol. 8 pg. 292.

كان يجلس في المسجد يعني في الشام فيقول كما كان يقول في المدينة ويجتمع الناس إليه حتى كثر من يجتمع إليه ويسمع منه وكان يقف على باب دمشق إذا أصبح أصبح فيقول جاءت القطار تحمل النار لعن الله الأمرين بالمعروف والتاركين له لعن الله الناهين عن المنكر والآتين له

He would sit in the Masjid [of Greater Syria] and relate as he would do in Madīnah. People would gather by him until those who gathered by him and listened from him increased. He would stand at the door of Damascus at dawn saying, “The caravan carrying fire has arrived. May Allah curse those who command righteousness but desist from the same and may Allah curse those who forbid evil but carry out the same.”¹

This matter troubled Mu‘āwiyah رَضِيَ اللهُ عَنْهُ extensively so he wrote to ‘Uthmān رَضِيَ اللهُ عَنْهُ:

إن أبا ذر تجتمع إليه الجموع ولا آمن أن يفسدهم عليك فإن كانت لك في القوم حاجة فاحمله إليك

Large groups of people are gathering around Abū Dharr. I do not feel safe that he will corrupt them against you. If you have need for the people, take him to you.²

After Mu‘āwiyah’s letter reached ‘Uthmān, the latter commanded him to put Abū Dharr on the most rugged and harsh conveyance. He put him on a camel until the skin from under his foot peeled off.³ When he

1 *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 170-172; *al-Darajāt al-Rafī‘ah*, pg. 243; *al-Ghadīr*, vol. 8 pg. 292.

2 *Murūj al-Dhahab*, vol. 2 pg. 490; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 257; *al-Ghadīr*, vol. 8 pg. 292.

3 *Murūj al-Dhahab*, vol. 2 pg. 490; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 356; *A‘yān al-Shī‘ah*, vol. 16 pg. 256, 355, 356; *al-Ghadīr*, vol. 8 pg. 319.

arrived in Madīnah and entered ‘Uthmān’s presence, the latter said to him, “May Allah not make you beneficial for us, O Junaydib.”

Abū Dharr replied, “I am Jundub. The Messenger of Allah ﷺ named me ‘Abd Allāh. I thus chose the name with which the Messenger of Allah ﷺ named me over my name.”

‘Uthmān said to him, “You are the one who believes that we say that Allah’s Hand is constricted and that Allah is poor and we are rich.”

Abū Dharr told him, “Had you not said this, you would have spent Allah’s wealth on His servants. However, I testify that I heard the Messenger of Allah ﷺ saying, ‘When the family of Abū al-‘Āṣ reaches thirty men, they will take Allah’s wealth as empires, take His servant as slaves, and derange His religion.’”

‘Uthmān said to those present, “Have you heard this from the Messenger of Allah ﷺ?”

They replied in the negative.

‘Uthmān said, “O Abū Dharr, are you falsely attributing something to the Messenger of Allah ﷺ?”

Abū Dharr told those present, “Do you not know that I am truthful?”

“No, by Allah, we do not know,” they replied.

‘Uthmān said, “Call ‘Alī for me.” When he arrived, ‘Uthmān told Abū Dharr, “Narrate your ḥadīth to him regarding the sons of Abū al-‘Āṣ.” He repeated it.

‘Uthmān asked ‘Alī, “Did you hear this from the Messenger of Allah?”

“No,” he replied, “yet Abū Dharr has spoken the truth.”

“How are you convinced of his truthfulness?”

‘Alī explained, “Since I heard the Messenger of Allah ﷺ saying, ‘The sky has not covered and the earth has not carried someone more truthful in speech than Abū Dharr.’ All of us have heard this from the Messenger of Allah ﷺ.”

Abū Dharr said, “I narrate to you that I heard this from the Messenger of Allah ﷺ, yet you accuse me. I never thought that I will live until I hear this from the Companions of the Messenger of Allah ﷺ.”

Al-Wāqidī narrates in another report through his chain from Ṣuhbān, the freed slave of the Ismā‘īliyyīn: I saw one day Abū Dharr been taken to ‘Uthmān’s presence who told him, “You are the one who did this and this.”

Abū Dharr said, “I advised you but you regarded me a fraud. I advised your friend but he regarded me a fraud.”

‘Uthmān said, “You are lying. Rather, you intend fitnah (rebellion) and love it. Greater Syria has turned against us.”

Abū Dharr said, “Follow the path of your two companions. No one will criticise you.”

‘Uthmān said, “What connection do you have with that? May your mother bereave you.”

Abū Dharr said, “By Allah, I do not find any excuse for me except enjoining good and forbidding evil.”

‘Uthmān became angry and said, “Give me council regarding this old man, this great liar. Should I beat him, imprison him, or kill him? He has certainly disunited the Muslim ranks. Or should I banish him from the land of Islam?”

‘Alī, who was present, spoke and said, “I recommend to you what the believer of the family of Fir‘awn said,

وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ، وَإِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ
الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

‘And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.’”

‘Uthmān answered him harshly. ‘Alī responded in a like manner.¹

After this, ‘Uthmān intended to banish Abū Dharr from Madīnah to Rabadhah and told him, “Conceal your face from me.”

“Should I go Makkah?” he asked.

“No, by Allah.”

Abū Dharr said, “So you prevent me from the House of my Rabb to worship Him there until I die.”

“Yes, by Allah.”

1 Al-Shāfi fī al-Imāmah, vol. 4 pg. 294; Sharḥ Nahj al-Balāghah, vol. 8 pg. 257-259; Nahj al-Ḥaqq, pg. 299; al-Ṣirāṭ al-Mustaqīm, vol. 3 pg. 32; al-Darajāt al-Rafī‘ah, pg. 244; A’yān al-Shī‘ah, vol. 16 pg. 236; al-Ghadīr, vol. 8 pg. 300.

“To Greater Syria?”

“No, by Allah.”

“Baṣrah?”

“No, by Allah. Choose besides these cities.”

“No, by Allah, I will not choose anything besides what I mentioned to you. Had you left me in my emigration place, I would not intend any other city. Send me to whichever city you like.”

‘Uthmān said, “I send you to Rabadhah.”

“Allah is the greatest. The Messenger of Allah spoke the truth. He informed me of all that I will face.”

‘Uthmān said, “What did he tell you?”

“He informed me that I will be barred from Makkah and Madīnah; and I will die in Rabadhah. Those who handle my burial will be coming from Iraq towards Ḥijāz.”¹

‘Uthmān then instructed the people not to speak to him and bid him farewell. People ostracised him, besides ‘Alī ibn Abī Ṭālib, ‘Aqīl, Ḥasan, Ḥusayn, and ‘Ammār ibn Yāsir. They came out with him to see him off.²

In that moment, ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ bid farewell to Abū Dharr رَضِيَ اللَّهُ عَنْهُ telling him:

يا أبا ذر غضبت لله فارح من غضبت له إن القوم خافوك على دنياهم
وخفتهم على دينك فاترك في أيديهم ما خافوك عليه واهرب منهم بما

1 *Murūj al-Dhahab*, vol. 2 pg. 490; *al-Ghadīr*, vol. 8 pg. 292.

2 *Murūj al-Dhahab*, vol. 2 pg. 491; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 252-153.

خفتهم عليه فما أوجههم إلى ما منعتهم وأعفك عما منعوك وستعلم من الرابع غدا والأكثر حسدا لو أن السموات والأرضين على عبد رتقا ثم اتقى الله لجعل الله له مخرجا لا يؤنسك إلا الحق ولا يوحشك إلا الباطل فلو قبلت دنياهم لأحبوك ولو قرضت منها لأمنوك

O Abū Dharr, you became angry for Allah's sake. Have hope in the One for Whom you became angry. The people fear you over their world and you feared them over your religion. Leave in their hands what they feared you for and run away from them with what you feared them for. They are so desperate for what you prevented them from and you are safe from what they prevented you. You will soon know who profited tomorrow and who has more jealousy. Had the heavens and earths mended upon a servant, then the most fearful of Allah, Allah would make an exit for him. Nothing comforts you but the truth and nothing is abhorrent to you but falsehood. Had you accepted their world, they would have loved you and had you lent it, they would have trusted you.¹

‘Aqīl spoke saying:

ما عسى أن نقول يا أبا ذر وأنت تعلم أنا نحبك وأنت تحبنا فاتق الله فإن التقوى نجاة وصبر وكرم واعلم أن استثقالك الصبر من الجزع واستبطاءك العافية من اليأس فدع اليأس والجزع

What should we say, O Abū Dharr, while you know that we love you and you love us? So, fear Allah as taqwā is salvation, patience, and magnanimity. Know that your finding patience burdensome

1 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 251; *Biḥār al-Anwār*, vol. 22 pg. 435; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 356; *al-Darajāt al-Rafī‘ah*, pg. 248; *A‘yān al-Shī‘ah*, vol. 1 pg. 438, vol. 2 pg. 32, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300; *Mawsū‘at Kalimāt al-Imām al-Ḥusayn*, pg. 122.

is from anxiety and your waiting a long time for safety is from despondency. So, leave despondency and anxiety.¹

Ḥasan رَضِيَ اللهُ عَنْهُ spoke and said:

يا عماء لولا أنه لا ينبغي للمودع أن يسكت وللمشيع أن ينصرف لقصر الكلام وإن طال الأسف وقد أتى القوم إليك ما ترى فضع عنك الدنيا بتذكير فراغها وشدة ما اشتد منها برجاء ما بعدها واصبر حتى تلقى نبيك صلى الله عليه وسلم وهو عنك راض

O beloved uncle! Had it not been inappropriate for the one departing to remain silent and the one bidding farewell to return, words would be insufficient even though sorrow extends. The people have come to you as you see. Forsake the world by remembering its vacancy and the severity of what is difficult of it with hope of what is after it. And bear patiently until you meet your Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he is pleased with you.²

Ḥusayn رَضِيَ اللهُ عَنْهُ spoke and said:

يا عماء إن الله تعالى قادر أن يغير ما قد ترى والله كل يوم هو في شأن وقد منعك القوم دنياهم ومنعتهم دينك فما أغناك عما منعوك وأحوجهم إلى ما منعتهم فاسأل الله الصبر والنصر واستعد من الجشع والجزع فإن الصبر من الدين والكرم وإن الجشع لا يقدم رزقا والجزع لا يؤخر أجلا

O beloved uncle! Certainly, Allah is All Powerful to change what you see. Allah is in a splendour every day. The people

1 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 253; *Biḥār al-Anwār*, vol. 22 pg. 411; *al-Darajāt al-Rafīʿah*, pg. 248; *Aʿyān al-Shīʿah*, vol. 16 pg. 238; *Lajnat al-Ḥadīth fī Maʿhad Bāqir al-ʿUlūm: Mawsūʿat Kalimāt al-Imām al-Ḥusayn*, pg. 159-160.

2 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 253; *Biḥār al-Anwār*, vol. 22 pg. 411; *Aʿyān al-Shīʿah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300; *Mawsūʿat Kalimāt al-Imām al-Ḥusayn*, pg. 160.

have safeguarded their world from you while you safeguarded your religion from them. How independent are you from what they withheld from you and how needy are they of what you withheld from them? Beseech Allah for patience and assistance and seek protection from greed and anxiety, as greed does not hasten sustenance and anxiety does not delay death.¹

‘Ammār ibn Yāsir رَضِيَ اللهُ عَنْهُ spoke and said:

لا آنس الله من أوحشك ولا آمن من أخافك أما والله لو أردت دنياهم
لأمنوك ولو رضيت أعمالهم لأحبوك وما منع الناس أن يقولوا بقولك
إلا الرضا بالدنيا والجزع من الموت مالوا إلى ما سلطان جماعتهم عليه
والملك لمن غلب فوهبوا لهم دينهم ومنحهم القوم دنياهم فخسروا
الدنيا والآخرة ألا ذلك هو الخسران المبين

I do not entertain Allah for the one who oppresses you and I do not feel safety for the one who makes you fear. Harken, by Allah, had you desired their world, they would have trusted you and had you been pleased with their actions, they would have loved you. Nothing prevented the people from uttering your sentiments but approval of the world and fear for death. They inclined towards that upon which the authority of their groups is and sovereignty of one who dominates, thus they gifted them their religion and the people favoured them with their world, thus losing the world and the Hereafter. Harken, that is the evident loss.²

1 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 253-254; *Biḥār al-Anwār*, vol. 22 pg. 411; *A’yān al-Shī’ah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300; *Mawsū’at Kalimāt al-Imām al-Ḥusayn*, pg. 160.

2 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 254; *Biḥār al-Anwār*, vol. 22 pg. 411; *al-Darajāt al-Rafī’ah*, pg. 248; *A’yān al-Shī’ah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300; *Mawsū’at*

Abū Dharr al-Ghifārī رضي الله عنه cried after hearing what the people said and remarked:

يا أهل بيت الرحمة إذا رأيتكم ذكرت بكم رسول الله صلى الله عليه وسلم ما لي بالمدينة سكن ولا شجن غيركم إني ثقلت على عثمان بالحجاز كما ثقلت على معاوية بالشام وكره أن أجاوز أخاه وابن خاله بالمصرين فأفسد الناس عليهما فسيرني إلى بلد ليس لي به ناصر ولا دافع إلا الله والله ما أريد إلا الله صاحباً وما أخشى مع الله وحشة

O household of mercy! When I see you, I am reminded of the Messenger of Allah صلى الله عليه وسلم. There is no abode and need for me in Madīnah besides you.¹ I have burdened ‘Uthmān in Ḥijāz the way I burdened Mu‘āwiyah in Greater Syria. He disliked me neighbouring his brother and cousin in both cities and turning people against them. He thus exiled me to a city where I have no helper or defender besides Allah. By Allah, I do not wish for any companions besides Allah and I do not fear any loneliness with Allah.²

The scholars of the Rāfiḍah are unanimous in many of their books that ‘Uthmān رضي الله عنه is responsible for exiling Abū Dharr رضي الله عنه to Rabadhah.³

Kalimāt al-Imām al-Ḥusayn, pg. 160-161.

1 *Al-shajan*: need wherever it may be. The meaning is: I have no need for anyone besides you. (*Al-Ṣiḥāḥ*, vol. 5 pg. 2142.)

2 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 254; *Biḥār al-Anwār*, vol. 22 pg. 411; *A’yān al-Shī’ah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300; *Mawsū‘at Kalimāt al-Imām al-Ḥusayn*, pg. 161.

3 See the following books for example: Sulaym ibn Qays: *al-Saqīfah*, pg. 167; *Tafsīr al-Qummī*, vol. 1 pg. 51-54; al-Kūfī: *al-Istighāthah fī Bida’ al-Thalāthah*, vol. 1 pg. 55-58; al-Ṣadūq: *‘Ilal al-Sharā’i’*, vol. 1 pg. 175-176; al-Mufīd: *al-Amālī*, pg. 121-122; *Sharḥ Nahj al-Balāghah*, vol. 1 pg. 199; *‘Ilm al-Yaqīn fī Uṣūl al-Dīn*, vol. 2 pg. 700; *al-Darajāt al-Rafī‘ah*, pg. 11; *A’yān al-Shī’ah*, vol. 1 pg. 113.

They cite the following as proof for their contention:

1. Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ
مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمُ أُسْرَىٰ تَفْتَدُوهُمْ وَهُوَ مُحْرَمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوْمُنُونَ بَعْضُ الْكُفَّارِ وَتَكْفُرُونَ
بِبَعْضِ مَا جَزَاءٌ مِّن يَفْعَلُ ذَلِكَ مِّنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَعْمَلُونَ

And [recall] when We took your covenant, [saying], “Do not shed your [i.e., each other’s] blood or evict one another from your homes.” Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.¹

1 Sūrah al-Baqarah: 84-85.

This was revealed concerning Abū Dharr and ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُمَا on the occasion when the latter exiled the former from Madīnah to Rabadhah.¹

2. Allah’s سُبْحَانَهُ وَتَعَالَى statement:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَتَلُوا
وَقَتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds and I will surely admit them to gardens beneath which rivers flow as reward from Allah; and Allah has with Him the best reward.²

They claim that this was revealed concerning Abū Dharr when ‘Uthmān رَضِيَ اللهُ عَنْهُمَا banished him to Rabadhah.³

3. Al-Ṣadūq reports through his chain to Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abū Dharr:

أنت المطرود من حرمي من بعدي لصحبتك لأهل بيتي فتعيش وحدك
وتموت وحدك

You will be exiled from my Ḥaram (sanctuary) after me due to your association with my household. You will live alone and die alone.⁴

1 *Tafsīr al-Qummī*, vol. 1 pg. 51-54; *Tafsīr al-Ṣāfi*, vol. 1 pg. 111-113.

2 Sūrah Āl ‘Imrān: 195.

3 *Tafsīr al-Qummī*, vol. 1 pg. 129.

4 *‘Ilal al-Sharā‘i*, vol. 1 pg. 175-176.

4. Abū Dharr رَضِيَ اللَّهُ عَنْهُ reports:

كنت وعثمان نمشي في المسجد ورسول الله صلى الله عليه وآله متكئ فيه فجلسنا إليه صلى الله عليه وآله ثم قام عثمان وجلست فقال بأي شيء كنت تناجي عثمان قال كنت أقرأ سورة من القرآن قال أما إنه سيغضبك وتبغضه والظالم منكما في النار

‘Uthmān and I were walking in the Masjid while the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reclining therein. We sat by him. ‘Uthmān then stood up and I kept sitting. He asked, “What were you discussing secretly with ‘Uthmān?”

I said, “I was reciting a Sūrah of the Qur’ān.”

He said, “Harken! He will soon hate you and you will hate him. The oppressor from the two of you will be in Hell.”¹

According to the Rāfiḍah, the oppressor was ‘Uthmān; as he banished Abū Dharr to Rabadhah without the latter committing any sin.

5. Some Historians report that Abū Dharr رَضِيَ اللَّهُ عَنْهُ entered ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ presence and said:

يا أمير المؤمنين إنك أخرجتني إلى أرض ليس بها زرع ولا ضرع وليس لي خادم يخدمني إلا مخدرة ولا ظل يظلني إلا ظل شجرة فأعطني خادما وغنيمات أعيش بها

O Amīr al-Mu’mīnīn, you exiled me to a land which has no agriculture and stock farming. I do not have any servant to serve

1 Al-Rāwandī: *Al-Kharāyij wa al-Jarāyih*, vol. 2 pg. 490.

me besides a veiled lady and no shade covering me except the shade of a tree. Give me a slave and a few sheep to live on.¹

6. ‘Abd Allāh ibn Saydān al-Sulamī narrates:

تناجى أبو ذر وعثمان حتى ارتفعت أصواتهما ثم انصرف أبو ذر متبسما فقالوا ما لك ولأمير المؤمنين قال سامع ومطيع ولو أمرني أن آتي صنعاء أو عدنا ثم استطعت أن أفعل لفعلت وأمره أن يخرج إلى الربذة

Abū Dharr and ‘Uthmān spoke in private until they raised their voices. Abū Dharr then left smiling. People asked, “What happened with you and Amīr al-Mu’minīn?”

He explained, “I listen and obey. Had he commanded me to go to Ṣan‘ā’ or ‘Adn and I had the capability, I would have gone.”

He instructed him to leave to Rabadhah.²

7. Ibn Mas‘ūd رضي الله عنه reports:

لما نفى عثمان أبا ذر إلى الربذة وأصابه بها قدره لم يكن معه إلا امرأته وغلامه فأوصاهما أن اغسلاني وكفناني وضعاني على قارعة الطريق فأول ركب يمر بكم قولوا هذا أبو ذر فأعينونا عليه فوضعا

When ‘Uthmān banished Abū Dharr to Rabadhah, and finally his fate caught up with him, none were with him besides his wife and slave. He bequeathed to them, “Wash me, shroud me, and place me on the roadway. Tell the first caravan to pass you, ‘This is Abū Dharr so help us with him.’”

1 Al-Ṭūsī: *al-Amālī*, pg. 710; *al-Darajāt al-Rafī‘ah fī Ṭabaqāt al-Shī‘ah*, pg. 250-251; A‘yān *al-Shī‘ah*, vol. 1 pg. 438.

2 Ibn Sa‘d: *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 228.

Accordingly, they placed him [on the roadway].¹

8. Abū al-Aswad al-Du'alī² reports:

كنت أحب لقاء أبي ذر لأسأله عن سبب خروجه فنزلت الربذة فقلت له
ألا تخبرني خرجت من المدينة طائعا أم أخرجت فقال كنت في ثغر من
ثغور المسلمين أغني عنهم فأخرجت إلى المدينة فقلت أصحابي ودار
هجرتي فأخرجت منها إلى ما ترى

I was keen to meet Abū Dharr to ask him about the reason for his departure. I alighted in Rabadhah and asked him, “Will you not inform me whether you left voluntarily from Madīnah or you were exiled?”

He replied, “I was in one of the frontiers of the Muslims defending them and was exiled to Madīnah. I said [in happiness], ‘My companions and the abode of my emigration.’ I was further exiled from there to where you see me.”³

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 234 -235.

2 He is Abū al-Aswad al-Du'alī or al-Dīlī, the Judge of Baṣrah. His name is Zālim ibn 'Amr ibn Sufyān ibn Jundul ibn Ya'mar ibn Ḥanash ibn 'Adī ibn al-Dayl or 'Amr ibn 'Uthmān or 'Uthmān ibn 'Amr. He was born in the days of Nubuwwah and reports from 'Umar, 'Alī, Mu'ādh, Abū Dharr, Ibn Mas'ūd, Zubayr ibn al-'Awwām, Ubayy ibn Ka'b, Abū Mūsā, Ibn 'Abbās, 'Imrān ibn Ḥuṣayn, and senior Tābi'īn. He was a poet with Shī'ī inclinations. He was reliable in ḥadīth. Ibn Ḥibbān lists him among the reliable Tābi'īn. He died in the plague of al-Jārif in 69 AH. (*Siyar A'lām al-Nubalā'*, vol. 4 pg. 81-86; *Tahdhīb al-Tahdhīb*, vol. 6 pg. 292.)

3 *Al-Shāfi'ī fi al-Imāmah*, vol. 4 pg. 293-294; *Nahj al-Ḥaqq*, vol. 1 pg. 298; *Nafaḥāt al-Lāhūt*, pg. 107; *Iḥqāq al-Ḥaqq*, pg. 253, 256; *A'yān al-Shī'ah*, vol. 16 pg. 238; *al-Ghadīr*, vol. 8 pg. 300, 316; *Al-Mīrzā Aḥmad al-Āshtiyānī: Lawāmi' al-Ḥaqqā'iq fi Uṣūl al-'Aqā'id*, vol. 1 pg. 98.

Ibn Abī al-Ḥadīd writes:

واعلم أن الذي عليه أكثر أرباب السيرة وعلماء الأخبار والنقل أن عثمان
نفى أبا ذر أولاً إلى الشام ثم استقدمه إلى المدينة لما شكاه منه معاوية ثم
نفاه من المدينة إلى الربذة لما عمل بالمدينة نظير ما كان يعمل بالشام

Know that the view of majority of the Historians and scholars of reports is that ‘Uthmān banished Abū Dharr firstly to Greater Syria and then sought him back to Madīnah after Mu‘āwiyah complained to him. He then exiled him from Madīnah to Rabadhah when he did in Madīnah similar to what he did in Greater Syria.¹

Al-Murtaḍā says:

بل المعروف والظاهر أنه نفاه أولاً إلى الشام ثم استقدمه إلى المدينة لما
شكاه منه معاوية ثم نفاه من المدينة إلى الربذة

Instead, it is known and apparent that ‘Uthmān banished him firstly to Greater Syria and then called him back to Madīnah when Mu‘āwiyah complained to him. He then exiled him from Madīnah to Rabadhah.²

Al-Zanjānī said:

إن خروج أبي ذر من المدينة ليس بإختياره بل قهراً من ناحية عثمان بن
عفان

Abū Dharr’s departure from Madīnah was not by his own choice. Rather, it was coercion from the side of ‘Uthmān ibn ‘Affān.³

1 *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 255-256.

2 *A’yān al-Shī‘ah*, vol. 16 pg. 238.

3 *‘Aqā’id al-Imāmiyyah*, vol. 3 pg. 50.

This is a brief depiction of what I came across of the Rāfiḍah’s misrepresentation of the events that occurred to Abū Dharr al-Ghifārī رضي الله عنه and his stance on ‘Uthmān and Mu‘āwiyah رضي الله عنهما. It is replete with errors, as they displayed ‘Uthmān and Mu‘āwiyah رضي الله عنهما as transgressive, oppressive rulers who spent wealth in unfit avenues and that the Khilāfah lost its awe due to ‘Uthmān’s رضي الله عنه leniency and members of his family handled the Khilāfah autocratically. They presented the disagreement between ‘Uthmān and Abū Dharr رضي الله عنهما as political disagreements, and Abū Dharr as a rebel against the rulers. They claim he was subjected to severe oppression from the side of the authority as well as a multitude of other erroneous claims.

It is possible to refute these misconceptions by the following points:

Firstly: The scholars of ḥadīth and masters of isnāds have agreed with unanimity that the Rāfiḍah and those who follow their way are the worst liars. Their books are filled with fabrications. This is because they rely on historical reports which have broken chains or linked chains but are fabrications of infamous liars, to support their belief and promote their innovation. Consequently, we find that the masters of ḥadīth like al-Bukhārī and others have not reported from the early Rāfiḍah as they fabricated ḥadīth and adopted it as religion.

Based on the above, it is established that the narrations the Rāfiḍah present on Abū Dharr’s stance on ‘Uthmān and Mu‘āwiyah رضي الله عنهما and what transpired between them contain lies and misrepresentations of realities and they oppose authentic reports. This is due to the presence of a group of weak reporters, not trusted in transmission,¹ upon whom

1 Like **Sayf ibn ‘Umar al-Tamīmī** (d. 180 AH)

• Abū Ḥātim comments, “*Matrūk* (suspected of ḥadīth forgery).”

some Historians like al-Ṭabarī relied. Plenty men of innovations and passion, like the Rāfiḍah, have clung on to these reports.

We are not in need of reports and stories in which we do not have confidence as this will soon lead to spoiling the desired reality we seek. That which is known and established with conviction cannot be discarded due to a matter that is fabricated and doubtful.¹

Ibn Taymiyyah writes on the Rāfiḍah:

وأما الرافضة فأصل بدعتهم عن زندقة وإلحاد وتعمد الكذب كثير فيهم
وهم يقرون بذلك حيث يقولون ديننا التقية وهو أن يقول أحدهم بلسانه
خلاف ما في قلبه وهذا هو الكذب والنفاق ويدعون مع هذا أنهم هم

-
- Al-Nasā'ī and Ibn Ma'īn labelled him ḍa'īf.
 - Ibn Ḥibbān says, "He reports fabrications from reliable narrators." He accused him of heresy.
 - Al-Bukhārī comments, "There is scepticism on him."
 - Ibn 'Adī says, "Some of his aḥādīth are well-known but majority of them are unreliable and uncorroborated."

(*Mīzān al-I'tidāl*, vol. 3 pg. 259; *Tahdhīb al-Tahdhīb*, vol. 2 pg. 470.)

Lūṭ ibn Yaḥyā Abū Mikhnaf (d. 170 AH)

- He is a ruined Historian, suspected of ḥadīth forgery, unreliable.
- Al-Dāraquṭnī labels him ḍa'īf (weak).
- Yaḥyā ibn Ma'īn comments, "He is not reliable."
- Ibn 'Adī writes, "A Shī'ī extremist, the transmitter of their reports."

(*Al-Jarḥ wa al-Ta'dīl*, vol. 7 pg. 182; *al-Kāmil fī al-Ḍu'afā'*, vol. 7 pg. 241; *Mīzān al-I'tidāl*, vol. 3 pg. 419-420.)

1 *Minhāj al-Sunnah*, vol. 1 pg. 59; 'Abd Allāh Muḥammad ibn 'Abd al-Wahhāb: *Jawāb Ahl al-Sunnah al-Nabawiyyah fī Naqḍ Kalām al-Shī'ah wa al-Zaydiyyah*, vol. 1 pg. 63-64; Shaykh Ḥāfiẓ Ḥukmī: *Ma'ārij al-Qabūl*, vol. 3 pg. 1208; Shaykh Ṣāliḥ al-Fawzān: *Sharḥ al-'Aqīdah al-Wāsiṭiyyah*, pg. 153-155.

المؤمنون دون غيرهم من أهل الملة ويصفون السابقين الأولين بالردة والنفاق

As for the Rāfiḍah, the basis of their innovation is heresy and heterodoxy. Moreover, majority of them intentionally lie. And they attest to this saying, “Our religion is Taqiyyah,” i.e. expressing contrary to what the heart contains. This is pure falsehood and hypocrisy. Despite this, they claim that they are the believers to the exception of all other Muslims and label the first forerunners as apostates and hypocrites.¹

He says at another place:

والله يعلم وكفى بالله عليما وليس في جميع الطوائف المنتسبة للإسلام مع بدعة وضلالة شر منهم ولا أجهل ولا أكذب ولا أظلم ولا أقرب إلى الكفر والفسوق والعصيان وأبعد عن حقائق الإيمان منهم

Allah knows; and sufficient is Allah as the knowledgeable. There is none among all the groups that affiliate to Islam with innovation and deviation more evil, more ignorant, greater in falsehood, more oppressive, closer to disbelief, transgression, and sin, and further from the realities of īmān than them.²

Imām al-Dhahabī رَحِمَهُ اللهُ describes them:

فالرافضة ذوو جهل وعمى فمن حدثهم بما يوافق أهواءهم صدقوه ولو كان الدجال ومن أورد عليهم بما يخالف أهواءهم كذبوه ولو كان صديقا ... فكيف يرجى من هذا حاله أم كيف نؤمل عافية من هذا مرضه فلهم أوفى نصيب من قوله تعالى وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

1 *Minhāj al-Sunnah*, vol. 1 pg. 68.

2 *Minhāj al-Sunnah*, vol. 5 pg. 160-161.

The Rāfiḍah are men of ignorance and blindness. Whoever narrates to them what corresponds to their passion, they believe him even if he is a Dajjāl. Whereas, whoever narrates to them what opposes their passion, they disbelieve him even if he be extremely truthful. How can hope be pinned on one whose condition is such and how can we desire the safety of one with such a sickness? They have the fullest share of Allah’s statement: *And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him?*^{1,2}

Secondly: Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ did not take the stance of a rebel to the policy of ‘Uthmān and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُمَا nor did he call to fitnah (dissension)—as claimed by the Rāfiḍah. To the contrary, he was among the staunchest of people in hatred for fitnah and rebellion against the authority. It appears in the ḥadīth of Zayd ibn Wahb:

ولو أمروا علي عبدا حبشيا لسمعت وأطعت

Had they appointed over me an Abyssinian slave, I would have listened and obeyed.³

It appears in ‘Abd Allāh ibn al-Ṣāmit’s narration:

دخلت مع أبي ذر على عثمان قال وعلى أبي ذر عمامة فرفع العمامة عن رأسه وقال إني والله يا أمير المؤمنين ما أنا منهم قال ابن شوذب يعني من الخوارج ولو أمرتني أن أعض على عرقوبي قتب لعضضت عليهما

1 Sūrah al-‘Ankabūt: 68.

2 *Al-Muntaqā min Minhāj al-I’tidāl fī Naqḍ Kalām Ahl al-Rafḍ wa al-I’tizāl*, vol. 1 pg. 543-544.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, the ḥadīth of Zayd ibn Wahb, Ḥadīth: 1406.

حتى يأتيني الموت وأنا عاض عليهما قال صدقت يا أبا ذر إنما أرسلنا إليك لتجاوزنا في المدينة قال لا حاجة لي في ذلك ائذن لي في الربذة

I, alongside Abū Dharr, entered ‘Uthmān’s presence. Abū Dharr had on a turban. He lifted the turban off his head¹ saying, “By Allah, O Amīr al-Mu’minīn, I am certainly not from them. (Ibn Shawdhab clarifies that he refers to the Khawārij). Had you instructed me to bite my shanks, I would bite them until death visited me while I am biting them.”

‘Uthmān responded, “You have spoken the truth, O Abū Dharr. I only sent to you so that you be our neighbour in Madīnah.”

“I do not desire this. Allow me to go to Rabadhah,” he submitted.²

Another narration of his reads:

دخلت مع أبي ذر في رهط من غفار على عثمان من باب لا يدخل عليه منه أحد قال وتخوفنا عثمان عليه فانتهى إليه فسلم ثم ما بدأه بشيء إلا أن قال أحسبني منهم يا أمير المؤمنين والله ما أنا منهم ولا أدركهم ثم استأذنه إلى الربذة

I entered ‘Uthmān’s presence alongside Abū Dharr with a group from the Ghifār from a door from which no one entered upon him. We feared ‘Uthmān against him. When he reached, he greeted with salām. The first thing Abū Dharr said to him was, “Do you consider me from them [the Khawārij], O Amīr al-Mu’minīn? By Allah, I am not from them nor ever met them.”

1 The reason for Abū Dharr رضي الله عنه taking his turban off his head is to make it clear to ‘Uthmān that he is not from the Khawārij as one of their signs was shaving all the hair off.

2 *Tārīkh al-Madīnah*, pg. 1036-1037.

He then sought his permission to settle in Rabadhah.¹

When a group from Iraq came to Abū Dharr رَضِيَ اللَّهُ عَنْهُ and suggested to him:

يا أبا ذر فعل بك هذا الرجل وفعل فهل أنت ناصب لك راية فنكملك
برجال ما شئت فقال يا أهل الإسلام لا تعرضوا علي ذاكم وتذلوا
السلطان فإنه من أذل السلطان فلا توبة له والله لو صلبني على أطول
خشبة أو حبل لسمعت وصبرت ورأيت أن ذلك خير لي

“O Abū Dharr, this man has done this and that to you. Would you not put up a flag for you and we will provide for you men you approve of?”

He explained, “O people of Islam! Do not present this to me and disgrace the leader as there is no repentance for whoever disgraces the leader. By Allah, if he crucified me on the highest trunk or rope, I would listen and bear patiently and regarded that best for me.”²

Thirdly: The disagreement between Abū Dharr and the rest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ was a disagreement on a few ijthādī matters—as passed in section one. Among these is his disagreement with ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in Madīnah and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ in Greater Syria. It was due to his stance on the issue of a treasure. Abū Dharr obligated upon people what Allah did not obligate upon them and criticised them for what Allah did not. He forbade so vehemently that he prohibited them from the permissible. This was one of the reasons of fitnah between the

1 *Al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 232; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 60.

2 *Ṭabaqāt al-Kubrā*, vol. 4 pg. 228; *Tārīkh Dimashq*, vol. 66 pg. 201; *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 72; *Tārīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A‘lām*, vol. 3 pg. 412.

two groups. Thus, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ prevented him from issuing verdicts to prevent fitnah. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had no prejudice against Abū Dharr رَضِيَ اللَّهُ عَنْهُ.¹

Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ did not compel Abū Dharr رَضِيَ اللَّهُ عَنْهُ to retract from his ijtihād. He only complained of him to Amīr al-Mu‘minīn who summoned Abū Dharr to come to Madīnah. This appears in the ḥadīth of Zayd ibn Wahb who says:

مررت بالربذة فإذا أنا بأبي ذر فقلت له ما أنزلك منزلك هذا قال كنت بالشام فاختلفت أنا ومعاوية في الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشَّرَهُمْ بِعَذَابٍ أَلِيمٍ قال معاوية نزلت في أهل الكتاب فقلت نزلت فينا وفيهم فكان بيني وبينه في ذلك وكتب إلي عثمان رضي الله عنه يشكوني فكتب إلي عثمان أن اقدم المدينة فقدمتها

I passed by Rabadhah and met Abū Dharr. I asked him, “What brought you to this place?”

He answered, “I was in Greater Syria. I disputed with Mu‘āwiyah over: *As for those who store gold and silver as a treasure and they do not spend it in the path of Allah, give them glad tidings of a painful punishment.*² Mu‘āwiyah suggested, ‘It was revealed about the people of the book,’ whereas I affirmed, ‘It was revealed about us and them.’ We thus had an altercation over this. He wrote to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ complaining of me. ‘Uthmān thus wrote to me to come to Madīnah and I complied.”³

1 *Minhāj al-Sunnah*, vol. 6 pg. 27, 274-275.

2 Sūrah al-Tawbah: 34.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, Ḥadīth: 1406.

Hāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ writes:

فإن معاوية لم يجسر على الإنكار عليه حتى كاتب من هو أعلى منه في أمره وعثمان لم يحق على أبي ذر مع كونه كان مخالفا له في تأويله

Mu‘āwiyah did not dare to forbid him. He wrote to someone higher than him in authority. ‘Uthmān was not enraged at Abū Dharr despite the latter opposing him in its interpretation.¹

Hāfiẓ Ibn Kathīr رَحِمَهُ اللهُ explains:

كان مذهب أبي ذر في تحريم ادخار ما زاد على نفقة العيال وكان يفتي بذلك ويحثهم عليه ويأمرهم به ويغلظ في خلافه فنهاه معاوية فلم ينته فخشى أن يضر بالناس في هذا فكتب يشكوه إلى أمير المؤمنين عثمان وأن يأخذه إليه فاستقدمه عثمان إلى المدينة وأنزله بالربذة وحده وبها مات في خلافة عثمان

Abū Dharr’s view was the impermissibility of storing anything beyond the expenses of the family. He would pass this verdict, encourage them to adhere to it, command them such, and display harshness to those opposing it. Mu‘āwiyah prevented him but he did not desist. Mu‘āwiyah feared that people will be harmed due to this, so he wrote to Amīr al-Mu‘minīn ‘Uthmān complaining about Abū Dharr, requesting him to call him over. ‘Uthmān requested him to come to Madīnah and settled him in Rabadhah alone. It is here where he passed away during ‘Uthmān’s Khilāfah.²

As for the Rāfiḍah’s claim that Mu‘āwiyah رَحِمَهُ اللهُ prohibited him from issuing verdicts due to him advising the people and narrating to

1 *Fatḥ al-Bārī*, vol. 3 pg. 323.

2 *Tafsīr al-Qur’ān al-‘Azīm*, vol. 2 pg. 388.

them the virtues of the Ahl al-Bayt which troubled him so he wrote to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ to complain. This is a lie and fabrication against Abū Dharr and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُمَا. Abū Dharr would offer advices in Mu‘āwiyah’s gathering in Greater Syria. These advices were respected and honoured by Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ.

One indication of this is that he announced while in Mu‘āwiyah’s gathering, “We certainly recognise the best of you from the worst of you and we are more cognisant of you than are veterinarians of horses.”

A person interjected, “O Abū Dharr, do you know the unseen?”

Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ responded, “Leave the Shaykh for the Shaykh is more knowledgeable than you. Who are the best of us, O Abū Dharr?”

He replied:

خياركم أزهلكم في الدنيا وأرغبكم في الآخرة وشراركم أرغبكم في
الدنيا وأزهلكم في الآخرة

The best of you are those most abstinent of the world and most desirous of the Hereafter, while the worst of you are those most desirous of the world and most abstinent of the Hereafter.¹

Another proof for the falsehood of this misconception of the Rāfiḍah is Mu‘āwiyah’s رَضِيَ اللَّهُ عَنْهُ honour for the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ.² For instance, Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُمَا reports:

1 *Tārīkh Dimashq*, vol. 66 pg. 196.

2 Imām al-Ājurri has dedicated a chapter of *Kitāb al-Sharīah* labelling it: chapter on Mu‘āwiyah’s honour for the household of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his kindness towards them. He reproduces narrations as evidence to this.

كان يوما عند معاوية وقد تقرشت قريش وصناديد العرب ومواليها
أسفل سريره وعقيل بن أبي طالب والحسن والحسين رضي الله عنهم
عن يمينه ويساره

One day, we were by Mu‘āwiyah. The Quraysh, leaders and masters of the Arabs, were seated under his seat while ‘Aqīl ibn Abī Ṭālib, Ḥasan, and Ḥusayn were to his right and left.¹

Muḥammad ibn ‘Abd Allāh ibn Abī Ya‘qūb² reports:

كان معاوية إذا لقي الحسين بن علي رضي الله عنه قال مرحبا بابن
رسول الله صلى الله عليه وسلم وأهلا ويأمر له بثلاثمائة ألف ويلقي
ابن الزبير رضي الله عنه فيقول مرحبا بابن عمه رسول الله صلى الله
عليه وسلم وابن حواريه ويأمر له بمائة ألف دينار

When Mu‘āwiyah would meet Ḥusayn ibn ‘Alī, he would say, “Welcome to the son of the Messenger of Allah.” He would command that three hundred thousand be given to him.” When meeting Ibn al-Zubayr, he would say, “Welcome to the son of the Messenger of Allah’s paternal aunt and the son of his close disciple.” He would stipulate for him one hundred thousand gold coins.”³

1 *Kitāb al-Sharī‘ah*, vol. 5 pg. 2468, Ḥadīth: 1958.

2 He is Muḥammad ibn ‘Abd Allāh ibn Abī Ya‘qūb al-Tamīmī al-Ḍabbī al-Baṣrī. Yaḥyā ibn Ma‘īn classified him reliable as well as Abū Ḥātim. Al-Bukhārī and Muslim have documented his reports. (*Al-Thiqāt*, vol. 7 pg. 401; Aḥmad ibn Muḥammad al-Kalābādhī: *Al-Hidāyah wa al-Rashād fī Ma‘rifat Ahl al-Thiqah wa al-Sadād*, vol. 2 pg. 655; Abū ‘Abd Allāh al-Ḥākim: *Tasmiyat man Akhraja lahum al-Bukhārī wa Muslim*, vol. 1 pg. 214; *Tahdhīb al-Tahdhīb*, vol. 5 pg. 184.)

3 *Kitāb al-Sharī‘ah*, vol. 5 pg. 2468, Ḥadīth: 1959.

Al-Zuhrī reports:

لما قتل علي بن أبي طالب وجاء الحسن بن علي إلى معاوية فقال له معاوية لو لم يكن لك فضل على يزيد إلا أن أمك امرأة من قريش وأمه امرأة من كلب لكان لك عليه فضل فكيف وأمك فاطمة بنت رسول الله صلى الله عليه وسلم

After ‘Alī ibn Abī Ṭālib was martyred and Ḥasan ibn ‘Alī came to Mu‘āwiyah, the latter told him, “Even if you had no merit over Yazīd besides your mother being from Quraysh and his mother being from Kalb, you would be superior to him. Then what about when your mother is Fāṭimah bint Rasūlillāh صلى الله عليه وسلم?”¹

Ibn ‘Asākir and others document Mu‘āwiyah’s advice to his son Yazīd:

انظر حسين بن علي ابن فاطمة بنت رسول الله صلى الله عليه وسلم فإنه أحب الناس إلى الناس فصل رحمه وارفق به يصلح لك أمره فإن يك منه شيء فإني أرجو أن يكفيك الله بمن قتل أباه وخذل أخاه

Consider Ḥusayn ibn ‘Alī, ibn Fāṭimah bint Rasūlillāh صلى الله عليه وسلم as he is the most beloved to the people. Maintain good ties with him and show compassion to him, his matter will be corrected for you. If he does something, I hope that Allah will suffice you from him by those who killed his father and abandoned his brother.²

Fourthly: Their claim that ‘Uthmān and Mu‘āwiyah would bribe Abū Dharr رضي الله عنه. This is a fabrication and blatant lie. The Rāfiḍah seek to

1 *Kitāb al-Sharī‘ah*, vol. 5 pg. 2469, Ḥadīth: 1961.

2 *Tārīkh Dimashq*, vol. 14 pg. 206; *Tārīkh al-Islām*, vol. 5 pg. 7; *al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 162, vol. 11 pg. 501.

disfigure ‘Uthmān and Mu‘āwiyah رَضِيَ اللهُ عَنْهُمَا. Their purport is as stated by Imām Mālik رَضِيَ اللهُ عَنْهُ:

إنما هؤلاء أقوام أرادوا القدح في النبي صلى الله عليه وسلم فلم
يمكنهم ذلك فقدحوا في أصحابه حتى يقال رجل سوء ولو كان رجلا
صالحا لكان أصحابه صالحين

These are such persons who intended to disparage the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but were unable to. They thus resorted to disparaging his Companions so that he may be labelled an evil man. [People will declare:] Had he been a righteous man, his Companions would have been righteous.¹

Even if we, hypothetically, agree to the soundness of the reports they transmit on this issue, it will not be understood as bribery. Rather, it is the stipend the Imām gives which is permissible to take. None of the parties may be disparaged for this. There are examples of this from the time of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Abū Umāmah رَضِيَ اللهُ عَنْهُ reports that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a slave to Abū Dharr رَضِيَ اللهُ عَنْهُ with the instruction:

أطعمه مما تأكل وألبسه مما تلبس

Feed him from what you eat and clothe him from what you wear.

Abū Dharr رَضِيَ اللهُ عَنْهُ had a garment which he tore in half, wearing one half as a lower garment and giving the other to his slave. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him, “Why do I see your garment like this?”

He responded, “O Messenger of Allah, you said we should feed them from what we eat and clothe them from what we wear.”

1 Al-Şārim al-Maslūl, pg. 580.

“Yes.”

I asked, “Should I free him?”

He responded, “Allah will reward you, O Abū Dharr.”¹

Ḥakīm ibn Ḥizām رَضِيَ اللهُ عَنْهُ reports: I asked the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he gave me. I asked him a second time and he gave me. I asked him a third time and he gave me. He then said:

يا حكيم إن هذا المال لخضر حلو

O Ḥakīm, indeed this wealth is green and sweet.²

Sa’d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ reports: The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a few people but did not give one person anything. Sa’d submitted, “O Prophet of Allah, you gave so and so and so and so but did not give that man anything whereas he is a believer.” The Nabī asked, “Or a Muslim?” Sa’d repeated it thrice and each time the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Or a Muslim?” He then stated:

إني لأعطي رجالا وأدع من هو أحب إلي منهم فلا أعطيه شيئا مخافة أن
يكبوا في النار على وجوههم

Certainly, I give some people and leave out one who is more beloved to me than them giving him nothing, fearing that they will be thrown face first into Hell.³

1 *Al-Mu’jam al-Kabīr*, vol. 8 pg. 287, al-Albānī graded it ṣaḥīḥ in *al-Silsilah*, vol. 5 pg. 378, Ḥadīth: 2379.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 393, book on Zakāh, chapter on abstinence from asking, Ḥadīth: 1472; *Ṣaḥīḥ Muslim*, vol. 7 pg. 177, book on Zakāh, chapter on the giving hand being superior to the receiving hand, Ḥadīth: 1035.

3 *Musnad Aḥmad*, vol. 2 pg. 107, al-Albānī graded it ṣaḥīḥ in his footnotes on Ibn Taymiyyah’s *Kitāb al-Īmān*, vol. 1 pg. 110.

There are similar examples in the lifetime of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ wrote to the cities and the surroundings seeking reinforcements. The first to come to him was Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ among four thousand conveyances carrying food. He appointed him to distribute it to those surrounding Madīnah. When he returned, ‘Umar commanded that he be given four thousand silver coins. He submitted, “I do not need it, O Amir al-Mu’minīn. I only intended Allah’s pleasure and His reward. So do not enter the world upon me.”

‘Umar said, “Take them. There is no harm in this when you did not desire it.”

He refused.

‘Umar said, “Take them. I was appointed by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to a similar task and he told me similar to what I told you and I responded in a like manner. At the end, he gave [them] to me.”

Abū ‘Ubaydah accepted them and went to his governors. People followed and the people of Ḥijāz became independent.¹

Likewise, when ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ sent one hundred gold coins with a man named Ḥārith telling him, “Go to ‘Umayr and alight by him, as if you are a guest. If you see the effects of anything, return. If you see a harsh condition, then give him these hundred gold coins.”

Ḥārith went and found ‘Umayr sitting, cleaning his garment at the side of an orchard. Ḥārith greeted him with salām.

1 *Tārīkh al-Ṭabarī*, vol. 4 pg. 100; *al-Muntaẓam fī Tārīkh al-Umam wa al-Mulūk*, vol. 4 pg. 251.

‘Umayr said to him, “Alight, may Allah show mercy to you.” He remained with him for three days and found they had no food except a loaf of barley bread which they gave him exclusively while they rolled in hunger, until they were hard-pressed.

‘Umayr told him, “You have starved us. If you feel that it is better to move on, then do so.”

Ḥārith took out the gold coins and gave them to him saying that Amīr al-Mu’minīn sent them to him to be independent.”¹

Similar, ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ gave Sa‘īd ibn ‘Amir رَضِيَ اللَّهُ عَنْهُ one thousand gold coins. The latter said, “I do not have a need for them. Give to someone more deserving than I.” ‘Umar said, “Wait, let me narrate to you what the Messenger of Allah said. Then, if you wish, you may accept or decline. The Messenger of Allah presented something to me and I said what you said. The Messenger of Allah said:

من أعطى شيئاً من غير سؤال ولا استشراف نفس فإنه رزق من الله
فليقبله ولا يردّه

Whoever receives something without asking and desiring, it is sustenance from Allah. He should thus accept it and not reject it.”

Sa‘īd said, “You heard this from the Messenger of Allah?”

‘Umar replied in the affirmative. Sa‘īd accepted it.²

1 *Al-Muntaẓam fī Tārīkh al-Umam wa al-Mulūk*, vol. 4 pg. 317; *Ḥayāt al-Ṣaḥābah*, vol. 2 pg. 382-383.

2 *Tārīkh Dimashq*, vol. 21 pg. 160; *al-Suyūṭī: Jāmi‘ al-Aḥādīth*, vol. 26 pg. 68; *al-Muttaqī al-Hindī: Kanz al-‘Ummāl*, vol. 6 pg. 635; *Ibrāhīm al-Dimashqī: Al-Bayān wa al-Ta‘rīf fī Asbāb Wurūd al-Ḥadīth al-Sharīf*, vol. 2 pg. 209; *Ḥayāt al-Ṣaḥābah*, vol. 2 pg. 520.

As regards the reports presented by the Rāfiḍah as proof, for example: ‘Uthmān sent thirty thousand silver coins to Ibn Abī Ḥudhayfah as well as a camel covered with a garment. Muḥammad placed it in the Masjid and then said, “O gathering of Muslims, do you not see how ‘Uthmān deceives me from my religion and bribes me upon it.” This increased the Egyptians’ honour for him and their criticism for ‘Uthmān.¹

Al-Balādhurī reports it in *Ansāb al-Ashrāf* and Ibn al-Athīr in *al-Kāmil* without any isnād. This makes it unworthy of being cited as proof.

As regards the Rāfiḍah’s claim that Mu‘āwiyah tried to bribe Abū Dharr in a report by Ibn ‘Abbās: Mu‘āwiyah sent to him in the darkness of night one thousand gold coins trying to let his action oppose his statement and his private oppose his public life. When the Messenger came to him, he distributed the thousand leaving not a single coin in his possession by the morning. Next morning, Mu‘āwiyah called the messenger and told him, “Go to Abū Dharr and tell him, ‘Save my body from Mu‘āwiyah’s chastisement, Allah will save your body from Hell. He sent me to someone else and I erred and came to you.’” Abū Dharr told him, “Not a single coin remains with me this morning. If you hold us to it, then give me three days respite so that I may gather them for you.” Mu‘āwiyah realised that his action endorsed his statement and his private life endorsed his public life.

This report is not authentically attributed to Ibn ‘Abbās رضي الله عنه.

Ibn Shabbah narrates it in *Tārīkh al-Madīnah*, vol. 3 pg. 1039-1040. He says: **Ishāq ibn Idrīs** narrated to us — **Bakkār ibn ‘Abd Allāh al-**

1 *Ansāb al-Ashrāf*, vol. 5 pg. 541; Ibn al-Athīr: *al-Kāmil*, vol. 2 pg. 620-621; Aḥmad ibn ‘Abd al-Wahhāb al-Nuwayrī: *Nihāyat al-Arb fī Funūn al-Adab*, vol. 20 pg. 242; *al-Ghadīr*, vol. 9 pg. 144.

Rabadhī narrated to us — **Mūsā ibn ‘Ubaydah** narrated to us — **Walīd ibn Nufay‘** narrated to us — from ‘Abd Allāh ibn ‘Abbās رضي الله عنه. This isnād contains many flaws.

Ishāq ibn Idrīs

- Yahyā ibn Ma‘īn comments on him, “He is worthless. He fabricates ḥadīth.” He also called him a great liar.
- Al-Bukhārī said, “They are silent on him.”
- Abū Dāwūd said, “He is worthless.”
- Al-Nasā‘ī said, “*Matrūk al-ḥadīth* (suspected of ḥadīth forgery).”
- ‘Alī ibn al-Madīnī discarded his ḥadīth.¹

Bakkār ibn ‘Abd Allāh al-Rabadhī

- Ibn Ḥibbān comments: He reports from his uncle, Mūsā ibn ‘Ubaydah, *munkar* (unacceptable) reports which are uncorroborated. I do not know whether the confusion in his ḥadīth is from him or his uncle Mūsā ibn ‘Ubaydah or both of them, as Mūsā has no worth in ḥadīth and majority of Bakkār’s narrations are from him. Hence, we were cautious of him so that nothing is applied to a Muslim without knowledge and he will be an adversary against us on the Day of Qiyāmah.²

Mūsā ibn ‘Ubaydah

- Yahyā ibn Ma‘īn comments on him, “Ḍa‘īf al-ḥadīth.”

1 *Tārīkh Ibn Ma‘īn*, vol. 4 pg. 250; al-‘Uqaylī: *al-Ḍu‘afā’*, vol. 1 pg. 100; al-Nasā‘ī: *al-Ḍu‘afā’ wa al-Matrūkīn*, vol. 1 pg. 18; Ibn Abī Ḥātim: *al-Jarḥ wa al-Ta‘dīl*, vol. 2 pg. 213.

2 Ibn Ḥibbān: *Al-Majrūḥīn*, 233.

- Ibn Abī Ḥātim says, “Munkar¹ al-ḥadīth. His ḥadīth is not established.”
- Ibn Ḥibbān, “He is worthless in ḥadīth.”
- ‘Alī ibn al-Madīnī, “Mūsā ibn ‘Ubaydah is weak. He narrates munkar reports.”
- Al-Dāraquṭnī, “Mūsā ibn ‘Ubaydah al-Rabadhī’s ḥadīth are not corroborated.”
- Yaḥyā ibn Ma‘īn, “He is worthless. He is not strong.”²

Walīd ibn Nufay‘

- I did not find a biography with this name. Shu‘ayb al-Arnā‘ūṭ made similar comments in his footnotes on *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 69. It could be misspelt from Ibn Nuwayfi‘ whose name is Muḥammad ibn al-Walīd.

Even if hypothetically accepted as sound, it does not translate to bribery. He only wished to test whether his action corresponds to his statement. Ḥāfiẓ Ibn Kathīr رَحِمَهُ اللهُ writes:

وقد اختبره معاوية رضي الله عنه وهو عنده هل يوافق عمله قوله فبعث إليه بألف دينار ففرقها من يومه ثم بعث إليه الذي أتاه بها فقال إن معاوية إنما بعثني إلى غيرك فأخطأت فهات الذهب فقال أبو ذر ويحك إنها خرجت ولكن إذا جاء مالي حاسبناك به

1 He is a weak narrator who contradicts narrations of reliable, trustworthy narrators.
 2 *Tārīkh Ibn Ma‘īn*, vol. 1 pg. 71; *al-Jarḥ wa al-Ta‘dīl*, vol. 2 pg. 125; *al-Majrūhīn*, vol. 1 pg. 233; vol. 2 pg. 167; Muḥammad ibn Ṭāhir al-Maqdisī: *Tadhkirat al-Ḥuffāz (Aṭrāf Ahādīth al-Majrūhīn li Ibn Ḥibbān)*, vol. 1 pg. 426; *al-Ḍu‘afā’ wa al-Matrūkīn*, vol. 3 pg. 133.

Mu'āwiyah tested whether his action corresponded to his declaration. He thus sent one thousand gold coins to him and the latter distributed them on that day. Mu'āwiyah then sent the messenger to him who said, "Mu'āwiyah sent me to someone else, but I erred. So, bring the gold."

Abū Dharr told him, "Woe to you. They are gone. However, when my wealth comes, I will repay you."¹

Fifthly: They claim that 'Uthmān abused and swore Abū Dharr رَضِيَ اللَّهُ عَنْهُ and mounted him on the harshest conveyance until the skin under his foot peeled off. Others claim that he beat him mercilessly.²

These are nothing but fabrications and allegations against 'Uthmān رَضِيَ اللَّهُ عَنْهُ. Even if we accept it, hypothetically, it is the ijtihād of the ruler for which he will be rewarded. None of them can be disparaged. 'Uthmān رَضِيَ اللَّهُ عَنْهُ practiced on his ijtihād in punishment. Abū Dharr رَضِيَ اللَّهُ عَنْهُ practiced on his ijtihād in his actions. There are examples of this in the time of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. It is reported that 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ hit Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ with a stick when he saw people walking behind him. He established the ḥadd on Abū Bakrah رَضِيَ اللَّهُ عَنْهُ for his testimony against Mughīrah رَضِيَ اللَّهُ عَنْهُ. If accepted as sound, it does not prevent what happened between 'Uthmān and Abū Dharr رَضِيَ اللَّهُ عَنْهُمَا to be of this nature. They are excused in this. They are either Mujtahids who have attained the truth or Mujtahids who erred. They are forgiven by

1 *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 2 pg. 388.

2 Ibn al-Muṭahhar al-Ḥillī made this allegation. Ibn Taymiyyah quoted this from him in *Minhāj al-Sunnah*, vol. 6 pg. 255-256. Al-Karkī reported it in *Nafaḥāt al-Lāhūt*, pg. 81, al-Tustarī in *Iḥqāq al-Ḥaqq*, pg. 254, and al-Māzindarānī in *Sharḥ Uṣūl al-Kāfi*, vol. 12 pg. 418.

the Will of Allah through repentance and good deeds and calamities which expiate.¹

Ibn Taymiyyah رَحِمَهُ اللهُ reports:

والقاعدة الكلية في هذا ألا نعتقد أن أحدا معصوم بعد النبي صلى الله عليه وسلم بل الخلفاء الراشدون يجوز عليهم الخطأ والذنوب التي تقع قد يتوبون منها وقد تكفر عنهم بحسناتهم الكثيرة وقد يبتلون بمصائب يكفر الله عنهم بها وقد يكفر عنهم بغير ذلك

The all-encompassing ruling in this regard is that we do not believe anyone after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as infallible. Rather, it is possible for the Khulafā' Rāshidūn to err. The sins they commit, they sometimes repent from them, or they are expiated through their plenty good deeds, or sometimes they are afflicted with calamities through which Allah expiates, and sometimes in another way.²

He says regarding 'Uthmān رَضِيَ اللهُ عَنْهُ:

فكل ما ينقل عن عثمان غايته أن يكون ذنبا أو خطأ وعثمان رضي الله عنه قد حصلت له أسباب المغفرة من وجوه كثيرة منها سابقته وإيمانه وجهاده وغير ذلك من طاعته وقد ثبت أن النبي صلى الله عليه وسلم شهد له بل وبشره بالجنة على بلوى تصيبه ومنها أنه تاب من عامة ما أنكروه عليه وأنه ابتلي ببلاء عظيم فكفر الله به خطاياها وصبر حتى قتل شهيدا مظلوما وهذا من أعظم ما يكفر الله به الخطايا

All 'Uthmān is accused of, the extreme limit is it being a sin or error. 'Uthmān has attained causes for forgiveness from plenty

1 *Minhāj al-Sunnah*, vol. 6 pg. 256-257, vol. 4 pg. 468.

2 *Minhāj al-Sunnah*, vol. 6 pg. 196-197.

channels like his precedence, *īmān*, *Jihād*, and other acts of obedience. Moreover, it is established that the Nabī ﷺ testified for him, in fact, he sounded glad tidings of his entry into Jannah after a calamity will strike him.¹ Another cause is him repenting from all what they accuse him of. Furthermore, he was afflicted with a huge difficulty through which Allah expiated his mistakes; he bore patiently until he was killed as a martyr, oppressed. This is from the greatest of actions through which Allah expiates sins.²

Ibn al-Athīr رَحْمَةُ اللَّهِ عَلَيْهِ states:

ما ذكر في أمر أبي ذر وإشخاص معاوية إياه من الشام إلى المدينة وقد ذكر في سبب ذلك أمور كثيرة من سب معاوية إياه وتهديده بالقتل وحمله إلى المدينة من الشام بغير وطء ونفيه من المدينة على الوجه الشنيع لا يصح النقل به ولو صح لكان ينبغي أن يعتذر عن عثمان فإن للإمام أن يؤدب رعيته وغير ذلك من الأعذار لا أن يجعل ذلك سببا للطعن عليه

What is mentioned about Abū Dharr, Mu‘āwiyah sending him from Greater Syria to Madīnah for which many reasons were listed including Mu‘āwiyah abusing him, threatening to kill him, sending him to Madīnah from Greater Syria without a conveyance, and banishing him from Madīnah in a nasty manner; it is not proper to transmit these. Even if hypothetically

1 *Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 25-26, book on the merits of the Ṣaḥābah, chapter on the Nabī’s statement: if I were to take a friend, Ḥadīth: 3674; *Ṣaḥīḥ Muslim*, vol. 15 pg. 243-244, book on the merits of the Ṣaḥābah, chapter on the merits of ‘Uthmān ibn ‘Affān, Ḥadīth: 2403, the ḥadīth of Abū Mūsā al-Ash‘arī.

2 *Minhāj al-Sunnah*, vol. 6 pg. 197.

agreed to be sound, it was appropriate to excuse ‘Uthmān as the Imām has the right to discipline his populace; and there are other excuses; it was not appropriate to turn this into criticism against him.¹

Sixthly: Their claim that Abū Dharr رَضِيَ اللَّهُ عَنْهُ would abuse and curse, in fact, excommunicate Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and the proof they cite, i.e. Abū Dharr’s statement, “I am not an enemy of Allah and His Messenger. Rather, you and your father are enemies to Allah and His Messenger. You exposed Islam but concealed disbelief. The Messenger of Allah has indeed cursed you and supplicated against you plenty times that you do not find satiation.” Mu‘āwiyah retorted, “I am not that man.” Abū Dharr told him, “Yes, you are that man. The Messenger of Allah informed me of this. I heard him saying, ‘O Allah, curse him and do not satiate him except with sand.’”

This entire report is a lie which the Rāfiḍah fabricated and accused Abū Dharr رَضِيَ اللَّهُ عَنْهُ of. It is not possible for this statement to be uttered by a Ṣaḥābī nurtured and taught by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Moreover, the narration contains *nakārah* (anomalies). It is as if Abū Dharr رَضِيَ اللَّهُ عَنْهُ did not acknowledge Mu‘āwiyah’s رَضِيَ اللَّهُ عَنْهُ merit. This is a blatant grand accusation. It is authentically transmitted from the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said concerning Mu‘āwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ:

اللهم اجعله هاديا مهديا واهد به

O Allah, make him a guide and rightly guided and guide through him.²

1 *Al-Kāmil*, vol. 2 pg. 483-484.

2 *Jāmi‘ al-Tirmidhī*, vol. 5 pg. 645, Ḥadīth: 3842, he labelled the ḥadīth ḥasan gharīb, al-Albānī graded it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah*, vol. 4 pg. 615, Ḥadīth: 1969 and *Ṣaḥīḥ*

Anas ibn Mālik رضي الله عنه reports from his maternal aunt, Umm Ḥarām رضي الله عنها:

نام النبي صلى الله عليه وسلم يوما قريبا مني ثم استيقظ يبتسم فقلت ما أضحكك قال أناس من أمتي عرضوا علي يركبون هذا البحر الأخضر كالملوك على الأسرة قالت فادع الله أن يجعلني منهم فدعا لها ثم نام الثانية ففعل مثلها فقالت قولها فأجابها فقالت ادع الله أن يجعلني منهم فقال أنت من الأولين فخرجت مع زوجها عبادة بن الصامت غازيا أول ما ركب المسلمون البحر مع معاوية فلما انصرفوا من غزوتهم قافلين فنزلوا الشام فقربت إليها دابة لتركبها فصرعتها فماتت

The Nabī صلى الله عليه وسلم slept one day close to me. He then woke up smiling. I asked, “What makes you smile?”

He explained, “People from my Ummah were presented to me mounting this black ocean like kings on thrones.”

She said, “Supplicate to Allah to include me among them.” He prayed for her.

He fell asleep a second time and did the same and she asked the same and he responded. She said, “Supplicate to Allah to include me among them.”

He determined, “You are from the first.”

She left with her husband ‘Ubādah ibn al-Ṣāmit as a warrior in the first naval expedition of the Muslims with Mu‘āwiyah. On their return from the battle, they alighted in Greater Syria. An

al-Tirmidhī, vol. 3 pg. 561, Ḥadīth: 3842, he said on his footnotes on *al-Mishkāṭ*, vol. 3 pg. 1758, Ḥadīth: 6235, “His isnād is ṣaḥīḥ.”

animal was brought close to her for her to mount. It dropped her which caused her death.¹

This is praise of the Nabī ﷺ for Mu‘āwiyah رضي الله عنه and those who participated in the naval expedition with him in Allah’s path. Their action pleased him greatly. So how is it possible for a Ṣaḥābī, the like of Abū Dharr al-Ghifārī رضي الله عنه, to curse and excommunicate the one whom the Nabī ﷺ praised? Ibn Taymiyyah رحمه الله explains:

معاوية وعمرو بن العاص وأمثالهم من المؤمنين لم يتهمهم أحد من السلف بنفاق ... بل جميع علماء الصحابة والتابعين بعدهم متفقون على أن هؤلاء صادقون على رسول الله صلى الله عليه وسلم مأمونون عليه في الرواية عنه والمنافق غير مأمون على النبي صلى الله عليه وسلم بل هو كاذب عليه مكذب له وإذا كانوا مؤمنين محبين لله ورسوله فمن لعنهم فقد عصى الله ورسوله

Mu‘āwiyah, ‘Amr ibn al-‘Āṣ, and their like are believers. None of the pious predecessors have accused them of hypocrisy. Rather, all the ‘Ulamā’ among the Ṣaḥābah, Tābi‘īn, and those after them are unanimous that they are truthful in attributing to the Messenger of Allah ﷺ, trusted in transmitting from him. A hypocrite is not trusted in attributing to the Nabī ﷺ. Rather, he lies in his name and belies him. When they are believers and lovers of Allah and His Messenger, then whoever curses them has disobeyed Allah and His Messenger.²

Hypothetically agreeing to the soundness of what they transmit, it is possible for a man to excommunicate another through interpretation;

1 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 1030.

2 *Majmū‘ al-Fatāwā*, vol. 18 pg. 40-42.

and this will not cause reproach of either of them.¹ Ibn Taymiyyah رَحِمَهُ اللهُ writes:

وقد تبين أن الرجل المؤمن الذي هو ولي لله قد يعتقد كفر الرجل المؤمن الذي هو ولي لله ويكون مخطئاً في هذا الاعتقاد ولا يقدح هذا في إيمان واحد منهما وولايته كما ثبت في الصحيح أن أسيد بن حضير قال لسعد بن عباد بحضرة النبي صلى الله عليه وسلم إنك منافق تجادل عن المنافقين وكما قال عمر بن الخطاب لحاطب بن أبي بلتعة دعني أضرب عنق هذا المنافق فقال النبي صلى الله عليه وسلم إنه شهد بدرًا وما يدريك لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفر الله لكم

It is clear that a believer—who is a friend of Allah—sometimes believes the disbelief of another believer—who is a friend of Allah. He is erroneous in this belief. However, this does not impair either of their faith or friendship. It is established in *al-Ṣaḥīḥ* that Usayd ibn Ḥudayr said to Sa‘d ibn ‘Ubādah in the presence of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “You are a hypocrite who is defending the hypocrites,” and as ‘Umar ibn al-Khaṭṭāb said about Ḥāṭib ibn Abī Balta‘ah, “Allow me to execute this hypocrite.”² The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, “He participated in Badr. Do you not know that probably Allah glanced at the participants of Badr and announced, ‘Do as you please for Allah has forgiven you.’”^{3,4}

1 *Minhāj al-Sunnah*, vol. 4 pg. 333, vol. 6 pg. 253.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 5 pg. 319-322, book on testimonies, chapter on some women declaring others reliable, Ḥadīth: 2661; *Ṣaḥīḥ Muslim*, vol. 17 pg. 155-169, book on repentance, chapter on the ḥadīth on the slander and the acceptance of the slanderer’s repentance, Ḥadīth: 2770, the ḥadīth of ‘Ā’ishah.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 6 pg. 166-167, book on Jihād and expeditions, chapter on the spy, Ḥadīth: 3007; *Ṣaḥīḥ Muslim*, vol. 16 pg. 80-83, book on the merits of the Ṣaḥābah, chapter on the merits of the participants of Badr and Ḥāṭib ibn Abī Balta‘ah, Ḥadīth: 2494, the ḥadīth of ‘Alī ibn Abī Ṭālib.

4 *Minhāj al-Sunnah*, vol. 6 pg. 253-254.

Seventhly: Abū Dharr’s departure from Madīnah to Greater Syria the first time was with his own will and choice, practicing on the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bequest to him to leave. It appears in the narration of ‘Abd Allāh ibn al-Ṣāmit:

قالت أم ذر رضي الله عنها والله ما سير عثمان أبا ذر ولكن رسول الله
صلى الله عليه وسلم قال إذا بلغ سلعا فاخرج منها

Umm Dharr رَضِيَ اللهُ عَنْهَا clarifies, “By Allah, ‘Uthmān did not exile Abū Dharr. Rather, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘When the buildings reach Sil’, then leave [Madīnah].”¹

The reality is not as the Rāfiḍah claim that ‘Uthmān رَضِيَ اللهُ عَنْهُ expelled him. Similarly, his second departure from Madīnah to Rabadhah was with his own will and choice. ‘Uthmān did not coerce him to leave. When people began flocking around him and he feared fitnah for himself, he sought ‘Uthmān’s permission. Indication to this appears in Zayd ibn Wahb’s narration:

فكثر علي الناس حتى كأنهم لم يروني قبل ذلك فذكر ذلك لعثمان فقال
لي إن شئت تنحيت فكننت قريبا فذاك الذي أنزلني هذا المنزل

People increased upon me until it seemed that they had never seen me before that. This was mentioned to ‘Uthmān who suggested to me, “If you like, you may move away, yet are still close.” This is what made me take up residence here.²

1 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, vol. 3 pg. 420, Ḥadīth: 5535; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 269-271; *Tārīkh al-Madīnah*, pg. 1037; *Siyar A’lām al-Nubalā’*, vol. 2 pg. 70, Al-Ḥākim comments, “This is a ḥadīth with a ṣaḥīḥ chain on the standards of al-Shaykhayn but they did not document it.” Al-Dhahabī does not comment.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 3 pg. 319, book on Zakāh, chapter on the wealth from which Zakāh is paid is not a treasure, Ḥadīth: 1406; *al-Ṭabaqāt al-Kubrā*, vol. 4 pg. 212; *Tafsīr*

‘Uthmān told Abū Dharr when the latter arrived from Greater Syria:

إنما أرسلنا إليك لتجاورنا في المدينة قال لا حاجة لي في ذلك ائذن لي
في الربذة

“I only sent to you so that you be our neighbour in Madīnah.”

“I do not desire this. Allow me to go to Rabadhah,” he submitted.¹

Abū Dharr رَضِيَ اللَّهُ عَنْهُ was bequeathed by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to leave Madīnah. Thus, when he was returned to it, he needed to leave to any area besides Greater Syria so he left to Rabadhah.²

All the narrations the Rāfiḍah cite as proof that ‘Uthmān exiled Abū Dharr to Rabadhah are fabrications and lies, or have weak chains and flaws, coupled with the nakārah in the text, as it opposes authentic narrations, as is the condition of **‘Abd Allāh ibn Saydān al-Maṭrūdī’s** narration.³

‘Abd Allāh ibn Saydān

- *Majhūl* (unknown) both in person and in integrity.
- Al-Bukhārī says, “His aḥādīth are not corroborated.”
- Al-Lālkā’ī said, “He is unknown. There is no proof in him.”
- Ibn ‘Adī said, “His aḥādīth are not corroborated.”

The condition of ‘Abd Allāh ibn Mas‘ūd’s narration is similar as the isnād contains **Buraydah ibn Sufyān al-Aslamī al-Madanī**.

al-Ṭabarī, vol. 6 pg. 361; *al-Jāmi‘ li Aḥkām al-Qur’ān*, vol. 10 pg. 183.

1 *Tārīkh al-Madīnah*, pg. 1036-1037; *Tārīkh Dimashq*, vol. 66 pg. 197.

2 *Fitnat Maqṭal ‘Uthmān*, vol. 1 pg. 109-110.

3 *Al-Jarḥ wa al-Ta’dīl*, vol. 2 pg. 68; *Lisān al-Mīzān*, vol. 4 pg. 498; *al-Iṣābah*, vol. 4 pg. 108.

Buraydah ibn Sufyān al-Aslamī al-Madanī

- Ḥāfiẓ Ibn Ḥajar comments, “He is not *qawī* (strong). He has *rafḍ*.”¹

The reality of these and other narration is as Ibn Khaldūn said:

لا يعرفها جهابذة السنة ولا نقلة الشريعة بل أكثرها موضوع أو مطعون
في طرقه أو بعيد عن تأويلاتهم الفاسدة

The experts of the Sunnah and transmitters of the Sharīah do not recognise them. Instead, majority are fabrications, their chains are criticised, or they are far-removed from their corrupted interpretations.²

As for their citing these verses as proof:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ
مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ
وَالْعُدْوَانِ وَإِن يَأْتُوكُمُ أُسْرَى تَفْدُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ
إِحْرَاجُهُمْ أَفْئُومُونَ بَعْضُ الْكُذِبِ وَتَكْفُرُونَ بِبَعْضِ فَمَا
جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

And [recall] when We took your covenant, [saying], “Do not shed your [i.e., each other’s] blood or evict one another from your homes.” Then

1 *Taqrīb al-Tahdhīb*, pg. 120, Biography: 661.

2 *Muqaddamat Ibn Khaldūn*, vol. 2 pg. 527.

*you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.*¹

They claim this was revealed concerning Abū Dharr and ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُمَا on the occasion when the latter exiled the former from Madīnah to Rabadhah.

This is a false claim. None of the experts of Tafsīr have said this. The verse speaks about the Banū Isrā’īl and their breaching the covenant taken from them.²

Similarly, Allah’s statement:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَتَلُوا
وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخِلَنَّاهُمْ جَنَّةٍ يَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from

1 Sūrah al-Baqarah: 84-85.

2 Tafsīr al-Ṭabarī, vol. 1 pg. 438-439; Tafsīr al-Qur’ān al-‘Aẓīm, vol. 1 pg. 129-130; Tafsīr al-Jalālayn, vol. 1 pg. 17; Faḥ al-Qadīr, vol. 1 pg. 127; Aḍwā’ al-Bayān, vol. 8 pg. 25; Taysīr al-Karīm al-Raḥmān, vol. 1 pg. 82-83.

them their misdeeds and I will surely admit them to gardens beneath which rivers flow as reward from Allah; and Allah has with Him the best reward.¹

They claim that this was revealed concerning Abū Dharr when ‘Uthmān banished him to Rabadhah.²

This is another false claim. This verse was regarding the general believers who are qualified with the qualifications listed in the verse. None of the experts of Tafsīr have said that it was revealed regarding Abū Dharr.³

The ‘Ulamā’ among the Pious Predecessors have elucidated extensively on this issue.

1. Ghālib al-Qaṭṭān⁴ reports:

أنه سأل الحسن البصري عثمان أخرج أبا ذر قال الحسن لا معاذ الله

He asked Ḥasan al-Baṣrī, “‘Uthmān expelled Abū Dharr?”

“No; Allah forbid,” Ḥasan replied.⁵

1 Sūrah Āl ‘Imrān: 195.

2 *Tafsīr al-Qummī*, vol. 1 pg. 129.

3 *Tafsīr al-Ṭabarī*, vol. 3 pg. 556-557; al-Baghawī: *Ma‘ālim al-Tanzīl*, vol. 1 pg. 557; *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 1 pg. 129-130; *Tafsīr al-Jalālayn*, vol. 1 pg. 17; *Faṭḥ al-Qadīr*, vol. 1 pg. 127; *Aḍwā’ al-Bayān*, vol. 8 pg. 25; *Taysīr al-Karīm al-Raḥmān*, vol. 1 pg. 82-83.

4 **Ghālib ibn Khaṭṭāf ibn Ghaylān al-Qaṭṭān**

- Aḥmad, Ibn Ma‘īn, and al-Nasa‘ī declared him reliable.
- Abū Ḥātim said, “*ṣadūq* (truthful). *Ṣāliḥ* (righteous).”
- His report from Anas on prostration appears in *Ṣaḥīḥ Muslim*.

(*Tahdhīb al-Tahdhīb*, vol. 4 pg. 469-470.)

5 *Tārīkh al-Madīnah*, pg. 1037.

2. Ḥāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ adds a footnote to the ḥadīth of Zayd ibn Wahb which appeared previously:

وإنما سأله زيد بن وهب عن ذلك لأن مبغضي عثمان كانوا يشنعون عليه أنه نفى أبا ذر وقد بين أبو ذر أن نزوله في ذلك المكان كان باختياره نعم أمره بالتنحي عن المدينة لدفع المفسدة التي خافها على غيره من مذهبه المذكور فاختر الربذة وقد كان يغدو إليها زمن النبي صلى الله عليه وسلم

Zayd ibn Wahb only asked him about this, because those who hated ‘Uthmān would reproach him for exiling Abū Dharr. Abū Dharr himself clarified that his settling in that place was with his choice. Yes, he [‘Uthmān] commanded him to move a little away from Madīnah to remove the cause of corruption/evil that he feared for others due to his mentioned stance. He chose Rabadhah. He would go there during the lifetime of the Nabī

¹ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

3. Ḥāfiẓ Abū Bakr ibn al-‘Arabī al-Mālikī رَحْمَةُ اللَّهِ writes:

إن أبا ذر يحملهم على التزهّد وأمر لا يحتملها الناس كلهم إنما هي مخصوصة ببعضهم فكتب إليه عثمان أن يقدم المدينة فلما قدم اجتمع إليه الناس فقال لعثمان أريد الربذة فقال له افعل فاعتزل ولم يكن يصلح له إلا ذلك لطريقته

Abū Dharr forced them to adopt asceticism and other matters which all people could not bear; it was particular with some. ‘Uthmān thus wrote to him to come to Madīnah. When he arrived, people gathered by him so he told ‘Uthmān, “I intend

1 *Fath al-Bārī*, vol. 3 pg. 322.

Rabadhah.” ‘Uthmān allowed him. He thus adopted isolation. Nothing befitted him but this due to his approach.¹

Ibn Taymiyyah رَحْمَةُ اللَّهِ explains:

فلما كان في خلافة عثمان توسع الأغنياء في الدنيا حتى زاد كثير منهم على المباح في المقدار والنوع وتوسع أبو ذر في الإنكار حتى نهاهم عن المباحات وهذا من أسباب الفتن بين الطائفتين فكان اعتزال أبي ذر لهذا السبب ولم يكن لعثمان مع أبي ذر غرض من الأغراض

During ‘Uthmān’s Khilāfah, the rich increased in worldly wealth until many of them went beyond the limit of merely permissible in quantity and type. Abū Dharr forbade vehemently to the extent that he prohibited them from the permissible. This was one of the reasons of fitnah between the two groups. Abū Dharr’s isolation was owing to this reason. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had no prejudice against Abū Dharr رَضِيَ اللَّهُ عَنْهُ.²

This clarifies the reality of the disagreement between Abū Dharr and ‘Uthmān, and Abū Dharr and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. May Allah be pleased with them all. The matter is nothing like the Rāfiḍah claim.

1 *Al-‘Awāṣim min al-Qawāsim*, pg. 87-88.

2 *Minhāj al-Sunnah*, vol. 6 pg. 274-275.

Abū Dharr al-Ghifārī's Relationship with the Ahl al-Bayt

Some of the Rāfiḍah believe that Tashayyu¹ began in the Nabī's ﷺ lifetime² and with his support. He is the first to plant the seed of Tashayyu' in the field of Islam. He continued maintaining it by irrigating it and caring for it until it blossomed and flourished, then bore fruit after his demise and became from the essence of Islam and one of its fundamentals.³ They cite as proof for this a couple of proofs which contain lies and distortions of words from their intended meanings. Among the proofs they mention are:

1. The Nabī ﷺ commented on Allah's words:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

*Indeed, they who have believed and done righteous deeds - those are the best of creatures.*⁴

He said:

أنت يا علي وشيعتك

You, O 'Alī, and your partisans.⁵

1 Shi'ism or partisanship to 'Alī ibn Abī Ṭālib رضي الله عنه.

2 The views of the Rāfiḍah regarding the inception of Tashayyu' differ. Refer to *Kitāb Uṣūl Madhhab al-Shī'ah al-Imāmiyyah al-Ithnay 'Ashariyyah* by Dr. Nāṣir al-Qafārī, vol. 1 pg. 70-83. [Translated into English with the title *A Comprehensive study of the Shī'ah creed*, Link: <https://mahajjah.com/usul-madhab-al-shia-al-imamiyyah-al-ithna-ashariyyah>]

3 Ja'far Subḥānī: *Al-'Aqīdah al-Islāmiyyah*, pg. 179; *A'yān al-Shī'ah*, vol. 1 pg. 30, 55; *Aṣl al-Shī'ah wa Uṣūluhā*, pg. 87; Ṭālib al-Khurāsānī: *Nash'at al-Tashayyu'*, pg. 25.

4 Sūrah al-Bayyinah: 7.

5 *Al-Ṣirāṭ al-Mustaqīm*, vol. 2 pg. 68; *Tafsīr Nūr al-Thaqalayn*, vol. 5 pg. 644; *A'yān al-Shī'ah*, vol. 1 pg. 30; *al-Ghadīr*, vol. 2 pg. 41, vol. 10 pg. 133; *Nash'at al-Tashayyu'*, pg. 24;

2. Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُمَا reports:

كنا عند النبي صلى الله عليه وسلم فأقبل علي بن أبي طالب فقال النبي صلى الله عليه وسلم قد أتاكم أخي ثم التفت إلى الكعبة فضربها بيده ثم قال والذي نفسي بيده إن هذا وشيعته لهم الفائزون يوم القيامة

We were by the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when ‘Alī ibn Abī Tālib approached. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, “My brother has come.” He then turned to the Ka’bah and placed his hand on it before saying, “By the Being in Whose hand is my life, indeed this man and his partisans are indeed successful on the Day of Qiyāmah.”¹

3. When the following verse was revealed to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn, [O Muḥammad], your closest kindred.*²

He gathered the Banū Hāshim and asked them, “Which of you will support me to be my brother, heir, waṣī, and khalīfah among you after me?” When no one responded to him, he intended none besides al-Murtaḍā, so he told them:

هذا أخي ووارثي ووزير ووصيي وخليفتي فيكم بعدي فاسمعوا له وأطيعوا

This is my brother, heir, vizier, waṣī, and khalīfah among you after me. So listen to him and obey.³

al-‘Aqīdah al-Islāmiyyah, pg. 179.

1 *Tārīkh Dimashq*, vol. 42 pg. 371; *Nash’at al-Tashayyu’*, pg. 25.

2 *Sūrah al-Shu’arā’*: 214.

3 *Al-Naysābūrī: Rawḍat al-Wā‘izīn*, pg. 52; *al-Mar’ashī: Sharḥ Iḥqāq al-Ḥaqq*, vol. 15 pg. 145; *Nash’at al-Tashayyu’*, pg. 26.

4. Amīr al-Mu'minīn reports: My bosom friend said:

يا علي إنك ستقدم أنت وشيعتك راضين مرضيين ويقدم عليه عدوك
غضباناً مقمحين

O 'Alī, certainly you are your partisans will come pleased and pleased with while your enemy will come to Him angry and desolate.¹

5. The Nabī ﷺ told 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ:

يا علي بشر شيعتك وأنصارك بخصال عشر أولها طيب المولد وثانيها
حسن إيمانهم بالله وثالثها حب الله لهم ورابعها الفسحة في قبورهم
وخامسهم النور على الصراط بين أعينهم وسادسها نزع الفقر من بين
أعينهم وغنى قلوبهم وسابعها المقت من الله لأعدائهم وثامنها الأمن
من الجذام والبرص والجنون وتاسعها انحطاط الذنوب والسيئات
عنهم وعاشرها هم معي في الجنة وأنا معهم

O 'Alī, give glad tidings to your partisans and supporters of ten characteristics. First: A pure birth. Second: Their sound faith in Allah. Third: Allah's love for them. Fourth: Spaciousness in their graves. Fifth: Light on the Bridge before their eyes. Sixth: Removal of poverty from before them and the independence of their hearts. Seventh: Allah's hatred for their enemies. Eighth: Safety from leprosy and insanity. Ninth: Falling away of sins and misdeeds from them. Tenth: They will be with me in Jannah and I will be with them.²

1 *Nahj al-Ḥaqq*, vol. 1 pg. 79; *A'yān al-Shī'ah*, vol. 1 pg. 30; *Kashf al-Ghiṭā'*, vol. 1 pg. 4; *al-Fuṣūl al-Muhimmah fī Ta'līf al-A'immaḥ*, pg. 46; *al-Ghadīr*, vol. 3 pg. 78; *al-Intiṣār*, vol. 3 pg. 351; *Nash'at al-Tashayyu'*, pg. 97.

2 *Al-Khiṣāl*, pg. 43; *Biḥār al-Anwār*, vol. 27 pg. 162; *A'lām al-Dīn fī Ṣifāt al-Mu'minīn*, pg. 450; *Nash'at al-Tashayyu'*, pg. 77-78.

6. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ reports: I saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placing his hand on ‘Alī ibn Abī Ṭālib’s shoulder and announcing:

يا علي من أحبنا فهو العربي ومن أبغضنا فهو العلج شيعتنا أهل البيوتات
والمعادن والشرف ومن كان مولده صحيحا وما على ملة إبراهيم إلا
نحن وشيعتنا وسائر الناس منها براء إن لله ملائكة يهدمون سيئات
شيعتنا كما يهدم القوم البنيان

O ‘Alī, whoever loves us is Arab whereas whoever despises us is an infidel. Our partisans are possessors of houses, mines, nobility, and whose birth is sound. None is upon the religion of Ibrāhīm except us and our partisans. All of mankind is exempt from it. Indeed, Allah has angels who destroy the misdeeds of our partisans like how people destroy buildings.¹

The defects of these evidences will appear when refuting these misconceptions.

The Rāfiḍah allege that Tashayyu‘ in the lifetime of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and thereafter was among a group of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, viz. Miqdād ibn al-Aswad al-Kindī, Salmān al-Fārisī, Abū Dharr al-Ghifārī, ‘Ammār ibn Yāsir, and other eminent companions—may Allah be pleased with them all. These were called the *Shī‘ah* (partisans) of ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ during the Nabī’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifetime and thereafter and are known to submit to him and believe in his Imāmah. They supported him on the Day of Saqīfah.² The object behind all this is twisting realities and

1 *Al-Amālī*, vol. 7 pg. 93; *Kashf al-Ghummah*, vol. 2 pg. 15; *Nash‘at al-Tashayyu‘*, pg. 78.

2 *Al-Saqīfah*, pg. 48; *Firaq al-Shī‘ah*, pg. 15-16; *Nash‘at al-Tashayyu‘*, pg. 24-25.

raising the status of the Ahl al-Bayt beyond their rank.¹ Among their statements in this regard are the following:

Al-Barqī² states:

من أصحاب رسول الله صلى الله عليه وسلم الأصحاب ثم الأصفياء
ثم الأولياء ثم شرطة الخميس من الأصفياء سلمان الفارسي والمقداد
وأبو ذر وعمار وأبو ليلى شبير وأبو سنان وأبو عمرة وأبو سعيد الخدري
وأبو برزة وجابر بن عبد الله والبراء بن عازب وعرفة الأزدي

Among the Companions of the Messenger of Allah ﷺ are the Aṣḥāb, then the Aṣfiyā', then the Awliyā', then the Shurtat al-Khamīs. Among the Aṣfiyā' are Salmān al-Fārisī, Miqdād, Abū Dharr, 'Ammār, Abū Laylā Shabbīr, Abū Sinān, Abū 'Amrah, Abū Sa'īd al-Khudrī, Abū Barzah, Jābir ibn 'Abd Allāh, Barā' ibn 'Āzib, and 'Urfah al-Azdī.³

Al-Qummī writes:

فأول الفرق الشيعية وهي فرقة علي بن أبي طالب المسمون شيعة علي
في زمان النبي صلى الله عليه وسلم وبعده معروفون بانقطاعهم إليه
والقول بإمامته منهم المقداد بن الأسود الكندي وسلمان الفارسي وأبو
ذر جندب بن جنادة الغفاري وعمار بن ياسر المذحجي... وهو أول من
سموا باسم التشيع في هذه الأمة

1 Dr. Sa'd ibn Mūsā al-Mūsā: *Al-Nuṣūṣ al-Tārīkhiyyah fī Musnad al-Imām Aḥmad ibn Ḥanbal*, pg. 290.

2 He is Muḥammad ibn Khālīd ibn 'Abd al-Raḥmān al-Barqī, Abū 'Abd Allāh. He is attributed to Barq, one of the villages of Qum. It is said that he died in 274 AH or 280 AH. He has written: *al-'Arīḍ*, *Kitāb al-Baṣīrah*, *Kitāb al-Maḥāsin*, *al-Nawādir*, and *Kitāb al-Rijāl*—in which he lists those who report from Amīr al-Mu'minīn. (*Al-Fihrist*, vol. 6 pg. 276; *Rijāl al-Najāshī*, pg. 333; *Naqd al-Rijāl*, vol. 4 pg. 197-198.

3 *Al-Rijāl*, pg. 3; *Nash'at al-Tashayyū'*, pg. 24.

The first sect is the Shī'iyah: The sect of 'Alī ibn Abī Ṭālib, known as Shī'at 'Alī during the lifetime of the Nabī ﷺ and after, known to submit to him and believe in his Imāmah. Among them are Miqdād ibn al-Aswad al-Kindī, Salmān al-Fārisī, Abū Dharr Jundub ibn Junādah al-Ghifārī, and 'Ammār ibn Yāsir al-Madhḥajī... they are the first to be labelled with Tashayyū' in this Ummah.¹

Ṭālib al-Khurāsānī writes:

لم يكن يطلق لفظ الشيعة إلا على طائفة من الصحابة وكانوا شديدي
الاتصال بعلي منهم أبو ذر الغفاري وسلمان وعمار والمقداد وحذيفة
بن اليمان

The word Shī'ah was not applied except to a group of Ṣaḥābah who were extremely attached to 'Alī. Among them were Abū Dharr al-Ghifārī, Salmān, 'Ammār, Miqdād, and Ḥudhayfah ibn al-Yamān.²

Sahl al-Sijistānī³ says:

إن لفظ الشيعة على عهد رسول الله صلى الله عليه وسلم أربعة من
الصحابة سلمان الفارسي وأبو ذر الغفاري والمقداد بن الأسود الكندي
وعمار بن ياسر

The word Shī'ah during the era of the Messenger of Allah ﷺ was applied to four Ṣaḥābah: Salmān al-Fārisī, Abū Dharr al-Ghifārī, Miqdād ibn al-Aswad al-Kindī, and 'Ammār ibn Yāsir.⁴

1 *Al-Maqālāt wa al-Firaq*, pg. 15.

2 *Nash'at al-Tashayyū'*, pg. 24.

3 He is Sahl ibn Muḥammad al-Sijistānī, Abū Ḥātim, from the scholars of the Rāfiḍah. He died in 205 AH. (*A'yān al-Shī'ah*, vol. 1 pg. 18.)

4 *A'yān al-Shī'ah*, vol. 1 pg. 18. This statement is quoted from al-Khuwānasārī in *Kitāb al-Rawḍāt fī Uṣūl al-'Ulamā' wa al-Sādāt*. (*Al-Shī'ah wa Funūn al-Islām*, pg. 65.)

Al-Mufīd states:

فاختلفت الأمة في إمامته يعني عليا يوم وفاة النبي صلى الله عليه وسلم فقالت شيعته وهم بنو هاشم كافة وسلمان وعمار وأبو ذر والمقداد وخزيمة ذو الشهادتين وأبو أيوب الأنصاري وجابر بن عبد الله الأنصاري وأبو سعيد الخدري وأمثالهم من جلة المهاجرين والأنصار إنه كان الخليفة بعد رسول الله صلى الله عليه وآله الإمام لفضله على كافة الأنام بما اجتمع له من خصال الفضل والرأي والكمال

The Ummah differed regarding ‘Alī’s Imāmah the day the Nabī ﷺ passed away. His Shī‘ah—they are the entire Banū Hāshim, Salmān, ‘Ammār, Abū Dharr, Miqdād, Khuzaymah Dhū al-Shahādātayn, Abū Ayyūb al-Anṣārī, Jābir ibn ‘Abd Allāh al-Anṣārī, Abū Sa‘īd al-Khudrī, and similar other eminent Muhājirīn and Anṣār—proffered, “He is the Khalīfah after the Messenger of Allah ﷺ and the Imām due to his merit over the entire creation owing to the characteristics of superiority, strong opinion, and perfection he embodies.”¹

Abū Muḥammad al-‘Askarī² declares:

لما جعل المامون إلى علي بن موسى الرضا ولاية العهد دخل عليه آذنه فقال إن قوما بالباب يستأذنون عليك ويقولون نحن من شيعة علي قال لدعواكم أنكم شيعة أمير المؤمنين ويحكم إن شيعته الحسن والحسين

1 *Al-Irshād*, vol. 1 pg. 6.

2 He is Ḥasan ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Mūsā ibn Ja‘far al-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib, Abū Muḥammad, one of the twelve Imāms the Rāfiḍah believe in. He was born in 231 AH and passed away in Surra Man Ra‘ā in 260 AH. (*Tārīkh Baghdād*, vol. 7 pg. 378; *al-Kāmil fī al-Tārīkh*, vol. 6 pg. 320; *Wafayāt al-A‘yān*, vol. 2 pg. 94; *al-Mukhtaṣar fī Akhbār al-Bashar*, vol. 2 pg. 49.

وسلمان وأبو ذر والمقداد وعمار ومحمد بن أبي بكر الذين لم يخالفوا شيئاً من أوامره وأنتم في أكثر أعمالكم مخالفون وتقصرون في كثير من الفرائض وتتهانونون بعظيم حقوق إخوانكم في الله

When Ma'mūn appointed 'Alī ibn Mūsā al-Riḍā as crown prince, his announcer came in and said, "There are a group of people at the door seeking permission to enter your presence saying that they are the Shī'ah of 'Alī."

He said, "You claim that you are the Shī'ah of Amīr al-Mu'minīn. Woe to you. His Shī'ah are Ḥasan, Ḥusayn, Salmān, Abū Dharr, Miqdād, 'Ammār, and Muḥammad ibn Abī Bakr who did not oppose any of his commands. You, on the other hand, oppose him in majority of your actions, fall short in many of your obligations, and despise the grand rights of your brothers for Allah."¹

Al-Riḍā' says regarding the partisans of 'Alī رَضِيَ اللَّهُ عَنْهُ:

وشيعته إنما هم شيعة علي والحسن والحسين وسلمان وأبو ذر والمقداد وعمار ومحمد بن أبي بكر والذين لم يخالفوا شيئاً من أوامره وزواجره

His Shī'ah are only the Shī'ah of 'Alī: Ḥasan, Ḥusayn, Salmān, Abū Dharr, Miqdād, 'Ammār, Muḥammad ibn Abī Bakr, and those who did not oppose any of his instructions or prohibitions.²

It comes in *Aṣl al-Shī'ah wa Uṣūluhā* while listing the categories of the Shī'ah:

1 *Al-Iḥtijāj*, vol. 2 pg. 203-204.

2 *Tafsīr al-Imām al-'Askarī*, pg. 312; *al-Iḥtijāj*, vol. 2 pg. 459; *Muqaddamat al-Burhān*, pg. 326.

الطبقة الأولى وهو أعيان الصحابة وأبرارهم كسلمان المحمدي أو
الفارسي وأبي ذر والمقداد وعمار وخزيمة ذي الشهادتين

The first category: The eminent and devoted Ṣaḥābah like Salmān al-Muḥammadī or al-Fārisī, Abū Dharr, Miqdād, ‘Ammār, and Khuzaymah Dhū al-Shahādātayn.¹

Based on this, it is clear that Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ according to the Rāfiḍah is one of the pillars of Tashayyū‘ during the era of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and after his demise and among the divine ‘Ulamā’ who followed ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ in statement and action. He is the first to be titled Shī‘ī during the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime, is among those who publicised Tashayyū‘ and put on record an ideal stance of steadfastness and resistance. He is the one to pledge allegiance to the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the critic’s criticism will not affect him for Allah’s sake and he will speak the truth even if it is bitter.²

Muḥammad ibn Ḥusayn al-Muḥaffar³ says:

فكانت الدعوة إلى التشيع لأبي الحسين من صاحب الرسالة تمشي معه
جنباً إلى جنب مع الدعوة للشهادتين ومن ثم كان أبو ذر الغفاري من
شيعة علي

1 *Aṣl al-Shī‘ah wa Uṣūluhā*, pg. 76.

2 *Nash‘at al-Tashayyū‘*, pg. 110; *Abū Dharr al-Ghifārī Ramz al-Yaqḏah fī al-Ḍamīr al-Insānī*, pg. 44, 60-61.

3 He is Muḥammad ibn Ḥusayn ibn Muḥammad al-Muḥaffar. He was born in 1312 AH. He is one of the scholars of the Shī‘ah, an author, and researcher from the people of Najaf. He died in 1381 AH. He has written many books. The most significant of them are *al-Ṣaḥīfah al-Ṣādiqiyyah*, *Mūjiz Ḥayāt al-Rasūl*, *Tārīkh al-Shī‘ah*, *al-Shī‘ah wa al-Imāmah*, and others. (*Mu‘jam al-Mu‘allifīn*, vol. 3 pg. 262; *Mu‘jam al-Mu‘allifīn al-Mu‘āṣirīn*, vol. 2 pg. 581.)

The call to partisanship to Abū al-Ḥusayn from the custodian of Prophethood walked side by side to the call to the shahādātayn. Thereupon, Abū Dharr al-Ghifārī was from the Shī'ah of 'Alī.¹

The Rāfiḍah emphasise the Tashayyū' of Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ and his connection with the Ahl al-Bayt with the following points:

1. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified in his favour that he is from the Ahl al-Bayt. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ reports:

دخلت ذات يوم في صدر نهاره على رسول الله صلى الله عليه وآله في مسجده فلم أر في المسجد أحدا من الناس إلا رسول الله صلى الله عليه وآله وعلي إلى جانبه جالس فاغتنمت خلوة المسجد فقلت يا رسول الله بأبي أنت وأمي أوصني بوصية ينفعني الله بها فقال نعم وأكرم بك يا أبا ذر إنك منا أهل البيت

I once entered the presence of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mid-morning in his Masjid. I did not see anyone in the Masjid besides the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and 'Alī seated at his side. I capitalised on the privacy of the Masjid and submitted, "O Messenger of Allah, may my father and mother be sacrificed for you, advise me with such advice through which Allah will benefit me."

He said, "Yes, may He bestow honour upon you, O Abū Dharr. You are certainly from us, the Ahl al-Bayt."²

Abū Ja'far al-Bāqir reports that he heard Jābir ibn 'Abd Allāh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ saying that he asked the Messenger of Allah what he says about Abū Dharr رَضِيَ اللَّهُ عَنْهُ. He replied:

1 *Tārīkh al-Shī'ah*, pg. 9; *Nash'at al-Tashayyū'*, pg. 26.

2 *Biḥār al-Anwār*, vol. 6 pg. 784.

وذاك منا أبغض الله من أبغضه وأحب من أحبه

He is from us. May Allah hate the one who hates him and love the one who loves him.¹

It appears in *Ikhtiyār Maʿrifat al-Rijāl*:

وهو الهاتف بفضائل أمير المؤمنين ووصي رسول الله واستخلافه إياه

He is the announcer of the merits of Amīr al-Muʿminīn, the waṣī of the Messenger of Allah, and the one he appointed Khalīfah after him.²

2. Abū Dharr رَضِيَ اللَّهُ عَنْهُ would narrate the merits of the Ahl al-Bayt in Madīnah. It appears in *Tārīkh al-Yaʿqūbī*:

أن أبا ذر كان يقعد في مسجد رسول الله صلى الله عليه وسلم ويجتمع إليه الناس ... وأنه واقف بباب المسجد فقال أيها الناس من عرفني فقد عرفني ومن لم يعرفني فأنا أبو ذر الغفاري جندب بن جنادة الربذي إنَّ الله اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ محمد الصفوة من نوح فالأول من إبراهيم والسلالة من إسماعيل والعترة الهادية من محمد إنه شرف شريفهم واستحقوا الفضل في قوم هم فينا كالسما المرفوعة وكالكعبة المستورة أو كالقبلة المنصوبة أو كالشمس الضاحية أو كالقمر الساري أو كالنجوم الهادية أو كالشجر الزيتونى أضاء زيتها وبورك زبدها ومحمد وارث علم آدم وما فضل به النبيون وعلي بن أبي طالب وصي محمد ووارث علمه أيتها الأمة المتحيرة بعد نبيها أما لو قدمتم من قدم

1 *Muʿjam Rijāl al-Ḥadīth*, vol. 19 pg. 340; *al-Ikhtisāṣ*, pg. 222; *al-Amālī*, pg. 525; *Aʿyān al-Shīʿah*, vol. 16 pg. 231; *Aʿlām al-Dīn fī Ṣifāt al-Muʿminīn*, pg. 189.

2 *Ikhtiyār Maʿrifat al-Rijāl*, vol. 1 pg. 98-99.

الله وأخرتم من آخر الله وأقرتم الولاية والوراثة في أهل بيت نبيكم
لأكلتم من فوق رؤوسكم ومن تحت أقدامكم ولما عال ولي الله ولا
طاش سهم من فرائض الله ولا اختلف اثنان في حكم الله إلا وجدتم
علم ذلك عندهم من كتاب الله وسنة نبيه فأما إذ فعلتم ما فعلتم فذوقوا
وبال أمركم وسيعلم الذين ظلموا أي منقلب ينقلبون

Abū Dharr would sit in the Masjid of the Messenger of Allah and people would gather around him. He was stationed at the door of the Masjid saying, “O people, whoever recognises me recognises me. For those who do not recognise me, I am Abū Dharr al-Ghifārī, Jundub ibn Junādah al-Rabadhī.

*Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of ‘Imrān over the worlds. Descendants, some of them from others. And Allah is Hearing and Knowing.*¹

Muḥammad is the chosen from Nūḥ. The first is from Ibrāhīm. The progeny is from Ismā‘īl. The guided family is from Muḥammad. Indeed, he is the noble of their nobles. They deserve superiority from their nation. They, among us, are like the raised sky, the draped Ka‘bah, like the erected Qiblah or the shining sun, like the brilliant moon or the guiding stars, or like the olive tree—the oil of which illuminates and the froth of which is blessed. Muḥammad is the heir of Ādam’s knowledge and what the Ambiyā’ left. ‘Alī ibn Abī Ṭālib is the Waṣī of Muḥammad and the heir of his knowledge.

O confused Ummah after their Nabī! Harken, had you put forward whom Allah put forward, put behind whom Allah put behind, and acknowledged authority and heirship among the family of your Nabī, you would have eaten from above your heads and

1 Sūrah Āl ‘Imrān: 33-34.

from beneath your feet, no friend of Allah would be in poverty, no share from the inheritance of Allah would be exploited, and no two would dispute over the command of Allah except that you would find the knowledge of it by them from Allah’s Book and His Nabī’s Sunnah. Now that you perpetrated, taste the evil consequence of your affair. *And those who have wronged are going to know to what [kind of] return they will be returned.*^{1,2}

Similarly, in Makkah. It appears in *al-Mustadrak* from Ḥanash al-Kinānī³ who reports that he heard Abū Dharr رَضِيَ اللَّهُ عَنْهُ declaring while holding onto the door of the Ka‘bah:

أيها الناس من عرفني فأنا من عرفتم ومن أنكرني فأنا أبو ذر سمعت رسول الله صلى الله عليه وسلم يقول ألا إن مثل أهل بيتي فيكم مثل سفينة نوح من قومه من ركبها نجا ومن تخلف عنها غرق

O people! Whoever knows me; I am from among those you know. The one who is unaware of me, I am Abū Dharr. I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stating, “Harken! The similitude of my Ahl al-Bayt among you is the similitude of the ship of Nūḥ in his nation. Whoever boards it is saved whereas the one who fails to board it drowns.”⁴

1 Sūrah al-Shu‘arā’: 227.

2 *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 171; *Jawāhir al-Kalām*, vol. 39 pg. 107; *Nafahāt al-Azhār*, vol. 4 pg. 320.

3 He is Ḥanash ibn al-Mu‘tamir or Ibn Rabī‘ah al-Kinānī, Abū al-Mu‘tamir al-Kūfī. Ibn Ḥibbān comments on him, “He made plenty mistakes in reports. He is the sole narrator of many aspects from ‘Alī which do not resemble the ḥadīth of reliable narrators until he became one whose ḥadīth is not cited as proof.” Ibn Ḥazm comments, “Disreputable. Discarded.”

4 *Al-Mustadrak*, vol. 3 pg. 150-151. Ḥanash al-Kinānī appears in the isnād. Al-Albānī declared it weak in *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah*, vol. 10 pg. 5, Ḥadīth:

Similarly in Greater Syria. Al-Ya‘qūbī reports:

كان يجلس في المسجد يعني في الشام فيقول كما كان يقول في المدينة
ويجتمع الناس إليه حتى كثر من يجتمع إليه ويسمع منه وكان يقف على
باب دمشق إذا الصبح أصبح فيقول جاءت القطار تحمل النار لعن الله
الأميرين بالمعروف والتاركين له لعن الله الناهين عن المنكر والآتين له

He would sit in the Masjid [of Greater Syria] and relate as he would do in Madīnah. People would gather by him until those who gathered by him and listened from him increased. He would stand at the door of Damascus at dawn saying, “The caravan carrying fire has arrived. May Allah curse those who command righteousness but desist from the same and may Allah curse those who forbid evil but carry out the same.”¹

And even in Rabadhah in the final expulsion. His pain and grief did not deter him from completing his mission. Whenever he was able to meet people, he would instruct them towards ‘Alī ibn Abī Ṭālib and inform that he is more beloved to him than ‘Uthmān [according to the Rāfiḍah].²

3. The Rāfiḍah emphasise that the spread of Tashayyū‘ in Jabal ‘Āmil³ was at the hands of Abū Dharr رضي الله عنه while he was residing

4503; footnotes of *al-Mishkāṭ*, vol. 3 pg. 1742, Ḥadīth: 6174; and *Ḍa‘īf al-Jāmi‘*, vol. 1 pg. 286, Ḥadīth: 1973.

1 *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 170-172; *al-Darajāt al-Rafī‘ah*, pg. 243; *al-Ghadīr*, vol. 8 pg. 292.

2 *A‘yān al-Shī‘ah*, vol. 16 pg. 332; *Abū Dharr al-Ghifārī Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 60.

3 Jabal ‘Āmil or Jabal al-Khalīl or Jabal al-Jalīl. The name Jabal ‘Āmil is applied to the majority of lands situated in the south of Lebanon and a portion of the lands situated

in Greater Syria. This is what is passed on from generation to generation in this mountain range.¹

Muḥsin al-Amīn states:

ولما نفي أبو ذر إلى الشام تشيع منها جماعة كثيرة ويقال إن تشيع أهل
جبال عامل من ذلك الوقت وإنه لما أخرجه معاوية إلى القرى وقع
في جبال بني عاملة فتشيعوا وفي الصرفند وميس من قرى جبل عامل
مسجدان ينسبان إلى أبي ذر

When Abū Dharr was exiled to Greater Syria, a large group of people converted to Shi'ism. It is said that the Shi'ism of the residents of Jabal 'Āmil was from that time. When Mu'āwiyah expelled him to the villages, he settled in the mountains of the Banū 'Āmilah—the residents of which converted to Shi'ism. In al-Ṣarfand and Mīs from the villages of Jabal 'Āmil are two Masjids attributed to Abū Dharr.²

Al-Ḥurr al-'Āmilī states:

إن تشيعهم أقدم تشيع فقد روى أنه لما مات رسول الله صلى الله عليه
وآله وسلم لم يكن من شيعته عليه السلام إلا أربعة مخلصون سلمان

on the borders of northern occupied Palestine. It is said that it is a mountain which comes from Ḥijāz. Whatever is in Palestine is called Jabal al-Ḥaml, what is in Jordan is called Jabal al-Jalīl, what is in Damascus is called Jabal Lubnān, and what is in Ḥimṣ is called Jabal Sanbar. It is named Jabal 'Āmil in attribution to the 'Āmilah Saba'iyyah tribe that emigrated from Yemen after the collapse of the dam of Ma'ārib and settled in these mountains. (*Muḥjam al-Ma'ālim al-Jughrāfiyyah fī al-Sīrah al-Nabawiyyah*, vol. 1 pg. 83)

1 Abū Dharr al-Ghifārī Ramz al-Yaqṣah fī al-Ḍamīr al-Insānī, pg. 77.

2 A'yān al-Shī'ah, vol. 1 pg. 25.

وأبو ذر والمقداد وعمار ثم تبعهم جماعة قليلون اثنا عشر كانوا يزيدون ويكثرون بالتدرج حتى بلغوا ألفاً وأكثر ثم في زمن عثمان لما خرج أبو ذر إلى الشام بقي أياماً فتشيع جماعة كثيرة ثم أخرجه معاوية إلى القرى فوقع في جبل عامل فتشيعوا من ذلك اليوم

Their—the ‘Āmilīn—Shi’ism is the earliest Tashayyu’. It is reported that when the Messenger of Allah ﷺ passed on, he had only four sincere partisans: Salmān, Abū Dharr, Miqdād, and ‘Ammār. Then a small group of twelve followed them. They increased and multiplied slowly until they reached one thousand or more. Then, in the era of ‘Uthmān, Abū Dharr left to Greater Syria where he remained for a short period; a large group of people entered Shi’ism. Mu‘āwiyah then expelled him to the villages and he settled in Jabal ‘Āmil, the residents of which converted to Shi’ism from that day.¹

Al-Bayāḍī states:

وكان غارس بذرة التشيع في تلك البلاد من الشام وما والاها هو الصحابي الجليل أبو ذر الغفاري فقد نفاه عثمان إلى الشام فالتفت أهلها حوله وتنقل في بعض قرأها وكان لدعوته أثرها الطيب ولغرسه ثمره الجني فقد تشيع على يده يومذاك كثير من الناس ونما التشيع شيئاً فشيئاً في تلك الأطراف حتى أصبحت عاملة من بلاد الشيعة المعدودة

The sower of the seed of Tashayyu’ in those lands of Greater Syria and their surrounding is the eminent Ṣaḥābī, Abū Dharr al-Ghifārī. ‘Uthmān banished him to Greater Syria, the residents of which gathered around him and spread in some of its towns.

1 *Amal al-Āmil fī Tarājīm ‘Ulamā’ Jabal ‘Āmil*, vol. 1 pg. 13; *al-Ṣīrāt al-Mustaqīm*, vol. 2 pg. 5; *Jabal ‘Āmil fī al-Tārīkh*, vol. 1 pg. 49-54; *al-Imāmah fī Aḥamm al-Kutub al-Kalāmiyyah*, pg. 32.

His invitation had a pure effect and his plant bore fruits. At his hands, a large number of people converted to Shi'ism. Tashayyu' increased slowly in those areas until it became one of the few active lands of Shi'ism.¹

Sulaymān Ṣahīr states:

إن قدم التشيع في هذا القطر جبل عامل يمتد خلافة عثمان وإلى عهد
نفي أبي ذر

The inception of Tashayyu' in this area of Jabal 'Āmil stretches back to 'Uthmān's Khilāfah and the time when Abū Dharr was exiled.²

Muḥammad Jawwād al-Faqīh writes on Abū Dharr al-Ghifārī:

وهو أول من بذر هذه البذرة الطيبة في جبل عامل بفضل إقامته فيها

He is the first to plant this pure seed in Jabal 'Āmil owing to the blessings of his stay there.³

This Ṣahābī—as they allege—was capable of polarising many people and guiding them on the status, high-rank, and merit of the Ahl al-Bayt and explaining to them their virtues on the tongue of the Messenger of Allah ﷺ. Reports speak on the change Abū Dharr رَضِيَ اللَّهُ عَنْهُ brought during his stay in Jabal 'Āmil of changing the Greater Syrian population which caused Mu'āwiyah to complain to him to 'Uthmān.⁴ They cite a few aspects as proof for this:

1 *Al-Ṣirāṭ al-Mustaqīm*, vol. 2 pg. 5.

2 *Abū Dharr al-Ghifārī Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, pg. 78.

3 *Ibid*, pg. 79.

4 *Ibid*, pg. 75-76.

a. Ḥabīb al-Fihrī's statement to Mu'āwiyah:

إن أبا ذر لمفسد عليكم الشام فتدارك أهله إن كان لك فيه حاجة

Certainly, Abū Dharr is going to corrupt Greater Syria against you. Set right the residents if you have a need for them.¹

b. Mu'āwiyah wrote to 'Uthmān رضي الله عنه:

إن أبا ذر تجتمع إليه الجموع ولا آمن أن يفسدهم عليك فإن كانت لك
في القوم حاجة فاحمله إليك

Large groups of people are gathering around Abū Dharr. I do not feel safe that he will corrupt them against you. If you have need for the people, take him to you.²

c. Mu'āwiyah wrote to 'Uthmān رضي الله عنه:

إن أبا ذر قد حرف قلوب أهل الشام ويبغضك إليهم فلا يستفتون غيره
ولا يقضي بينهم إلا هو

Abū Dharr has turned the hearts of the residents of Greater Syria and made you detestable to them. Hence, they do not ask for verdicts from anyone besides him and none judges between them besides him.³

d. 'Uthmān told Abū Dharr رضي الله عنه when he requested him to return to Greater Syria:

1 *Al-Shāfi'ī fī al-Imāmah*, vol. 4 pg. 294; *Sharḥ Nahj al-Balāghah*, vol. 8 pg. 157; *Nahj al-Ḥaqq*, vol. 1 pg. 298; *al-Ghadīr*, vol. 8 pg. 300.

2 *Murūj al-Dhahab*, vol. 2 pg. 340; *al-Ghadīr*, vol. 8 pg. 292.

3 *A'yān al-Shī'ah*, vol. 16 pg. 228; *Rijāl Baḥr al-'Ulūm*, vol. 2 pg. 152.

إنما جلبتك من الشام لما قد أفسدتها أفأردك إليها

I only called you from Greater Syria since you corrupted it.
Should I return you there?¹

These are some narrations and reports quoted verbatim from their works which affirm the Tashayyu' of Abū Dharr al-Ghifārī رَضِيَ اللهُ عَنْهُ and expose his relationship with the Ahl al-Bayt.

These falsities are refuted by the following:

1. Their claim that Tashayyu' started during the Nabī's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime is a declaration which has no basis in the Qur'ān or Sunnah. Moreover, it is a declaration far-removed from the fundamentals of Islam. Islam came for the entire Ummah as Allah سُبحانه وتعالى determines:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.²

1 Al-Shāfi'ī fī al-Imāmah, vol. 4 pg. 292; Sharḥ Nahj al-Balāghah, vol. 8 pg. 260; A'yān al-Shī'ah, vol. 16 pg. 238; al-Ghadīr, vol. 8 pg. 292.

2 Sūrah Āl 'Imrān: 19.

Shaykh Mūsā Jār Allāh refutes the Rāfiḍah's stance that the first to plant the seed of Tashayyu' is the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

فمغالطة فاحشة خرجت عن حدود كل أدب وابتهاز وافتراء على النبي محمد وتحريف للآيات ولعب بالكلمات أي حبة بذر النبي صلى الله عليه وسلم حتى أنبتت سنابل اللعن والتكفير للصحابة وخيار الأمة وسنابل الاعتقاد بأن القرآن محرف بأيدي منافقي الصحابة وأن وفاق الأمة ضلال وأن الرشاد في خلافها حتى توارت العقيدة الحقة في لجج من ضلال الشيعة جم

This is a preposterous distortion which exits the borders of every science and discipline, is a fabrication against Nabī Muḥammad, is a distortion of the verses, and is a twisting of words. Which seed did the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ plant that grew into ears of curse and excommunication of the Ṣaḥābah and the cream of the Ummah, ears of belief that the Qur'ān is distorted at the hands of hypocrites among the Ṣaḥābah, the consensus of the Ummah is deviation, and guidance lies in opposing it? The true belief was concealed in the deep abyss of the deviation of the Shī'ah?¹

This view of the Rāfiḍah is nothing but an effort to give Tashayyu' a Sharī hue and to refute some of the Ahl al-Sunnah who view that the basis of Tashayyu' goes back to alien principles. The correct view in this issue is that the inception of Shī'ī belief and the basis of its fundamentals was at the hand of 'Abd Allāh ibn Saba'. This is with the acknowledgement of the books of the Shī'ah.² The Saba'iyyah are the first to believe in the Imāmah of 'Alī ibn Abī

1 Introduction to *Kitāb al-Washī'ah fī Naqd 'Aqā'id al-Shī'ah*, pg. mīm hā.

2 *Mas'īl al-Imāmiyyah*, pg. 22-23; *Rijāl al-Kashshī*, pg. 108-109; *Ikhtiyār Ma'rifat al-Rijāl*, vol. 1 pg. 324; *Wasā'il al-Shī'ah*, vol. 28 pg. 334; *Biḥār al-Anwār*, vol. 25 pg. 287.

Ṭālib and that he is the Waṣī of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They are the first to express criticism of Abū Bakr, ‘Umar, ‘Uthmān, and the rest of the Ṣaḥābah. They opine the return of ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ. They believe in ‘Alī ibn Abī Ṭālib and the Ahl al-Bayt being distinctive with concealed knowledge.¹

Al-Kashshī states:

أن عبد الله بن سبأ كان يهوديًا فأسلم ووالى عليًا وكان يقول وهو على يهوديته في يوشع بن نون وصي موسى بالغلو فقال في إسلامه بعد وفاة رسول الله في علي مثل ذلك وكان أول من أشهر القول بفرض إمامة علي وأظهر البراءة من أعدائهم وكاشف مخالفه ومن هنا قال من خالف الشيعة إن أصل التشيع والرفض مأخوذ من اليهودية

‘Abd Allāh ibn Saba’ was a Jew who embraced Islam and associated with ‘Alī عَلَيْهِ السَّلَام. While being a Jew, he declared Yūsha‘ ibn Nūn the Waṣī of Mūsā with fanaticism. He, while being a Muslim, claimed the same for ‘Alī after the Messenger of Allah’s demise. He was the first person to publicise the view of the obligation of the Imāmah of ‘Alī عَلَيْهِ السَّلَام. He disassociated from his [‘Alī’s] enemies and showed hostility to his contenders. It is from here that those who oppose the Shī‘ah deduce that Shi’ism originated from Judaism.²

Ibn Taymiyyah رَضِيَ اللهُ عَنْهُ declares:

وقد ذكر أهل العلم أن مبدأ الرفض إنما كان من الزنديق عبد الله بن سبأ فإنه أظهر الإسلام وأبطن اليهودية وطلب أن يفسد الإسلام كما فعل بولس النصراني الذي كان يهوديا في إفساد دين النصارى

1 Uṣūl al-Shī‘ah, vol. 1 pg. 80, 95-96; Kitāb al-Imāmah, pg. 30.

2 Ikhtiyār Ma‘rifat al-Rijāl, vol. 1 pg. 324; Biḥār al-Anwār, vol. 25 pg. 287, vol. 33 pg. 224.

The scholars mention that the inception of Rafḍ was from the heretic ‘Abd Allāh ibn Saba’. He expressed Islam and concealed Judaism. He desired to corrupt Islam as Paul, the Christian who was a Jew, corrupted the religion of the Christians.¹

2. The reports which the Rāfiḍah cite as proof for the inception of Tashayyu‘ or the Tashayyu‘ of some Ṣaḥābah are unreliable reports. Either they are fabrications or criticised for inauthenticity or far removed from their corrupt interpretations. Details follow:

a. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commented on Allah’s words:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

*Indeed, they who have believed and done righteous deeds - those are the best of creatures.*²

He said:

أنت يا علي وشيعتك

You, O ‘Alī, and your partisans.

This ḥadīth is inauthentic.

Ibn Jarīr al-Ṭabarī narrates it in his *Tafsīr*, vol. 12 pg. 657, from the chain of Ibn Ḥumayd—**‘Isā ibn Fard** narrated to us—from **Abū al-Jārūd**—from Muḥammad ibn ‘Alī. The ḥadīth is *mursal* (missing links). Muḥammad ibn ‘Alī, Abū Ja‘far al-Bāqir, is reliable, renowned and suitable to be used

1 *Majmū‘ al-Fatāwā*, vol. 14 pg. 264.

2 Sūrah al-Bayyinah: 7.

as proof according to al-Bukhārī, Muslim, and the rest of the Imāms. However, the isnād to him is worthless.

Abū al-Jārūd

- Ibn Ma‘īn states, “A great liar.”
- Ibn Ḥibbān says, “He was a Rāfiḍī who would fabricate ḥadīth.”

‘Īsā ibn Fard

- Abū Ḥātim states, “Old man.”
- Ibn Ḥumayd, “Ḥāfiẓ. Ḍa‘īf (weak).”¹

b. Jābir ibn ‘Abd Allāh reports:

كنا عند النبي صلى الله عليه وسلم فأقبل علي بن أبي طالب فقال النبي صلى الله عليه وسلم قد أتاكم أخي ثم التفت إلى الكعبة فضربها بيده ثم قال والذي نفسي بيده إن هذا وشيعته لهم الفائزون يوم القيامة

We were by the Nabī ﷺ when ‘Alī ibn Abī Ṭālib approached. The Nabī ﷺ commented, “My brother has come.” He then turned to the Ka‘bah and placed his hand on it before saying, “By the Being in Whose hand is my life, indeed this man and his Shī‘ah are indeed successful on the Day of Qiyāmah.”

This narration is a fabrication.

Ibn ‘Asākir documents it, vol. 42 pg. 371, from the chain of Ibrāhīm ibn Anas al-Anṣārī—Ibrahim ibn Ja‘far ibn ‘Abd

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah*, vol. 10 pg. 598-599.

Allāh ibn Muḥammad ibn Maslamah informed us—from **Abū al-Zubayr**—from Jābir.

Al-Albānī writes, “The isnād is covered in darkness. Abū al-Zubayr is a mudallis and has quoted it with the word *from*. I cannot find a biography for those besides him. One of them is the calamity [fabricator].”¹

c. When the following verse was revealed to the Nabī ﷺ:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn, [O Muḥammad], your closest kindred.*²

He gathered the Banū Hāshim and asked them, “Which of you will support me to be my brother, heir, waṣī, and khalīfah among you after me?” When no one responded to him, he intended none besides al-Murtaḍā, so he told them, “This is my brother, heir, vizier, waṣī, and khalīfah among you after me. So listen to him and obey.”

The narration is a fabrication.

Ibn Jarīr documents it in his *Tafsīr*, vol. 9 pg. 483-484, and Ibn ‘Asākir, vol. 42 pg. 49, from the chain of Muḥammad ibn Ishāq—from **‘Abd al-Ghaffār**—from al-Minhāl ibn ‘Amr— from ‘Abd Allāh ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib— from ‘Abd Allāh ibn ‘Abbās.

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah*, vol. 10 pg. 598.

2 Sūrah al-Shu‘arā’: 214.

‘Abd al-Ghaffār ibn al-Qāsim

- Al-Bayhaqī comments: ‘Abd al-Ghaffār ibn al-Qāsim Abū Maryam is the only narrator to report this chain. He is *matrūk* (suspected of ḥadīth forgery), a *kadhḥāb* (great liar), and a Shīī. Ibn al-Madīnī and others suspected him of ḥadīth forgery and the Imāms declared him weak.¹

d. Amīr al-Mu’minīn reports: My bosom friend said:

يا علي إنك ستقدم أنت وشيعتك راضين مرضيين ويقدم عليه
عدوك غضبانا مقمحين

O ‘Alī, certainly you are your partisans will come pleased and pleased with while your enemy will come to Him angry and desolate.²

This is a fabrication.

Al-Ṭabarānī documents in *al-Awsaṭ*, vol. 4 pg. 187, from the chain of ‘**Abd al-Karīm Abū Ya‘fūr**—from **Jābir**—from Abū al-Ṭufayl—from ‘Abd Allāh ibn Nujayy that on the Day of Baṣrah, ‘Alī was presented with gold or silver. He scratched it and commented, “Dazzle and shine and deceive other than me. Deceive the residents of Greater Syria tomorrow when they will overpower you.” This statement of his was

1 *Silsilat al-Aḥādīth al-Da‘īfah wa al-Mawḍū‘ah*, vol. 10 pg. 612-614.

2 *Nahj al-Ḥaqq*, vol. 1 pg. 79; *A’yān al-Shī‘ah*, vol. 1 pg. 30; *Kashf al-Ghiṭā’*, vol. 1 pg. 4; *al-Fuṣūl al-Muhimmah fī Ta’līf al-A‘immah*, pg. 46; *al-Ghadīr*, vol. 3 pg. 78; *al-Intiṣār*, vol. 3 pg. 351; *Nash‘at al-Tashayyū‘*, pg. 97.

burdensome upon the people and they mentioned this to him. An announcement was made among the people after which they came to him. He then narrated this ḥadīth.

Al-Ṭabarānī states, “None narrates it from Abū al-Ṭufayl besides Jābir. ‘Abd al-Karīm Abū Ya‘fūr is the sole narrator of it.” His condition is majhūl.

Jābir

- Ḍa‘īf.
- Rāfiḍī.
- Al-Dhahabī comments, “Among the senior Shī‘ī scholars.”
- Coupled with the severe weakness of the isnād of this ḥadīth, the outward signs of shī‘ī fabrication are evident on it.¹

e. The Nabī ﷺ told ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ:

يا علي بشر شيعتك وأنصارك بخصال عشر أولها طيب المولد
وثانيها حسن إيمانهم بالله وثالثها حب الله لهم ورابعها الفسحة
في قبورهم وخامسهم النور على الصراط بين أعينهم وسادسها
نزع الفقر من بين أعينهم وغنى قلوبهم وسابعها المقت من الله
لأعدائهم وثامنها الأمن من الجذام والبرص الجنون وتاسعها
انحطاط الذنوب والسيئات عنهم وعاشرها هم معي في الجنة
وأنا معهم

1 *Silsilat al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah*, vol. 2 pg. 181-183.

O ‘Alī, give glad tidings to your partisans and supporters of ten characteristics. First: A pure birth. Second: Their sound faith in Allah. Third: Allah’s love for them. Fourth: Spaciousness in their graves. Fifth: Light on the Bridge before their eyes. Sixth: Removal of poverty from before them and the independence of their hearts. Seventh: Allah’s hatred for their enemies. Eighth: Safety from leprosy and insanity. Ninth: Falling away of sins and misdeeds from them. Tenth: They will be with me in Jannah and I will be with them.¹

This ḥadīth is false.

I could not locate this ḥadīth in any Sunnī source.

- f. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ reports: I saw the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placing his hand on ‘Alī ibn Abī Ṭālib’s shoulder and announcing:

يا علي من أحبنا فهو العربي ومن أبغضنا فهو العلج شيعتنا أهل البيوتات والمعادن والشرف ومن كان مولده صحيحا وما على ملة إبراهيم إلا نحن وشيعتنا وسائر الناس منها براء إن لله ملائكة يهدمون سيئات شيعتنا كما يهدم القوم البنيان

O ‘Alī, whoever loves us is Arab whereas whoever despises us is an infidel. Our partisans are possessors of houses, mines, nobility, and whose birth is sound. None is upon the religion of Ibrāhīm except us and our partisans. All of mankind is exempt from it. Indeed, Allah has angels who

¹ *Al-Khiṣāl*, pg. 43; *Biḥār al-Anwār*, vol. 27 pg. 162; *A’lām al-Dīn fī Ṣifāt al-Mu’minīn*, pg. 450; *Nash’at al-Tashayyu’*, pg. 77-78.

destroy the misdeeds of our partisans like how people destroy buildings.

This ḥadīth is false.

I could not locate this ḥadīth in any Sunnī source.

g. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ reports:

دخلت ذات يوم في صدر نهاره على رسول الله صلى الله عليه وآله في مسجده فلم أر في المسجد أحدا من الناس إلا رسول الله صلى الله عليه وآله وعلي إلى جانبه جالس فاغتمت خلوة المسجد فقلت يا رسول الله بأبي أنت وأمي أوصني بوصية ينفعني الله بها فقال نعم وأكرم بك يا أبا ذر إنك منا أهل البيت

I once entered the presence of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mid-morning in his Masjid. I did not see anyone in the Masjid besides the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and ‘Alī seated at his side. I capitalised on the privacy of the Masjid and submitted, “O Messenger of Allah, may my father and mother be sacrificed for you. Advise me with such advice through which Allah will benefit me.”

He said, “Yes. May He bestow honours upon you, O Abū Dharr. You are certainly from us, the Ahl al-Bayt.”

This ḥadīth is false.

I could not locate this ḥadīth in any Sunnī source.

h. Abū Ja‘far al-Bāqir reports that he heard Jābir ibn ‘Abd Allāh al-Anṣārī that he asked the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what he says about Abū Dharr. He replied:

وذاك منا أبغض الله من أبغضه وأحب من أحبه

He is from us. May Allah hate the one who hates him and love the one who loves him.

This ḥadīth is false. I could not locate this ḥadīth in any Sunnī source.

The signs of fabrication are clearly visible on these aḥādīth. Consequently, they are not worthy to be cited as proof. They are the concoctions of the Rāfiḍah who intend thereby to strengthen their creed.

The Rāfiḍah lie in their transmissions and reports, to support their creed and belief, to propagate their innovations, and to deviate people from the fundamentals of their religion.¹ The reality of these narrations are as Ibn Khaldūn said:

لا يعرفها جهابذة السنة ولا نقلة الشريعة بل أكثرها موضوع أو مطعون
في طرقه أو بعيد عن تأويلاتهم الفاسدة

The experts of the Sunnah and transmitters of the Sharīah do not recognise them. Instead, majority are fabrications, their chains are criticised, or they are far-removed from their corrupted interpretations.²

3. The Rāfiḍah believe in the Tashayyu‘ of some eminent Ṣaḥābah like ‘Ammār ibn Yāsir, Abū Dharr al-Ghifārī, Miqdād ibn ‘Amr, Salmān al-Fārisī, and others.

1 *Al-Intiṣār li al-Ṣaḥb wa al-Āl*, pg. 10.

2 *Muqaddamat Ibn Khaldūn*, vol. 2 pg. 527.

This stance has absolutely no historical, established isnād. Instead, it opposes realities which are historical and mutawātir which make clear the falsehood of this view. The Shī'ah did not exist in the era of Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ.¹ Ibn Taymiyyah رَحِمَهُ اللهُ states:

ففي خلافة أبي بكر وعمر لم يكن أحد يسمى من الشيعة ولا تضاف
الشيعة لأحد

During the Khilāfah of Abū Bakr and 'Umar, neither was anyone labelled Shī'ah nor was the term Shī'ah attributed to anyone.²

Muḥammad Ḥusayn Āl Kāshif states:

ولم يكن للشيعة والتشيع يومئذ مجال للظهور لأن الإسلام كان يجري
على مناهجه القويمة

At that time, Shī'ah and Tashayyū' had no scope to exist since Islam moved on its true programs.³

Muḥammad Ḥusayn al-Āmilī⁴ declares:

إن لفظ الشيعة قد أهمل بعد أن تمت الخلافة لأبي بكر وصار المسلمون
فرقة واحدة إلى أواخر أيام الخليفة الثالث

1 *Uṣūl al-Shī'ah*, vol. 1 pg. 80-81.

2 *Minhāj al-Sunnah*, vol. 2 pg. 64.

3 *Uṣūl al-Shī'ah*, vol. 1 pg. 48.

4 He is Muḥammad ibn Ḥusayn ibn 'Abd al-Ṣamad al-Hārithī al-Āmilī al-Hamdānī, from the scholars of the Imāmiyyah. He was born in Ba'labak in 953 AH and then moved to Iran where Shāh 'Abbās appointed him leader of the scholars. He later moved to Egypt and died in Aṣbahān in 1031 AH. He wrote *al-Kashkūl*, *al-'Urwah al-Wuthqā fī al-Tafsīr*, and *al-Jabal al-Matīn fī 'Ilm al-Ḥadīth*. (*Al-A'lām*, vol. 6 pg. 102.)

The word *Shī'ah* was nonexistent after the *Khilāfah* was finalised for Abū Bakr and the Muslims became one sect until the end of the days of the third *Khalīfah*.¹

Their belief of the *Tashayyū'* of some *Ṣaḥābah* necessitates that these *Ṣaḥābah* held *Rāfiḍī* beliefs like excommunicating the Companions of the Nabī ﷺ, swearing and cursing them, dissociating from them, etc. This is a totally false view weaved by the imaginations of those with rancour and enmity for Islam.²

Ibn al-Murtaḍā³ states:

فإن زعموا أن عمارا وأبا ذر الغفاري والمقداد بن الأسود وسلمان
الفرسي كانوا سلفهم لقولهم بإمامة علي عليه السلام أكذبهم كون
هؤلاء لم يظهروا البراءة من الشيخين ولا السب لهم ألا ترى أن عمارا
كان عاملا لعمر بن الخطاب في الكوفة وسلمان في المدائن

If they suppose that 'Ammār, Abū Dharr al-Ghifārī, Miqdād ibn al-Aswad, and Salmān al-Fārisī are their predecessors for their belief in the Imāmah of 'Alī, they are proven liars by these luminaries not expressing dissociation from Abū Bakr and 'Umar and not abusing them. Do you not see that 'Ammār served as governor for 'Umar ibn al-Khaṭṭāb in Kūfah and Salmān served as his governor in Madā'in?⁴

1 *Al-Shī'ah fī al-Tārīkh*, pg. 39-40.

2 *Uṣūl al-Shī'ah*, vol. 1 pg. 83.

3 He is Aḥmad ibn Yaḥyā ibn al-Murtaḍā ibn Mufaḍḍal ibn Maṣṣūr al-Yamanī al-Zaydī. His lineage goes up to 'Alī ibn Abī Ṭālib. He was born in the city of Dhimār in 775 AH and died in Dhū al-Qa'dah in 840 AH. He wrote *Ma'ānī Jawharat al-Uṣūl fī Uṣūl al-Fiqh*, *al-Munyah wa al-Amal*, *al-Qiṣṣās fī al-Mantiq*, and many other books. (*Mu'jam al-Mu'allifin*, vol. 1 pg. 325.)

4 *Al-Munyah wa al-Amal*, pg. 124-125 quoting from Dr. al-Qafārī: *Uṣūl al-Shī'ah*, pg. 28.

‘Alī Ḥubb Allāh writes about Abū Dharr رَضِيَ اللَّهُ عَنْهُ:

لا يوجد في شخصية أبي ذر رجل يعيش هم الدعوة لعلي ولا لأحقته
في الخلافة بل قد روي عنه ما يضاد ذلك

It is not found in the personality of Abū Dharr, a man who lives concerned with campaigning for ‘Alī or his precedence in Khilāfah. Rather, the opposite of this is sometimes reported about him.¹

This determines that the claim of the Rāfiḍah of Abū Dharr رَضِيَ اللَّهُ عَنْهُ narrating the virtues of the Ahl al-Bayt and the statements that are attributed to him on this topic are lies and great accusations against Abū Dharr رَضِيَ اللَّهُ عَنْهُ. According to the Ahl al-Sunnah, this action is not established from Abū Dharr رَضِيَ اللَّهُ عَنْهُ. He would only narrate and advise people and command them to adopt asceticism from the world. A portion of this passed in section one.

4. The story of Abū Dharr رَضِيَ اللَّهُ عَنْهُ and his connection with Tashayyu‘ in Jabal ‘Āmil is more consistent with myths than with historical fact. There is no report with a sound chain which establishes the spread of Tashayyu‘ in Jabal ‘Āmil or any area of Greater Syria during the time Abū Dharr رَضِيَ اللَّهُ عَنْهُ lived in that locality. Rather, evidences point to the opposite of this. Majority of historical reports do not mention this historical myth of Abū Dharr رَضِيَ اللَّهُ عَنْهُ.²

‘Alī Ḥubb Allāh writes on this topic:

1 Abū Dharr al-Ghifārī wa Uṣṭūrāt Nisbat al-Tashayyu‘ fī Jabal ‘Āmil ilayh, pg. 10.

2 Al-Ta’sīs li Tārīkh al-Shī‘ah fī Lubnān wa Sūriyyah, pg. 29-32; Abū Dharr al-Ghifārī wa Uṣṭūrāt Nisbat al-Tashayyu‘ fī Jabal ‘Āmil ilayh, pg. 16.

إن المصادر المتوفرة عن تاريخ منطقة جبل عامل لا تساعد على معرفة
بداية التشيع فيها

The copious sources on the history of the area of Jabal 'Āmil do not support the detection of the inception of Tashayyu' there.¹

Muḥammad Jābir Āl Ṣafā writes:

لا أكتفم أن البحث في تاريخ جبل عامل بوجه خاص عسير جدا وعمل
شاق يكتنفه الغموض ويحيط به الإبهام لقلّة المستندات وضياح الوثائق

I cannot hide that the discussion on the history of Jabal 'Āmil particularly is extremely difficulty, a mammoth task, surrounded by mystery, and encircled by ambiguity due to the scarcity of confirmed reports and the loss of records.²

Al-Ḥurr al-'Āmilī is considered the first to speak on the topic of Tashayyu' and its history in Jabal 'Āmil. Many historians followed this path.³ He says:

إن تشيعهم أقدم تشيع فقد روى أنه لما مات رسول الله صلى الله عليه
وأله وسلم لم يكن من شيعته عليه السلام إلا أربعة مخلصون سلمان
وأبو ذر والمقداد وعمار ثم تبعهم جماعة قليلون اثنا عشر كانوا يزيدون
ويكثرون بالتدرج حتى بلغوا ألفا وأكثر ثم في زمن عثمان لما خرج أبو
ذر إلى الشام بقي أياما فتشيع جماعة كثيرة ثم أخرجه معاوية إلى القرى
فوقع في جبل عامل فتشيعوا من ذلك اليوم

Their—the 'Āmilīs—Shi'ism is the earliest Tashayyu'. It is reported that when the Messenger of Allah ﷺ passed on,

1 Abū Dharr al-Ghifārī wa Uṣṭurat Nisbat al-Tashayyu' fi Jabal 'Āmil ilayh, pg. 24.

2 Tārīkh Jabal 'Āmil, pg. 15.

3 Abū Dharr al-Ghifārī wa Uṣṭurat Nisbat al-Tashayyu' fi Jabal 'Āmil ilayh, pg. 13, 68.

he had only four sincere partisans: Salmān, Abū Dharr, Miqdād, and ‘Ammār. Then a small group of twelve followed them. They increased and multiplied slowly until they reached one thousand or more. Then, in the era of ‘Uthmān, Abū Dharr left to Greater Syria where he remained for a short period; a large group of people entered Shi’ism. Mu‘āwiyah then expelled him to the villages and he settled in Jabal ‘Āmil, the residents of which converted to Shi’ism from that day.¹

This view of al-Ḥurr al-‘Āmilī is ridiculous and cannot be trusted, as he did not cite the source of his findings. When this is the condition of the historical reports, how can it be relied upon?² This is what some of their leaders have attested to in their works.

Muḥsin al-Amīn clarifies that the Tashayyū‘ of the people of Jabal ‘Āmil at the hands of Abū Dharr رَضِيَ اللَّهُ عَنْهُ is not documented in any reliable unbroken report, except the oral transmissions and the two Masjids attributed to him. He writes on this subject:

ومن المشهور أن تشيع أهل جبل عامل كان على يد أبي ذر وأنه لما نفاه إلى الشام وكان يقول في دمشق ما يقول أخرجه معاوية إلى قري الشام فجعل ينشر فيها فضائل أهل البيت عليهم السلام فتشيع أهل تلك الجبال على يده فلما علم معاوية بذلك أعاده إلى دمشق ثم نفى إلى المدينة وهذا لم يرد به خبر مسند لكنه غير مستبعد ويؤيده وجود مسجدين في جبل عامل يسمى كل منهما مسجد أبي ذر

1 *Amal al-Āmil fī Tarājim ‘Ulamā’ Jabal ‘Āmil*, vol. 1 pg. 13; *al-Širāṭ al-Mustaqīm*, vol. 2 pg. 5; *Jabal ‘Āmil fī al-Tārīkh*, vol. 1 pg. 49-54; *al-Imāmah fī Ahamm al-Kutub al-Kalāmiyyah*, pg. 32.

2 *Abū Dharr al-Ghifārī wa Uṣṭurat Nisbat al-Tashayyū‘ fī Jabal ‘Āmil ilayh*, pg. 15.

It is famous that the Tashayyu‘ of the residents of Jabal ‘Āmil was at the hands of Abū Dharr and this was after he exiled him to Greater Syria. He would announce in Damascus what he announced. Mu‘āwiyah banished him to the towns of Greater Syria where he began spreading the merits of the Ahl al-Bayt which led to the residents of those mountains embracing Shi’ism at his hands. When Mu‘āwiyah learnt of this, he returned him to Damascus and then exiled him to Madīnah. This does not appear in any unbroken report. However, it is not improbable. The presence of two Masjids in Jabal ‘Āmil named Masjid Abī Dharr supports this.¹

He emphasises at another place that the spread of Tashayyu‘ in Jabal ‘Āmil at the hands of Abū Dharr is based on assumption; it is nothing decisive. He says:

وانتشر التشيع في جبل عامل وسواء أكان مبدؤه من وقت نفي أبي ذر
أم لا

The spread of Tashayyu‘ in Jabal ‘Āmil, whether its inception is from the time of Abū Dharr’s expulsion or not...²

Ja‘far al-Muhājir emphasis that the spread of Tashayyu‘ in Jabal ‘Āmil is only through oral transmissions that do not have any historical backing and they have been concocted against Abū Dharr al-Ghifārī رضي الله عنه for political motives:

إن وجود الشيعة الإمامية في غرب بلاد الشام أعني جبل لبنان وجبل
عامل أو عاملة وساحل البحر المسامت لهذين الجبلين وشرق سهل

1 A‘yān al-Shī‘ah, vol. 16 pg. 236.

2 A‘yān al-Shī‘ah, vol. 1 pg. 87.

البقاع المعروف بالبقاع البعلبكي يعتبر من الألبان التاريخية التي لم يقدم لها تفسير مقنع حتى الآن ... والحقيقة أنني بذلت جهدا مضنيا في سبيل جمع معلومات يمكن أن نركب منها تصورا عن المدة التي قضها في الشام يقصد أبا ذر الغفاري وعن تنقلاته وأعماله فيه عسى أن تساعدنا على تكوين رأي عن علاقته ببداية انتشار التشيع في الشام طبقا للروايات الشفهية المشهورة فلم أخرج بطائل غير ما أثبتته أعلاه لكن هذا طبعا لا يغلق باب البحث بل إنه سيبقى مفتوحا على أن نحصل أو يحصل غيرنا على نصوص أخرى تزيد هذه المسألة المعتقد ذات الأهمية استنائة أقول هذا على أنني شبه يائس من العثور على نص يكون له قيمة الكشف ليس أنني أزعج استوفيت نصوص الباب قراءة وتحليلا وإن حاولت بل إنني على اعتقاد راسخ بأن النصوص الموجودة بين أيدينا لسيرة هذا الجليل ذي المصادقية التي لا جدال فيها قد خضعت لعملية تزوير شاملة ومدروسة لأهداف سياسية بحيث تظهر الرجل شخصية قلقة رافضة ومعتضة أحيانا

The existence of the Shī'ah Imāmiyyah in the west of the Greater Syria area, i.e. the mountains of Lebanon, Jabal 'Āmil or 'Āmilah, the sea coast adjacent to these two mountains, and the eastern Biqā' Valley, known as the Ba'labakk Biqā', are considered historical mysteries for which no convincing explanation has been provided so far.

The truth is that I made a strenuous effort to collect information from which we could form an idea about the period he, i.e. Abū Dharr al-Ghifārī, spent in Greater Syria and about his movements and actions there, with the hope that it would help us form an opinion about his relationship with the beginning of the spread of Shi'ism in Greater Syria, according to the well-known oral narrations. I have not come up with anything other

than what I have proven above, but this, of course, does not close the door to research. Rather, it will remain open until we, or others, obtain other texts that increase this widely believed issue of importance. I say this as I am almost desperate to find a text that has. The value of the disclosure is not that I claim to have read and analysed the texts of the chapter completely, even if I tried. Rather, I firmly believe that the texts we have of the biography of this great man, whose credibility is indisputable, have been subjected to a comprehensive and deliberate process of forgery for political purposes, such that the man appears to be a worried, dismissive and sometimes an objectionable person.¹

This substantiates the falsehood of the view of the Rāfiḍah that Tashayyu‘ began during the lifetime of the Nabī ﷺ and also confirms the falsehood of their view of the Tashayyu‘ of some Ṣaḥābah like Abū Dharr رضي الله عنه and also the falsehood of their claim that Tashayyu‘ spread in Jabal ‘Āmil at the hands of Abū Dharr رضي الله عنه. The reality is contrary to what they believe.

1 *Al-Ta’sīs li Tārīkh al-Shī‘ah fī Lubnān wa Sūriyyah*, pg. 11, 27.

Conclusion

All praise belong to Allah سُبْحَانَهُ وَتَعَالَى, Who favoured me with the completion of the treatise: *Abū Dharr al-Ghifārī between the Ahl al-Sunnah and al-Rāfiḍah: A Doctrinal Study*. I have exhausted my capability and strength in this. Whatever is correct is from Allah and every error is from me and Shayṭān. I seek Allah's forgiveness and turn to Him in repentance for every sin and blunder. At the end of the treatise, it is possible to observe the most notable conclusions I reached in the following points:

1. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ according to the Ahl al-Sunnah wa al-Jamā'ah are the most superior of this Ummah after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They enjoy a lofty rank and elevated position. Their integrity is established by the Qur'ān, Sunnah, and consensus of the Ummah.
2. The Rāfiḍah oppose the Ahl al-Sunnah wa al-Jamā'ah in the definition of companionship, not accepting the integrity of the Ṣaḥābah, not accepting their narrations, and criticising their honesty and truthfulness.
3. Disparagement of the Ṣaḥābah is forbidden. The ruling fluctuates between disbelief and transgression according to the condition of the one who disparages.
4. It is necessary to refer to the Qur'ān and Sunnah to ascertain reports on the Ṣaḥābah and to refrain from the books of innovators and deviated sects and not to accept their narrations and their portrayal of the incidents between the Ṣaḥābah, like the books of al-Mas'ūdī, al-Jāḥiẓ, al-Ya'qūbī, al-Aṣfahānī, *Sharḥ Nahj al-Balāghah*, *Kitāb al-Imāmah wa al-Siyāsah* falsely attributed

to Ibn Qutaybah, etc. We have absolutely no need to refer to reports and incidents which we cannot trust as this will lead to losing the desired reality we search for.

5. There is disagreement on the name of Abū Dharr. The most correct view is that he is Jundub ibn Junādah ibn Qays ibn ‘Amr ibn Mulayl ibn Şu‘ayr ibn Ghifār ibn Mulayl ibn Ḍamrah ibn Kinānah ibn Khuzaymah.
6. One cognisant of the biography of the eminent Şaḥābī Abū Dharr رَضِيَ اللَّهُ عَنْهُ will discover his many merits and internal qualities which appear in the prophetic Sunnah or those qualities which were observed by his contemporaries among the Şaḥābah, Tābi‘īn, or pious predecessors of this Ummah like truthfulness, sincerity, generosity, bravery, spending, humility, asceticism, etc.
7. The disagreements that occurred between Abū Dharr and the rest of the Şaḥābah were disagreements in Ijtihādī rulings. The matter is not as claimed by the Rāfiḍah of them being political disagreements. These disagreements had a few reasons, among which are:
 - a. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ would hear a ḥadīth from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The matter was later relaxed but Abū Dharr did not hear of the concession. He would thus adhere to the stern ruling.
 - b. Abū Dharr al-Ghifārī’s رَضِيَ اللَّهُ عَنْهُ vehemence and force in what he believed to be true and right.
 - c. Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ stands in isolation against the majority of the Şaḥābah to hold the view of the impermissibility of storing unrestrictedly and regarding

it a treasure, the doer of which is condemned. There are many reports on him on this matter.

8. The Rāfiḍah embarked boldly in falsehood regarding the Ṣaḥābah. Among this is their creation of doubt regarding the consensus of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ on pledging allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and their criticism of the administrative, economic, and social policy of ‘Uthmān and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُمَا and creating doubts about these.
9. The Rāfiḍah praise Abū Dharr رَضِيَ اللَّهُ عَنْهُ and other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and express love and loyalty to them. He has a lofty rank and noble status and innumerable merits.
10. The Rāfiḍah are the worst of liars. Their books are replete with fabrications. This is due to them relying on historical reports bereft of isnād and reports of notorious fabricators. Their objective is advocating their belief, promoting their innovation, and disfiguring the image of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.
11. The Rāfiḍah have created plenty misconceptions about the eminent Ṣaḥābī, Abū Dharr رَضِيَ اللَّهُ عَنْهُ. The basis of these misconceptions are taken from unreliable sources. Among the most famous of these misconceptions are:
 - a. They believe that Abū Dharr رَضِيَ اللَّهُ عَنْهُ is among the twelve men who did not pledge allegiance to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Clarification of the falsehood of this misconception from few angles has passed.
 - b. They believe that he held the banner of rebellion against ‘Uthmān in Madīnah and Mu‘āwiyah in Greater Syria and

fought for the right they deprived him of and that he was oppressed by the authority when Mu‘āwiyah banished him to Madīnah and ‘Uthmān exiled him to Rabadhah. The falsehood of these assumptions have been clarified through many angles.

c. They believe that Abū Dharr رَضِيَ اللَّهُ عَنْهُ was one of the pillars of Tashayyu‘ during the lifetime of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the supporters of ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. They believe that Tashayyu‘ spread in Jabal ‘Āmil at his hands when he resided in that area. I have clarified that the reports the Rāfiḍah cite as proof for the Tashayyu‘ of some Ṣaḥābah are fabrications and are not recognised by the Ahl al-Sunnah. The historical reports have not quoted this from Abū Dharr رَضِيَ اللَّهُ عَنْهُ or from any of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

5. The danger of the Rāfiḍī creed upon the Muslim Ummah. They endeavour to disfigure the image of the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and concoct lies and fables about them. Their motive behind this is as spelled out by Imām Mālik رَحِمَهُ اللَّهُ: These are such persons who intended to disparage the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but were unable to. They thus resorted to disparaging his Companions so that he may be labelled an evil man. [People will declare:] Had he been a righteous man, his Companions would have been righteous.

May Allah send salutations and peace upon our Nabī Muḥammad, his family, and all his Companions.

Our final statement is praise belongs to Allah, Rabb of the worlds.

Index of Sources and Resources

1. Al-Qur'ān al-Karīm
2. Imām Abū al-Ḥasan al-Ash'arī: *Al-Ibānah 'an Uṣūl al-Diyānah*, with the research of Bashīr Muḥammad 'Awn, Maktabat Dār al-Bayān, Maktabat al-Mu'ayyad, third edition, 1411 AH, 1990 CE.
3. Muḥammad Jawwād Āl al-Faqīh: *Abū Dharr al-Ghifārī Ramz al-Yaqzah fī al-Ḍamīr al-Insānī*, Manshūrāt Mu'assasat al-A'lamī, Dār al-Funūn, Beirut, Lebanon.
4. 'Alī Ḥubb Allāh: *Abū Dharr al-Ghifārī wa Uṣṭurat Nisbat al-Tashayyū' fī Jabal 'Āmil Ilayh*, Dār al-Maḥajjah al-Bayḍā', first edition, 1429 AH, 2008 CE.
5. Al-Ḥāfiẓ Jalāl al-Suyūṭī: *Al-Itqān fī 'Ulūm al-Qur'ān*, with the research of Markaz al-Dirāsāt al-Qur'āniyyah, Majma' al-Malik Fahd li Ṭabā'at al-Muṣḥaf, 1426 AH.
6. Al-Amīr 'Alā' al-Dīn ibn Balbān al-Fārisī: *Al-Iḥsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān*, with the research of Shu'ayb al-Arnā'ūṭ, Mu'assasat al-Risālah, first edition, 1408 AH, 1998 CE.
7. Nūr Allāh al-Tustarī: *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*.
8. Imām Ibn Ḥazm al-Zāhirī: *Al-Iḥkām fī Uṣūl al-Aḥkām*, with the research of Aḥmad Shākir, Manshūrāt Dār al-Āfāq al-Jadīdah, Beirut.
9. 'Allāmah 'Alī ibn Muḥammad al-Āmadī: *Al-Iḥkām fī Uṣūl al-Aḥkām*, with the annotations of Shaykh 'Abd al-Razzāq 'Afīfī, Dār al-Ṣamī'ī li al-Tawzī' wa al-Nashr, first edition, 1424 AH, 2003 CE.

10. Muḥammad ibn ‘Abd Allāh al-Undulusī (Ibn al-‘Arabī): *Aḥkām al-Qur’ān, Dār al-Kutub al-‘Ilmiyyah*.
11. Muḥammad al-Khālīṣī: *Iḥyā’ al-Sharī‘ah fī Madhhab al-Shī‘ah*, Markaz Wathā’iq al-Imām al-Khālīṣī, third edition, 2008.
12. Al-Mufīd: *Al-Ikhtiṣāṣ*, with the research of ‘Alī Akbar al-Ghifārī and Maḥmūd al-Zarnadī, Dār al-Mufīd li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, second edition, 1414 AH, 1993 CE.
13. Abū Ja‘far al-Ṭūsī: *Ikhtiyār Ma‘rifat al-Rijāl*, with the research of Mīr Dāmād al-Astarābādī Mahdī al-Rajā‘ī, Mu’assasat Āl al-Bayt li Iḥyā’ al-Turāth publishers.
14. ‘Abd al-Malik al-Juwaynī: *Al-Irshād ilā Qawāṭi‘ al-Adillah fī Uṣūl al-‘Itiqād*, Mu’assasat al-Maktabat al-Thaqāfiyyah, Beirut, Lebanon, first edition, 1405 AH.
15. Al-Mufīd: *Al-Irshād*, with the research of Mu’assasat Āl al-Bayt li Taḥqīq al-Turāth, Dār al-Mufīd li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, Lebanon, second edition, 1414 AH, 1993 CE.
16. Muḥammad Nāṣir al-Dīn al-Albānī: *Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl*, al-Maktab al-Islāmī, Beirut, Damascus, second edition, 1405 AH, 1985 CE.
17. Abū al-Qāsim ibn Aḥmad al-Kūfī: *Al-Istighāthah fī Bida‘ al-Thalāthah*, Najaf, Iraq, 1400 AH.
18. Ḥāfiẓ Ibn ‘Abd al-Barr: *Al-Istighāthah fī Ma‘rifat al-Mashhūrīn min Ḥamalāt al-‘Ilm bi al-Kunā*, with the research and derivation of ‘Abd Allāh Marḥūl al-Sawālimah, Doctorate at Jāmi‘at Umm al-Qurā, 1403 AH – 1404 AH.

19. Ḥāfiẓ Ibn ‘Abd al-Barr: *Al-Istī‘āb fī Asmā’ al-Aṣḥāb*, Dār al-Fikr, 1427 AH, 2006 CE.
20. Ḥāfiẓ ‘Alī ibn Abī al-Karam ibn al-Athīr: *Usd al-Ghābah*, with the research of ‘Alī Muḥammad Mu‘awwaḍ and ‘Ādil Aḥmad ‘Abd al-Mawjūd, Dār al-Kutub al-‘Ilmiyyah, first edition, 1415 AH, 1994 CE.
21. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*, with the research of ‘Ādil Aḥmad Mu‘awwaḍ, Dār al-Kutub al-‘Ilmiyyah, first edition, 1415 AH.
22. Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā’: *Aṣl al-Shī‘ah wa Uṣūluhā*, Dār al-Aḍwā’, Beirut, Lebanon, first edition, 1990 CE.
23. Muḥammad ibn Aḥmad ibn Abī Sahl al-Sarakhsī: *Uṣūl al-Sarakhsī*, Dār al-Fikr li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, Lebanon, 1415 AH, 1998 CE.
24. Dr. Nāṣir ibn ‘Abd Allāh al-Qaffārī: *Uṣūl Madhhab al-Shī‘ah al-Imāmiyyah al-Ithnay ‘Ashariyyah*, Dār al-Riḍā, third edition, 1418 AH, 1998 CE.
25. Muḥammad al-Amīn al-Shanqīṭī: *Aḍwā’ al-Bayān fī Īḍāḥ al-Qur’ān bi al-Qur’ān*, Dār al-Fikr li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, Lebanon, 1415 AH, 1995 CE.
26. Sāmī ibn ‘Abd Allāh ibn Aḥmad al-Maghlūth: *Aṭlas al-Adyān*, with the design of the author, Maktabat al-‘Abīkān, third edition, 1432 AH, 2011 CE.
27. Al-Ṣadūq: *Al-I’tiqādāt fī Dīn al-Imāmiyyah*, with the research of ‘Aṣṣām ‘Abd al-Sayyid, Dār al-Mufīd li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, Lebanon, second edition, 1414 AH, 1993 CE.

28. Abū Bakr al-Bayhaqī: *Al-ʿItiqād wa al-Hidāyah ilā Sabīl al-Rashād ʿalā Madhhab al-Salaf wa Aṣḥāb al-Ḥadīth*, with the research of Aḥmad ʿAṣṣām al-Kātib, Dār al-Āfāq al-Jadīdah, Beirut, first edition, 1410 AH.
29. Muḥammad ibn ʿAbd al-Raḥmān al-Khamīs: *Iʿtiqād Aʿimmat al-Salaf Ahl al-Ḥadīth*, Dār Īlāf al-Dawliyyah, Kuwait, first edition, 1420 AH, 1999 CE.
30. Ibrāhīm ibn Mūsā al-Gharnāṭī al-Shāṭibī: *Al-ʿItisām*, with the research of Muḥammad ibn ʿAbd al-Raḥmān al-Shaqīr and Dr. Saʿd ibn ʿAbd Allāh al-Ḥamd, and Hishām ibn Ismāʿīl al-Ṣīnī, Dār Ibn al-Jawzī, first edition, 1429 AH, 2008 CE.
31. Khayr al-Dīn al-Zarkalī: *Al-Aʿlām*, Dār al-ʿIlm li al-Malāyīn, Beirut, Lebanon, fifteenth edition, 2002.
32. Ḥusayn ibn Abī al-Ḥasan al-Daylamī: *Aʿlām al-Dīn fī Ṣifāt al-Muʿminīn*, with the research of Muʿassasat Āl al-Bayt li Ihṡāʾ al-Turāth, Qum.
33. Muḥsin al-Amīn: *Aʿyān al-Shīʿah*, with the research and derivation of Ḥasan al-Amīn, Dār al-Taʿāruf li al-Maṭbūʿāt, Beirut, Lebanon.
34. Al-Mufīd: *Al-Ifṣāḥ*, Muʿassasat al-Baʿthah, Dār al-Mufīd li al-Ṭabāʿah wa al-Nashr wa al-Tawzīʿ, Beirut, Lebanon, second edition, 1414 AH, 1993 CE.
35. Sulaymān ibn Mūsā al-Ḥimyarī: *Al-Iktifāʾ bimā Taḍammanahū min Maghāzī Rasūl Allāh wa al-Thalāthah al-Khulafāʾ*, Dār al-Kutub al-ʿIlmiyyah, Beirut, first edition, 1420 AH.

36. Abū Bakr Muḥammad ibn Mūsā al-Hamdānī: *Al-Amākin aw mā Ittafaqa Lafzuhū wa Iftaraqa Musammāhu min al-Amkinah*, with the research of Ḥamd ibn Muḥammad al-Jāsir, Dār al-Yamāmah li al-Baḥth wa al-Tarjamah wa al-Nashr, 1415 AH.
37. Al-Ṭūsī: *Al-Amālī*, with the research of Qism al-Dirāsāt al-Islāmiyyah, Mu'assasat al-Ba'thah, Dār al-Thaqāfah li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', first edition, 1414 AH.
38. Al-Mufīd: *Al-Amālī*, with the research of Ḥusayn Walī 'Alī Akbar al-Ghifārī, Dār al-Mufīd li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', Beirut, Lebanon, third edition, 1414 AH, 1993 CE.
39. Abū Ja'far Muḥammad ibn 'Alī ibn Bābawayh al-Qummī: *Amālī al-Ṣadūq*, with the foreword of Ḥusayn al-A'lamī, Manshūrāt Mu'assasat al-A'lamī li al-Maṭbū'āt, Beirut, Lebanon.
40. 'Ādil Ra'ūf: *Al-Imām al-Khumaynī*, al-Islāmiyyah, Beirut.
41. 'Alī al-Mīlānī: *Al-Imāmah fī Ahamm al-Kutub al-Kalāmiyyah*, Manshūrāt Sharīf al-Raḍī, al-Maṭba'ah Mahr, Qum, first edition, 1413 AH, 1992 CE.
42. Al-Ḥurr al-'Āmilī: *Amal al-Āmil fī Tarājim 'Ulamā' Jabal 'Āmil*, with the research of Aḥmad al-Ḥusaynī, Maktabat al-Undulus, Baghdad.
43. Al-Ḥurr al-'Āmilī: *Al-Intiṣār*, Dār al-Sīrah, Beirut, Lebanon, first edition, 1422 AH.
44. Dr. Ibrāhīm al-Raḥīlī: *Al-Intiṣār li al-Ṣaḥb wa al-Āl min Iftirā'āt al-Samāwī al-Ḍāll*, Maktabat al-'Ulūm wa al-Ḥikam, Madīnah Munawwarah, third edition, 1423 AH, 2003 CE.

45. Al-Samʿānī: *Al-Ansāb*, with the research of ʿAbd al-Raḥmān ibn Yaḥyā al-Muʿallimī, Majlis Dāʿirat al-Maʿārif, Hyderabad, first edition, 1382 AH, 1962 CE.
46. Aḥmad ibn Jābir al-Balādhurī: *Ansāb al-Ashrāf*, with the research of Zakkār Riyāḍ al-Zarkalī, Dār al-Fikr, Beirut, first edition, 1417 AH, 1996 CE.
47. Niʿmat Allāh al-Jazāʿirī: *Al-Anwār al-Nuʿmāniyyah*, Muʿassasat al-Aʿlamī li al-Maṭbūʿāt, Beirut, fourth edition, 1404 AH.
48. Aḥmad ibn Muḥammad ibn Ḥajar al-ʿAsqalānī: *Inbāʾ al-Ghumr bi Abnāʾ al-ʿUmr*, with the research of Dr. Ḥasan Ḥabashī, al-Majlis al-Aʿlā li al-Shuʿūn al-Islāmiyyah, Lajnat Iḥyāʾ al-Turāth al-Islāmī, Egypt, 1389 AH, 1969 CE.
49. Al-Ḥurr al-ʿĀmilī: *Al-Īqāz min al-Hajʾah bi al-Burhān ʿalā al-Rajʾah*, with the critical revision of Hāshim al-Rasūlī al-Maḥallānī, Intishārāt Lawīd, Iran, 1362 AH.
50. Ibn Taymiyyah: *Al-Īmān*, with the research of al-Albānī, al-Maktab al-Islāmī, Beirut, fourth edition, 1413 AH, 1993 CE.
51. Ismāʿīl Bāshā ibn Muḥammad al-Bābānī: *Īdāḥ al-Maknūn fī al-Dhayl ʿalā Kashf al-Ẓunūn*, with the critical revision of Muḥammad ibn Sharaf al-Dīn and Rifʾat Baylakah al-Kulaysī, Dār Iḥyāʾ al-Turāth al-ʿArabī, fourth edition, 1413 AH, 1993 CE.
52. Ḥāfiẓ Ibn Kathīr: *Al-Bāʾith al-Ḥathīth Sharḥ Ikhtisār ʿUlūm al-Ḥadīth*, with the commentary and explanatory remarks of al-Albānī and Aḥmad Shākir, Maktabat al-Maʿārif, Riyadh, second edition, 1370 AH.

53. Al-Majlisī: *Biḥār al-Anwār*, Mu'assasat al-Wafā' Beirut, Lebanon, second edition, 1403 AH, 1983 CE.
54. Al-Zarkashī: *Al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh*, with the research of 'Abd al-Qādir al-'Ānī, Wazārat al-Awqāf wa al-Shu'ūn al-Islāmiyyah, Kuwait, second edition, 1413 AH, 1992 CE.
55. Ḥāfiẓ Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, with the research of Dr. 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, Dār al-Ḥajar, first edition, 1418 AH, 1997 CE.
56. Al-Muṭaḥhar ibn Ṭāhir al-Maqdisī: *Al-Bad' wa al-Tārīkh*, Maktabat al-Thaqāfah al-Dīniyyah, Port Said.
57. Imām Muḥammad ibn 'Alī al-Shawkānī: *Al-Badr al-Ṭāli' bi Maḥāsini man Ba'd al-Qarn al-Sābi'*, Dār al-Kitāb al-Islāmī, Cairo.
58. Hāshim al-Baḥrānī: *Al-Burhān fī Tafsīr al-Qur'ān*, Manshūrāt Mu'assasat al-'Alamī, Beirut, first edition, 1419 AH.
59. Muḥammad ibn Ḥasan al-Ṣaffār: *Baṣā'ir al-Dārājāt*, with the research of al-Ḥājj Mīrzā Ḥasan Kūjah Bāghī, Manshūrāt al-'Alamī, Maṭba'at al-Aḥmadī, Tehran, 1404 AH.
60. Ibrāhīm ibn Muḥammad al-Ḥanafī al-Dimashqī: *Al-Bayān wa al-Ta'rīf fī Asbāb Wurūd al-Ḥadīth al-Sharīf*, with the research of Sayf al-Dīn al-Kātib, Dār al-Kitāb al-'Arabī, Beirut.
61. 'Abbās al-Qummī: *Bayt al-Aḥzān*, Dār al-Ḥikmah, al-Maṭba'at Amīr, Qum, Iran, first edition, 1412 AH.
62. Ja'far al-Mujāhid: *Al-Ta'sīs li Tārīkh al-Shī'ah fī Lubnān wa Sūriyyah*, Dār al-Milāk li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', first edition, 1313 AH, 1992 CE.

63. Imām al-Dhahabī: *Tārīkh al-Islām wa Wafayāt al-Mashāhīr*, with the research of ‘Umar ‘Abd al-Salām al-Tadammurī, Dār al-Kitāb al-‘Arabī, Beirut, Lebanon, second edition, 1413 AH, 1993 CE.
64. Yaḥyā ibn Ma‘īn Abū Zakariyyā: *Tārīkh Ibn Ma‘īn*, with the research of Dr. Aḥmad ibn Muḥammad Nūr Sayf, Markaz al-Baḥth al-‘Ilmī wa Iḥyā’ al-Turāth al-Islāmī, Makkah Mukarramah, first edition, 1399 AH, 1979 CE.
65. Al-Khaṭīb al-Baghdādī: *Tārīkh Baghdād*, with the research of Muṣṭafā ‘Abd al-Qādir ‘Aṭā, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, first edition, 1417 AH, 1997 CE.
66. Muḥammad Jābir Āl Ṣafā: *Tārīkh Jabal ‘Āmil*, Dār al-Nahār, Beirut, first edition, 1981 CE.
67. ‘Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī: *Tārīkh al-Khulafā’*, with the research Ḥamdī al-Damardāsh, Maktabat Nazār Muṣṭafā al-Bāz, first edition, 1425 AH, 2004 CE.
68. Khalīfah ibn Khayyāt: *Tārīkh Khalīfah ibn Khayyāt*, with the research of Dr. Akram Ḍiyā’ al-‘Umarī, Dār al-Qalam, Mu’assasat al-Risālah, Beirut, second edition, 1397 AH.
69. ‘Alī ibn al-Ḥasan Ibn ‘Asākir: *Tārīkh Dimashq*, with the research of ‘Amr ibn Gharāmah al-‘Umarī, Dār al-Fikr li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī‘, 1415 AH, 1995 CE.
70. Imām Muḥammad ibn Jarīr al-Ṭabarī: *Tārīkh al-Ṭabarī*, Dār al-Turāth, Beirut, second edition, 1387 AH.
71. Ibn Shabbah al-Numayrī al-Baṣrī: *Tārīkh al-Madīnah*, with the research of Fahīm ibn Muḥammad Shaltūt, with the expense of Ḥabīb ibn Maḥmūd, 1399 AH.

72. Aḥmad ibn Ja‘far al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī*, Mu‘assasat Dār Ṣādir, Beirut.
73. Sharaf al-Dīn al-Ḥusaynī: *Ta’wīl al-Āyāt*, with the research and publication of Madrasat al-Imām al-Mahdī, al-Ḥawzah al-‘Ilmiyyah, Maṭba‘at Amīr, Qum, first edition, 1407 AH.
74. Ṭāhir ibn Muḥammad al-Isfarā‘īnī: *Al-Tabṣīr fī al-Dīn wa Tamyīz al-Firqah al-Nājiyah ‘an al-Firaq al-Hālikīn*, with the research of Kamāl Yūsuf al-Ḥūt, ‘Ālam al-Kutub, Lebanon, first edition, 1403 AH, 1983 CE.
75. Muḥammad ibn ‘Abd al-Raḥmān al-Mubārakfūrī: *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi‘ al-Tirmidhī*, Dār al-Kutub al-‘Ilmiyyah, Beirut.
76. Dr. Muḥammad Amḥazūn: *Taḥqīq Mawāqif al-Ṣaḥābah*, Dār al-Salām, second edition, 1428 AH, 2007 CE.
77. Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī: *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī*, with the research of ‘Abd al-Waḥhāb ibn ‘Abd al-Laṭīf, Manshūrāt al-Maktabah al-‘Ilmiyyah bi al-Madīnah al-Munawwarah, second edition, 1392 AH, 1972 CE.
78. Imām al-Dhahabī: *Tadhkirat al-Ḥuffāz*, with the research of ‘Abd al-Raḥmān ibn Yaḥyā al-Mu‘allimī, Dār al-Ma‘ārif al-‘Uthmāniyyah, 1374 AH.
79. Muḥammad ibn Ṭāhir al-Maqdisī al-Shaybānī Ibn al-Qaysarānī: *Tadhkirat al-Ḥuffāz (Aṭrāf Ahādīth al-Majrūḥīn li Ibn Ḥibbān)*, with the research of Ḥamdī ibn ‘Abd al-Majīd al-Salafī, Dār al-Ṣumay‘ī, Riyadh, first edition, 1415 AH, 1994 CE.

80. Ḥāfiẓ ‘Abd al-‘Aẓīm ibn ‘Abd al-Qawī al-Mundhirī: *Al-Targhīb wa al-Tarhīb*, with the explanatory remarks and grading of al-Albānī and attention of Mashhūr Ḥasan Āl Salmān, Maktabat al-Ma‘ārif, Riyadh, first edition, 1424 AH.
81. Abū ‘Abd Allāh al-Ḥākim al-Naysābūrī: *Tasmiyat man Akhrajahum al-Bukhārī wa Muslim*, with the research of Kamāl Yūsuf al-Ḥūt, Mu’assasat al-Kutub al-Thaqāfiyyah, Dār al-Jinān, Beirut, first edition, 1407 AH.
82. Imām al-‘Askarī: *Al-Tafsīr*, with the research and publication of Madrasat al-Imām al-Mahdī, with the attention of Muḥammad Bāqir al-Muwaḥḥid al-Abṭaḥī, Maṭba‘at Mahr, Qum, first edition, 1409 AH.
83. Jalāl al-Dīn Muḥammad ibn Aḥmad al-Maḥallī and Jalāl al-Dīn ‘Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī: *Tafsīr al-Jalālayn*, Dār al-Ḥadīth, Cairo, first edition.
84. Fayḍ al-Kāshānī: *Tafsīr al-Ṣāfi*, with the research of Ḥusayn al-A‘lamī, Maṭba‘at al-Hādī bi Qum, Maktabat al-Ṣadr, Tehran, second edition, 1416 AH.
85. Abū Ja‘far Muḥammad ibn Jarīr al-Ṭabarī: *Tafsīr al-Ṭabarī*, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, first edition, 1412 AH, 1992 CE.
86. Muḥammad Mas‘ūd al-‘Ayyāshī: *Tafsīr al-‘Ayyāshī*, with the research of Sayyid Hāshim al-Rasūlī al-Maḥallānī, al-Maktabah al-‘Ilmiyyah al-Islāmiyyah, Tehran.

87. *Tafsīr Furāt Ibrāhīm al-Kūfī*, with the research of Muḥammad Kāẓim, Mu'assasat al-Ṭab' wa al-Nashr wa al-Tawzī' bi al-Madīnah, first edition, 1410 AH, 1990 CE.
88. Ḥāfiẓ Ibn Kathīr: *Tafsīr al-Qur'ān al-'Aẓīm*, Dār al-Khayr, Maktabat Ṭaybah li al-Nashr wa al-Tawzī', Madinah, first edition, 1410 AH, 1990 CE.
89. Abū al-Ḥasan 'Alī ibn Ibrāhīm al-Qummī: *Tafsīr al-Qummī*, with the research of Ṭayyib al-Mūsawī, Mu'assasat Dār al-Kitāb li al-Ṭabā'ah wa al-Nashr, Qum, Iran, Manshūrāt Maktabat al-Hudā, third edition, 1404 AH.
90. Al-Ṭabāṭabā'ī: *Tafsīr al-Mīzān*, Manshūrāt Jamā'at al-Mudarrisīn fī al-Ḥawzah al-'Ilmiyyah, Qum.
91. Al-Ḥuwayzī: *Tafsīr Nūr al-Thaqalayn*, with the research of al-Rasūlī al-Maḥallānī, Mu'assasat Ismā'īliyyān li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', Qum.
92. Ḥāfiẓ Ibn Ḥajar al-'Asqalānī: *Taqrīb al-Tahdhīb*, with the research of Muḥammad 'Awwāmah, Dār al-Rashīd, Syria, fourth edition, 1412 AH, 1992 CE.
93. Abū Ja'far al-Ṭūsī: *Talkhīṣ al-Shāfi*, with foreword and explanatory remarks of Ḥusayn Baḥr al-'Ulūm, Mu'assasat Intishārāt al-Muḥibbīn, Maṭba'at Mi'rāj, Iran, Qum, first edition, 1382 AH.
94. Abū al-Faraj 'Abd al-Raḥmān ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar fī 'Uyūn al-Tārīkh wa al-Siyar*, Shirkat Dār al-Arqaṃ ibn Abī al-Arqaṃ, Beirut, Lebanon, first edition, 1997.

95. Shaykh ‘Abd al-‘Azīz ibn Nāṣir al-Rashīd: *Al-Tanbīhāt al-Saniyyah ‘alā al-‘Aqīdah al-Wāsiṭiyyah*, Maktabat al-Riyāḍ al-Ḥadīthiyyah, Riyadh, second edition, 1400 AH, 1980 CE.
96. Muḥammad ibn Aḥmad al-‘Asqalānī al-Malṭī: *Al-Tanbīh wa al-Radd ‘alā Ahl al-Ahwā’ wa al-Bida’*, with the research of Muḥammad ibn Zāhid al-Kawtharī, al-Maktabah al-Azhariyyah li al-Turāth, Egypt.
97. ‘Abd Allāh al-Māmaqānī: *Tanqīḥ al-Maqāl*, al-Maṭba‘ah al-Murtaḍawiyyah, Najaf, 1438 AH.
98. Abū Ja‘far Muḥammad ibn al-Ḥasan al-Ṭūsī: *Tahdhīb al-Aḥkām fi Sharḥ al-Muqaddamah li al-Mufīd*, with the research of Muḥammad Ja‘far Shams al-Dīn, Dār al-Ta‘āruf, Beirut, Lebanon, first edition, 1992 CE.
99. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī: *Tahdhīb al-Tahdhīb*, with the research of Ḥammād Ḍamīrah, Dār Iḥyā’ al-Turāth al-‘Arabī, Mu’assasat al-Tārīkh al-‘Arabī, Beirut, Lebanon, second edition, 1413 AH, 1993 CE.
100. Ḥāfiẓ Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī: *Tahdhīb al-Kamāl fi Asmā’ al-Rijāl*, with the research of Dr. Bashshār ‘Awwād Ma‘rūf, Mu’assasat al-Risālah, first edition, 1402 AH, 1982 CE.
101. Imām Muḥammad ibn Ḥibbān al-Bastī: *Al-Thiqāt*, Dā’irat al-Ma‘ārif al-‘Uthmāniyyah bi Ḥaydarābād, under the supervision of Dr. Muḥammad ‘Abd al-Mu‘īd Khān, first edition, 1393 AH, 1973 CE.
102. Al-Ṣadūq: *Thawāb al-A‘māl*, with the research of Muḥammad Mahdī al-Khursān, Manshūrāt al-Raḍī, Maṭba‘at Amīr, Qum, second edition, 1368 AH.

103. Imām al-Qurṭubī: *Al-Jāmi‘ li Aḥkām al-Qur’ān (Tafsīr al-Qurṭubī)*, with the research of Dr. ‘Abd Allāh ibn ‘Abd al-Muḥsin al-Turkī, Mu’assasat al-Risālah, first edition, 1427 AH, 2006 CE.
104. Ḥāfiẓ al-Khaṭīb al-Baghdādī: *Al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘*, with the research of Dr. Maḥmūd al-Ṭaḥḥān, Maktabat al-Ma‘ārif, Riyadh, 1403 AH, 1983 CE.
105. ‘Abd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūṭī: *Jāmi‘ al-Aḥādīth*, with the research of some researchers under the supervision of Dr. ‘Alī Jumu‘ah.
106. Ibn ‘Abd al-Barr: *Jāmi‘ Bayān al-‘Ilm wa Faḍlihī*, with the research of Abū al-Ashbāl al-Zuhayrī, Dār Ibn al-Jawzī, Dammam, 1414 AH, 1994 CE.
107. Ḥāfiẓ Abū al-Farj ‘Abd al-Raḥmān ibn Shihāb Ibn Rajab: *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, with the research of Shu‘ayb al-Arnā‘ūṭ and Ibrāhīm Bājīs, Mu’assasat al-Risālah, Beirut, third edition, 1412 AH, 1991 CE.
108. Muḥammad Taqī al-Faqīh: *Jabal ‘Āmil fī al-Tārīkh*, Dār al-Sā‘ah, Baghdad.
109. ‘Abd al-Raḥmān ibn Abī Ḥātim: *Al-Jarḥ wa al-Ta’dīl*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, first edition, 1371 AH, 1952 CE.
110. Rūḥ Allāh Khomeini: *Al-Jihād al-Akbar (Jihād al-Nafs)*, Mu’assasat Tanzīm wa Nashrāt Turāth al-Imām al-Khumaynī, al-Shu‘ūn al-Dawliyyah, sixth edition, 1425 AH, 2004 CE.
111. Shaykh ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Waḥhāb: *Jawāb Ahl al-Sunnah fī Naqḍ Kalām al-Shī‘ah wa al-Zaydiyyah*, printed

- with *al-Rasā'il wa al-Masā'il al-Najdiyyah*, fourth part, Dār al-
 'Āsimah, Riyadh, first edition, Egypt, 1349 AH, third edition,
 1412 AH.
112. Ibn Ḥazm al-Undulusī al-Qurṭubī al-Zāhirī: *Jawāmi' al-Sīrah*, Dār
 al-Kutub al-ʿIlmiyyah, Beirut.
113. Muḥammad ibn Ḥasan al-Najafī al-Jawāhirī: *Jawāhir al-
 Kalām*, with the research of 'Abbās al-Qūjānī, Dār al-Kutub al-
 Islāmiyyah, Tehran, Maṭba'at Khūrshīd, second edition, 1356 AH.
114. Muḥammad Yūsuf al-Kāndhlawī: *Ḥayāt al-Ṣaḥābah*, with the
 research of Bashshār 'Awwād Ma'rūf, Mu'assasat al-Risālah
 li al-Ṭabā'ah wa al-Nashr wa al-Tawzī', Beirut, Lebanon, first
 edition, 1420 AH, 1999 CE.
115. Yūsuf al-Baḥrānī: *Al-Ḥadā'iq al-Nādirah*, Mu'assasat al-Nashr al-
 Islāmī al-Tābi'ah li Jamā'at al-Mudarrisīn bi Qum.
116. 'Abd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūṭī: *Ḥusn al-
 Muḥāḍarah fī Tārīkh Miṣr wa al-Qāhirah*, with the research
 of Muḥammad Abū al-Faḍl Ibrāhīm, Dār Iḥyā' al-Kutub al-
 'Arabiyyah, Egypt, first edition, 1387 AH, 1967 CE.
117. 'Alī ibn Aḥmad al-ʿĀmilī al-Shahīd al-Thānī: *Ḥaqqā'iq al-ʿĪmān*,
 with the research of Mahdī al-Rajā'ī and supervision of Maḥmūd
 al-Mar'ashī, Maktabat Āyat Allāh al-'Uẓmā al-Mar'ashī, Najaf,
 Qum, Maṭba'at al-Shuhadā', first edition, 1409 AH.
118. 'Abd Allāh Shibr: *Ḥaqq al-Yaqīn fī Ma'rīfat Uṣūl al-Dīn*, Manshūrāt
 Mu'assasat al-A'lamī li al-Maṭbū'āt, Beirut, Lebanon, first
 edition, 1418 AH, 1997 CE.

119. Rūḥ Allāh Khomeini: *Al-Ḥukūmah al-Islāmiyyah*, third edition.
120. Ḥāfiẓ Abū Nu‘aym al-Aṣfahānī: *Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā*, Dār al-Fikr, Maktabat al-Khānjī, al-Sa‘ādah publishers, Egypt, 1416 AH, 1996 CE.
121. Quṭb al-Dīn al-Rāwandī: *Al-Kharāyij wa al-Jarāyih*, with the research Mu‘assasat al-Imām al-Mahdī, under the supervision of Muḥammad Bāqī al-Abṭahī, al-Maṭba‘at al-‘Ilmiyyah bi Qum, first edition, 1409 AH.
122. Abū Ja‘far Muḥammad ibn ‘Alī ibn Bābawayh al-Ṣadūq: *Al-Khiṣāl*, with the research of ‘Alī Akbar al-Ghifārī, Manshūrāt al-Mudarrisīn fī al-Ḥawzah al-‘Ilmiyyah bi Qum, 1403 AH, 1983 CE.
123. Dr. Muḥammad Muṣṭafā al-A‘zamī: *Dirāsāt fī al-Ḥadīth al-Nabawī wa Tārīkh Tadwīnihī*, al-Maktab al-Islāmī, first edition, 1400 AH, 1980 CE.
124. ‘Abd Allāh al-Amīn: *Dirāsāt fī al-Firaq wa al-Madhāhib al-Qadīmah wa al-Mu‘āṣarah*, Dār al-Ḥaqqīqah, Beirut, second edition, 1991 AH.
125. Dr. Muḥammad Ḍiyā’ al-Raḥmān al-A‘zamī: *Dirāsāt fī al-Yahūdiyyah wa al-Masīhiyyah wa Adyān al-Hind*, Maktabat al-Rush, Riyadh, fifth edition, 1434 AH, 2013 CE.
126. ‘Alī Khān al-Madanī: *Al-Dārajāt al-Rafī‘ah fī Ṭabaqāt al-Shī‘ah*, with the research of Muḥammad Ṣādiq Baḥr al-‘Ulūm, Manshūrāt Maktabat Baṣīratī bi Qum, 1397 AH.
127. ‘Abd al-Raḥmān ibn Muḥammad ibn Qāsim al-Najdī: *Al-Durar al-Saniyyah fī al-Ajwibah al-Najdiyyah*, fifth edition, 1414 AH, 1994 CE.

128. Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī: *Al-Durar al-Kāminah fī A‘yān al-Mi‘ah al-Thāminah*, Dār al-Ma‘ārif al-‘Uthmāniyyah.
129. Yūsuf al-Baḥrānī: *Al-Durar al-Najfiyyah*, Manshūrāt Āl al-Bayt.
130. ‘Abd al-Hādī al-Faḍlī: *Durūs fī Uṣūl Fiqh al-Imāmiyyah*, Mu’assasat Umm al-Qurā li al-Taḥqīq wa al-Nashr, first edition, 1420 AH.
131. Aḥmad ibn al-Ḥusayn Abū Bakr al-Bayhaqī: *Dalā’il al-Nubuwwah*, with the research of Dr. ‘Abd al-Muṭī Qal‘ajī, Dār al-Kutub al-‘Ilmiyyah, Dār al-Rayyān li al-Turāth, first edition, 1408 AH, 1988 CE.
132. Āqā Buzurk al-Ṭahrānī: *Al-Dharī‘ah ilā Taṣānīf al-Shī‘ah*, Dār al-Aḍwā’, Beirut, Lebanon, third edition, 1403 AH, 1983 CE.
133. Ḥusayn ibn ‘Alī ibn Dāwūd al-Ḥillī: *Rijāl Ibn Dāwūd*, with the research of Muḥammad Ṣādiq Baḥr al-‘Ulūm, Manshūrāt al-Maṭba‘at al-Ḥaydariyyah, Najaf, 1392 AH, 1972 CE.
134. Abū Ja‘far ibn Abī ‘Abd Allāh al-Barqī: *Rijāl al-Barqī*, Maktabat al-Ṣadūq.
135. Aḥmad ibn ‘Alī al-Najāshī al-Kūfī: *Rijāl al-Najāshī*, Mu’assasat al-Nashr al-Islāmī al-Tābi‘ah li Jamā‘at al-Mudarrisīn bi Qum, fifth edition, 1416 AH.
136. Imām Aḥmad ibn ‘Abd Allāh al-Ṭabarī: *Al-Riyāḍ al-Naḍirah fī Manāqib al-‘Asharah*, with the research of ‘Abd al-Majīd Ṭa‘mah Ḥalabī, Dār al-Ma‘rifah, Beirut, Lebanon, 1418 AH, 1997 CE.
137. Al-Mīrzā ‘Abd Allāh Afandī al-Aṣfahānī: *Riyāḍ al-‘Ulamā’ wa Ḥiyāḍ al-Fuḍalā’*, with the research of Aḥmad al-Ḥusaynī al-

Ashkūrī and supervision of Maḥmūd al-Mar‘ashī, Maṭba‘at al-Khiyām, first edition, 1401 AH.

138. Imām Abū al-Qāsim ‘Abd al-Raḥmān al-Khath‘amī al-Suhaylī: *Al-Rawḍ al-Unf fī Tafsīr al-Sīrah al-Nabawiyyah li Ibn Hishām*, with the explanatory remarks of Majdī ibn Manṣūr ibn al-Sayyid al-Shūrā, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
139. Shaykh Zayd ibn ‘Abd al-‘Azīz Fayyāḍ: *Al-Rawḍah al-Nadiyyah Sharḥ al-‘Aqīdah al-Wāsiṭiyyah*, Dār al-Waṭn, third edition, 1414 AH.
140. Al-Mīrzā Muḥammad ibn Bāqir al-Mūsawī al-Khurāsānī al-Aṣbahānī: *Rawḍat al-Jannāt fī Aḥwāl al-‘Ulamā’ wa al-Sādāt*, al-Dār al-Islāmiyyah, Beirut, first edition, 1411 AH, 1991 CE.
141. Qitāl al-Naysābūrī: *Rawḍat al-Wā‘iẓīn*, with the research of Muḥammad ibn Mahdī al-Khurāsānī, Manshūrāt al-Sharīf al-Raḍī, Qum.
142. Imām Aḥmad ibn Ḥanbal: *Al-Zuhd*, with the research of Yaḥyā ibn Muḥammad Sūs, Dār Ibn Rajab, second edition, 2003 CE.
143. Muḥammad Riḍā al-Muẓaffar: *Al-Saqīfah*, with the research Dr. Maḥmūd al-Muẓaffar, Mu’assasat Anṣāriyyān, Maṭba‘at Bahn, Qum, second edition, 1415 AH.
144. ‘Abd al-Malik ibn Ḥusayn al-Makkī: *Simṭ al-Nujūm al-‘Awālī fī Abnā’ al-Awā’il wa al-Tawālī*, with the research of ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī ibn Muḥammad Mu‘awwaḍ, Dār al-Kutub al-Islāmiyyah, Beirut, 1419 AH, 1998 CE.

145. Abū Bakr al-Khallāl: *Al-Sunnah*, with the research of Dr. ‘Aṭīyyah al-Zahrānī, Dār al-Rāyah, Riyadh, first edition, 1410 AH, 1989 CE.
146. Dr. Muṣṭafā al-Sibāī: *Al-Sunnah wa Makānatuhā fī al-Tashrī al-Islāmī*, Dār al-Warrāq, al-Maktab al-Islāmī, second edition, 2000 CE.
147. Ḥāfiẓ Abū ‘Abd Allāh Muḥammad ibn Yazīd al-Qazwīnī: *Sunan Ibn Mājah*, with the research of Muḥammad Fu’ād ‘Abd al-Bāqī, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
148. Ḥāfiẓ Abū Dāwūd Sulaymān ibn al-Ash‘ath al-Sijistānī: *Sunan Abī Dāwūd*, with the study and contents of Kamāl Yūsuf al-Ḥūt, Mu’assasat al-Kutub al-Thaqāfiyyah, Dār al-Jinān, first edition, 1409 AH, 1988 CE.
149. Abū ‘Īsā Muḥammad ibn ‘Īsā al-Tirmidhī: *Sunan al-Tirmidhī*, with the research of Muḥammad Fu’ād ‘Abd al-Bāqī, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
150. Imām al-Dhahabī: *Siyar A’lām al-Nubalā’*, Mu’assasat al-Risālah, Beirut, ninth edition, 1413 AH, 1993 CE.
151. Hishām Ma’rūf: *Sīrat al-A’immah al-Ithnay ‘Ashar*, Dār al-Qalam, Beirut.
152. Dr. Akram Ḍiyā’ al-‘Umarī: *Al-Sīrah al-Nabawiyyah al-Ṣaḥīḥah*, Maktabat al-‘Ulūm wa al-Ḥikam, Madīnah Munawwarah, 1412 AH, 1992 CE.
153. Ibn Hishām: *Al-Sīrah al-Nabawiyyah*, with the research of ‘Umar ibn ‘Abd al-Salām Tadamurī, Dār al-Kitāb al-‘Arabī, third edition, 1410 AH, 1990 CE.

154. Muḥammad ibn Ḥibbān Abū Ḥātim al-Bastī: *Al-Sīrah al-Nabawiyah wa Akhbār al-Khulafā'*, with the critical revision and explanatory remarks of Ḥāfiẓ Sayyid 'Azīz Bak and a group of 'Ulamā', al-Kutub al-Thaqāfiyyah, Beirut, third edition, 1417 AH.
155. Walīd al-A'zamī: *Al-Sayf al-Yamānī fī Naḥr al-Aṣḥānī Ṣāhib al-Yamānī*, Dār al-Wafā', al-Mansūrah, first edition, 1408 AH, 1988 CE.
156. Muḥammad Nāṣir al-Dīn al-Albānī: *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, Dār al-Ma'ārif, Riyadh, first edition, 1415 AH, 1995 CE.
157. Muḥammad Nāṣir al-Dīn al-Albānī: *Silsilat al-Aḥādīth al-Da'īfah wa al-Mawḍū'ah*, Dār al-Ma'ārif, Riyadh, first edition, 1412 AH, 1992 CE.
158. Al-Sharīf al-Murtaḍā 'Alī ibn al-Ḥasan al-Mūsawī: *Al-Shāfi fī al-Imāmah*, Mu'assasat al-Ṣādiq bi Ṭahrān li al-Ṭabā'ah wa al-Tajlīd, Mu'assasat Ismā'īliyyān, Qum, second edition, 1410 AH.
159. Sayyid ibn al-Shaḥḥāt ibn Ramaḍān Jumu'ah: *Shubuhāt 'an Banī Umayyah*, Maktabat al-Rushd, Riyadh, first edition, 1435 AH, 2014 CE.
160. Ibn al-'Imād al-Ḥanbalī: *Shadharāt al-Dhahab fī Akhbār man Dhahab*, with the research of 'Abd al-Qāhir al-Arnā'ūṭ and Maḥmūd al-Arnā'ūṭ, Dār Ibn Kathīr, Beirut, first edition, 1406 AH, 1986 CE.
161. Abū 'Abd Allāh ibn Baṭṭah al-'Ukbarī: *Al-Sharḥ wa al-Ibānah 'alā Uṣūl al-Sunnah wa al-Diyānah*, Maktabat al-'Ulūm wa al-Ḥikam,

- Madīnah Munawwarah, Dār al-‘Ulūm wa al-Ḥikam, Syria, first edition, 1423 AH, 2002 CE.
162. Imām al-Ājurrī: *Al-Sharī‘ah*, with the research of ‘Abd Allāh ibn ‘Umar al-Damījī, Dār al-Waṭan, first edition, 1418 AH, 1997 CE.
163. Nūr Allāh al-Ḥusaynī al-Mar‘ashī al-Tustarī: *Sharḥ Iḥqāq al-Ḥaqq*, with the research of Shihāb al-Dīn al-Mar‘ashī al-Najafī, with the critical revision of Ibrāhīm al-Mayānjī, Manshūrāt Maktabat Āyat Allāh al-‘Uẓmā al-Mar‘ashī al-Najafī, Qum, Iran.
164. Imām al-Lālkā‘ī: *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa al-Jamā‘ah*, with the research of Dr. Aḥmad al-Ghāmidī, Dār Ṭaybah, Riyadh, fourth edition, 1416 AH, 1995 CE.
165. Muḥammad ibn Ṣāliḥ al-Māzindarānī: *Sharḥ Uṣūl al-Kāfi*, with the research of al-Mīrzā Abū al-Ḥasan al-Sha‘rānī and the critical revision and exactitude of ‘Alī ‘Āshūr, Dār Iḥyā’ al-Turāth al-‘Arabī li al-Ṭabā‘ah wa al-Nashr wa al-Tawzī, Beirut, Lebanon, first edition, 1421 AH, 2000 CE.
166. Qāḍī ‘Iyāḍ: *Sharḥ al-Shifā*, with the commentary of Mullā ‘Alī Qārī and the critical revision and exactitude of ‘Abd Allāh al-Khalīlī, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, first edition, 1421 AH, 2001 CE.
167. Ḥāfiẓ Ibn Abī al-‘Izz al-Dimashqī: *Sharḥ al-‘Aqīdah al-Ṭahāwīyyah*, with the research of Dr. ‘Abd Allāh al-Turkī and Shu‘ayb al-Arnā’ūṭ, Mu’assasat al-Risālah, Beirut, third edition, 1412 AH, 1991 CE.

168. Shaykh Şālih ibn Fawzān al-Fawzān: *Sharḥ al-‘Aqīdah al-Wāsiṭiyyah*, Dār al-Fayḥā’, Damascus, Dār al-Salām, Riyadh, first edition, 1414 AH, 1994 CE.
169. Shaykh Muḥammad ibn Şālih al-‘Uthaymīn: *Sharḥ al-‘Aqīdah al-Wāsiṭiyyah*, with the research of Fawāz al-Şamīl, Dār Ibn al-Jawzī, Maktabat Shams, second edition, 1995 AH.
170. Shaykh Muḥammad ibn Şālih al-‘Uthaymīn: *Sharḥ Lam‘at al-I‘tiqād*, with the preparation of Dr. Muḥammad al-Ṭayyār, Dār al-Waṭan, first edition, 1415 AH, 1995 CE.
171. Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, with the research of Muḥammad Abū al-Faḍl Ibrāhīm, Dār Iḥyā’ al-Kutub al-‘Arabiyyah, first edition, 1378 AH, 1959 CE.
172. ‘Abd al-Malik ibn Muḥammad al-Naysābūrī: *Sharaf al-Muştafā*, Dār al-Bashā’ir al-Islāmiyyah, Makkah, first edition, 1424 AH.
173. Muḥammad Jawwād Mughniyah: *Al-Shī‘ah fī al-Mīzān*, Dār al-Ma‘ārif li al-Maṭbū‘āt, Beirut, Lebanon, fourth edition, 1399 AH, 1979 CE.
174. Ḥasan al-Şadr: *Al-Shī‘ah wa Funūn al-Islām*.
175. Ibn Taymiyyah: *Al-Şārim al-Maslūl ‘alā Shātīm al-Rasūl*, with the research of Muḥammad Muḥyī al-Dīn ‘Abd al-Ḥamīd, Dār ‘Ālam al-Kutub, 1403 AH, 1983 CE.
176. Markaz al-Risālah: *Al-Şaḥābah fī al-Qur’ān wa al-Sunnah wa al-Tārīkh*, Iran, Qum, Maṭba‘at Mahr, first edition, 1419 AH.

177. 'Iyādah ibn Ayyūb al-Kubaysī: *Ṣaḥābat Rasūl Allāh fī al-Kitāb wa al-Sunnah*, Dār Ibn Ḥazm li al-Ṭabā'ah wa al-Nashr wa al-Tawzī, Beirut, Lebanon, second edition, 1430 AH, 2009 CE.
178. Ismā'īl ibn Ḥammād al-Jawharī: *Al-Ṣiḥāḥ Tāj al-Lughah wa Ṣiḥāḥ al-'Arabiyyah*, with the research of Aḥmad 'Abd al-Ghafūr 'Aṭā, Dār al-'Ilm li al-Malāyīn, fourth edition, 1990 CE.
179. Imām Muslim: *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī*, Mu'assasat Qurṭubah, first edition, 1412 AH, 1991 CE.
180. Muḥammad Nāṣir al-Dīn al-Albānī: *Ṣaḥīḥ Sunan Abī Dāwūd*, Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī, Riyadh, first edition, 1419 AH, 1998 CE.
181. Muḥammad Nāṣir al-Dīn al-Albānī: *Ṣaḥīḥ Sunan al-Tirmidhī*, Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī, Riyadh, first edition, 1420 AH, 2000 CE.
182. 'Alī ibn Yūnus al-'Āmilī: *Al-Ṣirāṭ al-Mustaqīm*, with the research of Muḥammad al-Bāqir al-Bahbūdī, al-Maktabah al-Murtaḍawīyyah li Iḥyā' al-Āthār al-Ja'fariyyah, al-Maṭba'ah al-Ḥaydariyyah, first edition, 1384 AH.
183. Aḥmad ibn Muḥammad al-Haytamī: *Al-Ṣawā'iq al-Muḥriqah 'alā Ahl al-Rafd wa al-Ḍalāl wa al-Zandaqah*, with the research of 'Abd al-Raḥmān ibn 'Abd Allāh al-Turkī, Kāmil Muḥammad al-Kharrāṭ, Mu'assasat al-Risālah, Lebanon, first edition, 1417 AH, 1997 CE.
184. Ḥāfiẓ Ibn al-Jawzī: *Al-Ḍu'afā' wa al-Matrūkīn*, with the research of 'Abd Allāh al-Qāḍī Abū al-Fidā', Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, 1406 AH, 1986 CE.

185. Imām al-Dāraquṭnī: *Al-Ḍu‘afā’ wa al-Matrūkīn*, with the research of ‘Abd al-Raḥīm ibn Muḥammad al-Qashqarī.
186. Imām Aḥmad ibn Shu‘ayb al-Nasā’ī: *Al-Ḍu‘afā’ wa al-Matrūkīn*, with the research of Maḥmūd ibn Ibrāhīm Zāyid, Dār al-Wa‘ī, Aleppo, first edition, 1369 AH.
187. Muḥammad Nāṣir al-Dīn al-Albānī: *Ḍa‘īf al-Jāmi‘*, with the supervision of Zuhayr al-Shāwīsh, al-Maktab al-Islāmī.
188. Ḥāfiẓ Abū Ja‘far Muḥammad ibn ‘Amr ibn Mūsā al-‘Uqaylī: *Al-Ḍu‘afā’*, with the research of ‘Abd al-Mu‘ṭī Amīn Qal‘ajī, Dār al-Maktabah al-‘Ilmiyyah, Beirut, first edition, 1404 AH, 1984 CE.
189. Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī: *Al-Ḍaw’ al-Lāmi’ li Ahl al-Qarn al-Tāsi’*, Dār al-Jīl, Beirut, first edition, 1412 AH, 1992 CE.
190. Muḥammad ibn Sa‘d ibn Manī‘ al-Zuhrī: *Al-Ṭabaqāt al-Kubrā*, with the research of Iḥsān ‘Abbās, Dār Ṣādir, first edition, 1968 CE.
191. Qāḍī Abū Ya‘lā: *Ṭabaqāt al-Ḥanābilah*, with the research of Dr. ‘Abd al-Raḥmān ibn al-‘Uthaymīn, al-Amānah al-‘Āmmah, Fihrist Maktabat al-Malik Fahd al-Waṭaniyyah, 1419 AH.
192. Ḥāfiẓ Muḥammad ibn ‘Alī al-Dāwūdī: *Ṭabaqāt al-Mufasssīrīn*, al-Maktabah al-‘Ilmiyyah, Beirut, Lebanon.
193. ‘Alī al-Barūjardī: *Ṭarā’if al-Maqāl*, with the research of Maḥdī al-Rajā’ī, Maktabat Āyat Allāh al-‘Uẓmā al-Mar‘ashī al-Najafī, with the supervision of Maḥmūd al-Mar‘ashī, first edition, 1410 AH.

194. Qāḍī Abū Ya‘lā al-Ḥanbalī: *Al-‘Uddah fī Uṣūl al-Fiqh*, with the research of Dr. Aḥmad ibn ‘Alī Sayr al-Mubārakī.
195. Al-Bazdī: *Al-‘Urwah al-Wuthqā*, with the research and publication of Mu’assasat al-Nashr al-Islāmī al-Tābi‘ah li Jamā‘at al-Mudarrisīn bi Qum, first edition, 1417 AH.
196. Dr. Akram Ḍiyā’ al-‘Umarī: *‘Aṣr al-Khilāfah al-Rāshidah*, Maktabat al-‘Abīkān.
197. Ja‘far al-Subḥānī: *Al-‘Aqīdah al-Islāmiyyah ‘alā Ḍaw’ Madrasat Ahl al-Bayt*, with the research and translation into Arabic of Ja‘far al-Hādī, Maktabat al-Tawḥīd, Qum, Iran, Maṭba‘at I‘timād, first edition, 1419 AH, 1998 CE.
198. Ibrāhīm ibn Mūsā al-Zanjānī: *‘Aqā’id al-Imāmiyyah*, Mu’assasat al-Wafā’, Beirut, Lebanon, 1402 AH, 1982 CE.
199. Dr. ‘Alī ibn Nufay’ al-‘Ulyānī: *‘Aqīdat al-Imām Ibn Qutaybah*, Maktabat al-Ṣiddīq, Saudi Arabia, first edition, 1412 AH, 1991 CE.
200. Dr. Ziyād ibn ‘Abd Allāh al-Ḥammām: *Al-‘Alāqah bayn al-Ṣūfiyyah wa al-Imāmiyyah*, Fihrist Maktabat al-Malik Fahd, first edition, 1423 AH.
201. Imām al-Dhahabī: *Al-‘Ulū li al-‘Alī al-Ghaffār*, with the research of Ḥasan ‘Alī al-Saqqāf, Dār al-Imām al-Rawwās, Beirut, Lebanon, third edition, 1428 AH, 2007 CE.
202. Al-Kāshānī: *‘Ilm al-Yaqīn fī Uṣūl al-Dīn*.

203. Al-Ṣadūq: *ʿIlal al-Sharāʿi*, with the research of Muḥammad Ṣādiq Baḥr al-ʿUlūm, Manshūrāt al-Maktabah al-Ḥaydariyyah wa Maṭbaʿatuhā, Najaf, published first print, 1385 AH, 1966 CE.
204. Ibn al-Ṣalāḥ: *ʿUlūm al-Ḥadīth*, with the research of Nūr al-Dīn ʿItr, Dār al-Fikr, Syria, Dār al-Fikr al-Muʿāṣir, Beirut, 1406 AH, 1986 CE.
205. Imām Abū Bakr ibn al-ʿArabī al-Mālikī: *Al-ʿAwāṣim min al-Qawāṣim*, with the derivation and explanatory remarks of Maḥmūd al-Istānbūlī, with the research and explanatory remarks of Shaykh Muḥibb al-Dīn al-Khaṭīb, Manshūrāt Maktabat al-Sunnah, Cairo, sixth edition, 1412 AH.
206. Al-Ṣadūq: *ʿUyūn Akhbār al-Riḍā*, Intishārāt al-Sharīf al-Raḍī bi Qum, first edition, 1378 CE.
207. Muḥammad ibn Muḥammad ibn Sayyid al-Nās al-Baṣrī: *ʿUyūn al-Athar fī Funūn al-Maghāzī wa al-Shamāʿil wa al-Siyar*, with the explanatory remarks of Ibrāhīm ibn Muḥammad Ramaḍān, Dār al-Qalam, Beirut, first edition, 1414 AH, 1393 CE.
208. Hāshim al-Baḥrānī al-Mūsawī: *Ghāyat al-Marām wa Ḥujjat al-Khiṣām fī Taʿyīn al-Imām*, with the research of ʿAlī ʿĀshūr.
209. ʿAbd al-Ḥusayn Aḥmad al-Amīnī al-Najafī: *Al-Ghadīr fī al-Kitāb wa al-Sunnah wa al-Adab*, Dār al-Kitāb al-ʿArabī, Beirut, Lebanon, fourth edition, 1397 AH, 1977 CE.
210. Muḥammad ibn al-Ḥasan al-Ṭūsī: *Al-Ghaybah*, with the research of ʿAbd Allāh al-Ṭahrānī, ʿAlī Aḥmad Nāṣiḥ, Muʿassasat al-Maʿārif al-Islāmiyyah bi Qum, first edition, 1411 AH.

211. ‘Abd al-Malik ibn ‘Abd Allāh al-Juwaynī: *Ghiyāth al-Umam fī al-Tiyāth al-Ẓulm*, with the research of ‘Abd al-‘Azīm al-Dīb, Maktabat Imām al-Ḥaramayn, second edition, 1410 AH.
212. Shaykh ‘Abd al-Raḥmān ibn Nāṣir al-Sa‘dī: *Al-Fatāwā al-Sa‘diyyah*, Maktabat al-Ma‘ārif, Riyadh, second edition, 1402 AH, 1982 CE.
213. Ibn Taymiyyah: *Al-Fatāwā al-Kubrā*, with the research of ‘Āmir al-Jazzār and Anwar al-Bāz, Dār al-Wafā’, Mansoura, fourth edition, 1432 AH.
214. Ibn ‘Arabī: *Al-Futūḥāt al-Makkiyyah*, Dār al-Kutub al-‘Arabiyyah al-Kubrā, Cairo, 1229 AH.
215. Aḥmad ibn Muḥammad ibn A‘tham al-Kūfī: *Al-Futūḥ*, with the research of ‘Alī Shayrī, Dār al-Aḍwā’, Beirut, first edition, 1411 AH, 1991 CE.
216. Ibn Ḥajar: *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, numbering and chapters by Muḥammad Fu’ād ‘Abd al-Bāqī, Dār al-Rayyān li al-Turāth, second edition, 1409 AH, 1988 CE.
217. Ḥāfiẓ Muḥammad ibn ‘Alī al-Shawkānī: *Fath al-Qadīr*, with the critical revision and explanatory remarks of Sa‘īd Muḥammad al-Laḥḥām, al-Maktabah al-Tijāriyyah, Makkah Mukarramah, second edition, 1413 AH, 1992 CE.
218. ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Miṣrī: *Futūḥ Miṣr wa al-Maghrib*, Maktabat al-Thaqāfah al-Dīniyyah, 1415 AH.
219. ‘Abd al-Qāhir ibn Ṭāhir al-Baghdādī: *Al-Farq bayn al-Firaq*, with the research of Muḥammad ibn ‘Uthmān al-Khasht, Maktabat Ibn Sīnā’.

220. Muḥammad ibn Ḥasan al-Nawbakhtī: *Firaq al-Shī'ah*.
221. Dr. Ghālib ibn 'Alī 'Awwājī: *Firaq al-Mu'āṣarah Tantasibu ilā al-Islām*, al-Maktabah al-'Aṣriyyah al-Dhahabiyyah, Jeddah, fifth edition, 1426 AH, 2005 CE.
222. Muḥammad ibn Ya'qūb al-Kulaynī: *Furū' al-Kāfi*, with the research of Muḥammad ibn Ja'far Shams al-Dīn, Dār al-Ta'āruḥ li al-Maṭbū'āt, Beirut, Lebanon, 1992 CE.
223. *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*, with the critical revision of Muḥammad Ḥabīb, second edition, 1428 AH, 2007 CE.
224. Ibn Ḥazm al-Zāhirī: *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal*, with the research of Dr. Muḥammad ibn Ibrāhīm Naṣr and Dr. 'Abd al-Raḥmān 'Umayrah, Dār al-Jīl, Beirut.
225. Al-Mufīd: *Al-Fuṣūl al-Mukhtārah min al-'Uyūn wa al-Maḥāsin*, Dār al-Aḍwā', Beirut, Lebanon, fourth edition, 1405 AH, 1985 CE.
226. 'Abd al-Muḥsin Sharaf al-Dīn al-Mūsawī: *Al-Fuṣūl al-Muhimmah fī Ta'līf al-A'immah*, published by Qism al-'Ilām al-Khārijī li Mu'assasat al-Ba'thah, first edition.
227. Muḥammad Ḥayāt al-Anṣārī: *Al-Faḍā'il al-'Adadiyyah*, Maṭba'at Khaṭ al-Mu'allif.
228. Muḥammad ibn Abī Ya'qūb al-Warrāq: *Al-Fihrist li Ibn al-Nadīm*, with the research of Riḍā Tajaddud.
229. Baḥr al-'Ulūm: *Al-Fawā'id al-Rijāliyyah*, with the research of Muḥammad Ṣādiq Baḥr al-'Ulūm and Ḥusayn Baḥr al-'Ulūm, Maktabat al-Ṣādiq, Tehran, first edition, 1363 AH.

230. ‘Allāmah ‘Abd al-‘Alī ibn Muḥammad al-Lakhnawī: *Fawātiḥ al-Raḥamūt*, with the commentary of Muslim al-Thabūt and the exactitude and critical revision of ‘Abd Allāh Maḥmūd ‘Umar, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, first edition, 1423 AH, 2002 CE.
231. Muḥammad ibn Shākir Ṣalāḥ al-Dīn: *Fawāt al-Wafayāt*, with the research of Iḥsān ‘Abbās, Dār Ṣādir, Beirut, first edition.
232. Hishām Ma‘rūf al-Ḥusaynī: *Fī Zilāl al-Tashayyū‘*, Mu’assasat al-Wafā’, Beirut, Lebanon, first edition, 1403 AH, 1983 CE.
233. Muḥammad ibn Ya‘qūb al-Fayrūzābādī: *Al-Qāmūs al-Muḥīṭ*, with the research of Maktab Taḥqīq al-Turāth fī Mu’assasat al-Risālah, Mu’assasat al-Risālah, Beirut, Lebanon, eighth edition, 1426 AH, 2005 CE.
234. ‘Abd al-Muḥsin al-Ḥusaynī al-Sarāwī: *Al-Quṭūf al-Dāniyah*, Dār al-Muwaddah, first edition, 1997 CE.
235. Al-Ḥimyarī al-Qummī: *Qurb al-Isnād*, with the research and publication of Mu’assasat Āl al-Bayt li Iḥyā’ al-Turāth, Maṭba‘at Mahr, Qum, first edition, 1413 AH.
236. Al-Fayḍ al-Kāshānī: *Qurrat al-‘Uyūn fī al-Ma‘ārif wa al-Ḥikam*, Maktabat al-Alfayn, Kuwait, second edition, 1399 AH.
237. Muḥammad Jamāl al-Dīn al-Qāsimī: *Qawā‘id al-Ḥadīth min Funūn Muṣṭalah al-Ḥadīth*, with the research of Muṣṭafā Shaykh Muṣṭafā, Mu’assasat al-Risālah, first edition, 1425 AH, 2004 CE.
238. Imām al-Dhahabī: *Al-Kāshif fī Ma‘rifat man laḥū Riwāyah fī al-Kutub al-Sittah*, with the research of Muḥammad ‘Awwāmah al-

- Khaṭīb, Dār al-Qiblah li al-Thaqāfah al-Islāmiyyah, Mu'assasat 'Ulūm al-Qur'ān, first edition, 1413 AH, 1992 CE.
239. Muḥammad ibn Ya'qūb al-Kulaynī: *Al-Kāfi*, with the research of 'Alī Akbar al-Ghifārī, Dār al-Kutub al-Islāmiyyah, Tehran, Maṭba'at Ḥaydarī, fourth edition, 1365 AH.
240. 'Alī ibn Abī al-Karam Ibn al-Athīr: *Al-Kāmil fī al-Tārīkh*, with the research of 'Abd al-Salām Tadammurī, Dār al-Kitāb al-'Arabī, Beirut, Lebanon, first edition, 1471 AH, 1997 CE.
241. Ibn 'Adī al-Jurjānī: *Al-Kāmil fī Du'afā' al-Rijāl*, with the research of 'Ādil Aḥmad 'Abd al-Mawjūd and 'Alī Muḥammad Mu'awwad, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, first edition, 1418 AH, 1997 CE.
242. Al-Khaṭīb al-Baghdādī: *Al-Kifāyah fī 'Ilm al-Riwāyah*.
243. Muḥammad ibn Ṭāhir al-Qummī al-Shīrāzī: *Kitāb al-Arba'in*, with the research and publication of Mahdī Rajā'ī, al-Maṭba'ah Amīr, first edition, 1418 AH.
244. Imām Ḥāfiẓ 'Abd al-Raḥmān ibn Abī Ḥātim al-Rāzī: *Kitāb al-Jarḥ wa al-Ta'dīl*, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, first edition, 1372 AH, 1953 CE.
245. Sulaym ibn Qays: *Kitāb Sulaym ibn Qays al-Hilālī*, with the research of Muḥammad al-Anṣārī al-Zanjānī al-Khū'ī, al-Hādī publishers, Qum, first edition, 1420 AH.
246. Al-Mīrzā 'Alī al-Tabrīzī: *Kitāb al-Ṭahārah*, Maṭba'at al-Najaf, third edition, 1410 AH.

247. Mashhūr ibn Ḥasan Āl Salmān: *Kutub Ḥadhdhara minhā al-‘Ulamā’*, Dār al-‘Uṣaymī, first edition, 1995 AH.
248. Ijāz Ḥusayn: *Kashf al-Ḥujub wa al-Astār ‘an Asmā’ al-Kutub wa al-Asfār*, Maktabat Āyat Allāh al-‘Uẓmā al-Mar‘ashī, Najaf, Qum, second edition, 1409 AH.
249. Ja‘far Kāshif al-Ghiṭā’: *Kashf al-Ghiṭā’*, Intishārāt Mahdī, Isfahan.
250. Ibn Abī al-Faṭḥ al-Irbilī: *Kashf al-Ghummaḥ*, Dār al-Aḍwā’, Beirut, Lebanon, second edition, 1405 AH, 1985 CE.
251. ‘Abd al-Raḥmān ibn Rajab al-Ḥanbalī: *Kashf al-Kurbah fī Waṣf Ahl al-Ghurbah*, with the research of Abū Muṣ‘ab Ṭal‘at ibn Fu‘ād al-Ḥalawānī, al-Fārūq al-Ḥadīthah li al-Ṭabā‘ah wa al-Nashr publishers, second edition, 1424 AH, 2003 CE.
252. Yūsuf ibn Muṭahhar al-Ḥillī: *Kashf al-Yaqīn fī Faḍā’il Amīr al-Mu‘minīn*, with the research of Ḥasan al-Rakāhī, Tehran, Iran, first edition, 1411 AH, 1991 CE.
253. ‘Alī ibn Ḥusām al-Dīn al-Muttaqī al-Hindī: *Kanz al-‘Ummāl*, with the research of Kubrī Ḥayātī and Ṣafwat al-Saqā, Mu’assasat al-Risālah, fifth edition, 1401 AH, 1981 CE.
254. ‘Alī ibn Abī al-Karam ibn Muḥammad ibn al-Athīr: *Al-Lubāb fī Tahdhīb al-Ansāb*, Dār Ṣādir, Beirut.
255. Al-Mīrẓā Aḥmad al-Āshtiyānī: *Lawāmi‘ al-Ḥaqā’iq fī Uṣūl al-‘Aqā’id*, with the research and explanatory remarks of Ḥusayn ibn ‘Alī al-Rūshnī, Dār al-Ta‘āruf li al-Maṭbū‘āt, Beirut, Lebanon, 1399 AH, 1979 CE.

256. Muqātil ibn ‘Aṭīyah: *Mu’tamar ‘Ulamā’ Baghdād*, with the research of Murtaḍā al-Riḍwī, Dār al-Kutub al-Islāmiyyah, Tehran, Iran, second edition.
257. Ja‘far Murtaḍā: *Ma’sāt al-Zahrā’*, Dār al-Sīrah, Beirut, Lebanon, second edition, 1481 AH, 1997 CE.
258. Muḥammad Ibn Ḥibbān al-Bastī: *Al-Majrūḥīn*, with the research of Maḥmūd ibn Ibrāhīm Zāyid.
259. Al-Haythamī: *Majma‘ al-Zawā’id wa Manba‘ al-Fawā’id*, with the research of Ḥusām al-Dīn al-Qudsī, Maktabat al-Quds, Cairo, 1414 AH, 1994 CE.
260. Aḥmad ibn Muḥammad al-Barqī: *Al-Maḥāsin*, with the research of Jalāl al-Dīn al-Ḥusaynī, Dār al-Kutub al-Islāmiyyah, Tehran, 1370 AH, 1930 CE.
261. *Majallat al-Buḥūth al-Islāmiyyah*, 76th edition, Rajab to Shawwāl 1426 AH.
262. *Majallat al-Dā’ir al-Shahriyyah*, eighth edition published by Dār al-‘Ulūm Deoband, Shawwāl 1433 AH, 2013 CE.
263. Ḥusayn ibn Muḥammad Āl ‘Uṣfūr al-Dārāzī: *Al-Maḥāsin al-Nafsāniyyah fī Ajwibat al-Masā’il al-Khurāsāniyyah*, with the research of Jam‘iyyat Ahl al-Bayt li Taḥqīq wa Ṭab‘ al-Turāth al-Islāmī, Bahrain, Dār al-Mashriq al-‘Arabiyyah, first edition, 1399 AH, 1997 CE.
264. ‘Alī ibn Ismā‘īl ibn Sayyidah al-Mūsā: *Al-Muḥkam wa al-Muḥīt al-A‘zam*, with the research of ‘Abd al-Raḥmān Hindāwī, Dār al-Kutub al-‘Ilmiyyah, first edition, 1421 AH, 2000 CE.

265. Ḥusayn ibn Sulaymān al-Ḥillī: *Al-Mukhtaṣar*, with the research of Sayyid ‘Alī Ashraf, Intishārāt al-Maktabah al-Ḥaydariyyah, Maṭba‘at Sharī‘at, 1424 AH, 2004 CE.
266. Ḥusayn ibn Sulaymān al-Ḥillī: *Mukhtaṣar al-Baṣā‘ir*, with the research of Mushtāq al-Muẓaffar, Mu’assasat al-Nashr al-Islāmī al-Tābī‘ah li Jamā‘at al-Mudarrisīn bi Qum.
267. Muḥammad ibn ‘Abd al-Wahhāb: *Mukhtaṣar Zād al-Ma‘ād*, Dār al-Rayyān li al-Turāth, Cairo, second edition, 1407 AH, 1987 CE.
268. Muḥammad ibn ‘Abd al-Wahhāb: *Mukhtaṣar Sīrat al-Rasūl*, Wazārat al-Shu‘ūn al-Islāmiyyah wa al-Awqāf wa al-Da‘wah wa al-Irshād, Saudi Arabia, first edition, 1418 AH.
269. Muḥammad al-Amīn al-Shanqīṭī: *Mudhakkarat Uṣūl al-Fiqh ‘alā Rawḍat al-Nāẓir*, with the supervision of Bakr ibn ‘Abd Allāh Abū Zayd, Dār ‘Ālam al-Fawā‘id li al-Nashr wa al-Tawzī‘, Makkah Mukarramah, first edition, 1426 AH.
270. Muḥammad Bāqir al-Majlisī: *Mir‘āt al-‘Uqūl*, Dār al-Kutub al-Islāmiyyah.
271. ‘Abd al-Mu‘min ibn ‘Abd al-Ḥaqq al-Qaṭī‘ī al-Baghdādī: *Marāṣid al-Iṭṭilā‘ ‘alā Asmā’ al-Amkinah wa al-Biqā‘*, Dār al-Jīl, Beirut, first edition, 1412 AH.
272. Abū al-Ḥasan ‘Alī al-Mas‘ūdī: *Murūj al-Dhahab wa Ma‘ādin al-Jawāhir*, with the research of Yūsuf al-Baqā‘ī, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, Lebanon, first edition.
273. Yaḥyā Ibrāhīm al-Yaḥyā: *Marwiyyāt Abī Mikhnaf fī Tārīkh al-Ṭabarī*, Dār al-‘Āsimah, Riyadh.

274. Al-Mufīd: *Al-Masā'il al-Jārūdiyyah*, with the research of Muḥammad Kāẓim Shānjī, Dār al-Mufīd li al-Ṭabā'ah wa al-Nashr wa al-Tawzī, Beirut, Lebanon, second edition, 1414 AH, 1993 CE.
275. Al-Ḥillī: *Al-Masālik fī Uṣūl al-Dīn*, with the research of Riḍā al-Ustādī, Majma' al-Buḥūth al-Islāmiyyah, Mashhad, Iran, Maṭba'at Mu'assasat al-Ṭab' al-Tābi'ah li al-Āstānah al-Riḍwiyyah, second edition, 1321 AH, 1904 CE.
276. Ḥāfiẓ Abū 'Abd Allāh al-Ḥākim: *Al-Mustadrak 'alā al-Ṣaḥīḥayn*, with the research of Muqbil ibn Hādī al-Wādī, Dār al-Ḥaramayn, first edition, 1417 AH, 1997 CE.
277. 'Abd Allāh ibn Muḥammad al-Nāshi' al-Akbar: *Masā'il al-Imāmiyyah wa Muqtaṭafāt min al-Kitāb al-Awsaṭ fī al-Maqālāt*, with the research of Yūsuf Fān Ās, al-Ma'had al-Almānī li al-Abḥāth al-Sharqiyyah, Beirut, 1971 CE.
278. 'Alī al-Namāzī: *Mustadrak Safīnat al-Biḥār*, with the research of Ḥusayn ibn 'Alī al-Namāzī, Mu'assasat al-Nashr al-Islāmī al-Tābi'ah li Jamā'at al-Mudarrisīn bi Qum, 1418 AH.
279. Al-Mīrzā al-Nūrī: *Mustadrak al-Wasā'il*, with the research of Mu'assasat Āl al-Bayt li Iḥyā' al-Turāth, Beirut, Lebanon, second edition, 1408 AH, 1988 CE.
280. *Musnad Aḥmad ibn Ḥanbal*, Dār Ṣādir, Beirut.
281. Aḥmad ibn 'Amr ibn 'Abd al-Khāliq al-Bazzār: *Musnad al-Bazzār*, with the research of Maḥfūẓ al-Raḥmān Zayn Allāh and 'Ādil ibn Sa'd and Ṣabrī 'Abd al-Khāliq al-Shāfi'i, Maktabat al-'Ulūm wa al-Ḥikam, Madīnah Munawwarah, first edition.

282. Ḥāfiẓ ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī: *Musnad al-Dārimī*, with the research of Ḥusayn Sulaym al-Dārānī, Dār al-Mughnī li al-Nashr wa al-Tawzī’, first edition, 1421 AH, 2000 CE.
283. Sulaymān ibn Aḥmad al-Ṭabarānī: *Musnad al-Shāmiyyīn*, with the research of Ḥamdī ibn ‘Abd al-Majīd al-Salafī, Mu’assasat al-Risālah, first edition, 1405 AH, 1984 CE.
284. Muḥammad ibn ‘Abd Allāh al-Khaṭīb al-Tabrīzī: *Mishkāt al-Maṣābīḥ*, with the research of Muḥammad Nāṣir al-Dīn al-Albānī, al-Maktab al-Islāmī, second edition, 1399 AH, 1979 CE.
285. ‘Allāmah al-Būṣīrī: *Miṣbāḥ al-Zujājah fī Zawā’id Ibn Mājah*, with the research of ‘Awaḍ ibn Aḥmad al-Shahrī, al-Jāmi‘ah al-Islāmiyyah, first edition, 1425 AH, 2004 CE.
286. *Muṣannaf Ibn Abī Shaybah*, with the research of Kamāl Yūsuf al-Ḥūt, Maktabat al-Rushd, Riyadh, first edition, 1409 AH.
287. Ḥāfiẓ Ibn Aḥmad al-Ḥukmī: *Ma‘ārij al-Qabūl*, with the research of ‘Umar Maḥmūd Abū ‘Umar, Dār Ibn al-Qayyim, first edition, 1410 AH, 1990 CE.
288. Riyāḍ ‘Abd al-Ḥusayn Rāḍī: *Mu‘araḍat Abī Dharr al-Ghifārī al-Asbāb wa al-Dawāfi‘ wa al-Ahdāf wa al-Natā’ij*, Jāmi‘at Wāsiṭ, Kulliyat al-Tarbiyah, Qism al-Tārīkh.
289. Muḥammad ibn al-Ḥusayn al-Baghawī al-Shāfi‘ī: *Ma‘ālim al-Tanzīl fī Tafṣīr al-Qur‘ān*, with the research of ‘Abd al-Razzāq al-Mahdī, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, first edition, 1420 AH.

290. Murtaḍā al-‘Askarī: *Ma‘ālim al-Madrasatayn*, Mu’assasat al-Nu‘mān li al-Ṭabā‘ah wa al-Nashr, Beirut, Lebanon, 1410 AH, 1990 CE.
291. Al-Ṣadūq: *Ma‘ānī al-Akhhbār*, with the research of ‘Alī Akbar al-Ghifārī, Mu’assasat al-Nashr al-Islāmī al-Tābi‘ah li Jamā‘at al-Mudarrisīn bi Qum, 1379 AH, 1960 CE.
292. Shihāb al-Dīn Abū ‘Abd Allāh Yāqūt al-Ḥamawī: *Mu‘jam al-Udabā’*, with the research of Musā‘id ‘Abbās, Dār al-Gharb al-Islāmī, Beirut, first edition, 1414 AH, 1993 CE.
293. Sulaymān ibn Aḥmad al-Ṭabarānī: *Al-Mu‘jam al-Awsaṭ*, with the research of Ṭāriq ibn ‘Awaḍ Allāh ‘Abd al-Muḥsin ibn Ibrāhīm al-Ḥusaynī, Dār al-Ḥaramayn, Cairo.
294. ‘Abd al-Razzāq al-Kāshānī: *Mu‘jam Iṣṭilāḥāt al-Ṣūfiyyah*, with the research of Dr. ‘Abd al-‘Āl Shāhīn, Dār al-Manār li al-Ṭab‘ wa al-Nashr wa al-Tawzī‘, first edition, 1413 AH, 1992 CE.
295. Shihāb al-Dīn Abū ‘Abd Allāh Yāqūt al-Ḥamawī: *Mu‘jam al-Buldān*, Dār Ṣādir, Beirut, 1397 AH, 1977 CE.
296. Abū al-Qāsim al-Mūsawī al-Khū‘ī: *Mu‘jam Rijāl al-Ḥadīth*, fifth edition, 1413 AH, 1992.
297. Ḥāfiẓ al-Ṭabarānī: *Al-Mu‘jam al-Kabīr*, with the research of Ḥamdī ‘Abd al-Majīd al-Salafī, Maktabat Ibn Taymiyyah, Cairo, second edition.
298. Muḥammad Khayr Ramaḍān Yūsuf: *Mu‘jam al-Mu‘allifīn al-Mu‘āṣirīn*, Maktabat al-Malik Fahd, Riyadh, 1425 AH, 2004 CE.

299. ʿUmar Riḍā Kaḥḥālāh: *Muʿjam al-Muʿallifīn*, Muʿassasat al-Risālah, first edition, 1414 AH, 1993 CE.
300. ʿĀtiq ibn Ghayth al-Bilādī: *Muʿjam al-Maʿālim al-Jughrāfiyyah fī al-Sīrah al-Nabawiyyah*, Dār Makkah li al-Nashr wa al-Tawzīʿ, first edition, 1402 AH, 1982 CE.
301. Aḥmad ibn Fāris: *Muʿjam Maqāyīs al-Lughah*, with the research of ʿAbd al-Salām Muḥammad Hārūn, Dār al-Fikr, 1399 AH, 1979 CE.
302. Abū ʿAbd Allāh Muḥammad ibn Ishāq ibn Mandah al-Aṣfahānī: *Maʿrifat al-Ṣaḥābah*, with the research of ʿĀmir Ḥasan Ṣabrī, Maṭbūʿāt Jāmiʿat al-Imārāt al-ʿArabiyyah al-Muttaḥidah, first edition, 1426 AH, 2005 CE.
303. Abū Nuʿaym Aḥmad ibn ʿAbd Allāh al-Aṣbahānī: *Maʿrifat al-Ṣaḥābah*, ʿĀdil ibn Yūsuf al-ʿAzzāzī, Dār al-Waṭan li al-Nashr, Riyadh, first edition, 1419 AH, 1998 CE.
304. Muḥammad ibn ʿUmar al-Wāqidī: *Maghāzī al-Wāqidī*, Dār al-Aʿlamī, Beirut, third edition, 1409 AH, 1989 CE.
305. Abū al-Ḥasan al-Ashʿarī: *Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*, with the research of Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, al-Maktabah al-ʿAṣriyyah, Beirut, 1411 AH, 1990 CE.
306. Saʿd ibn ʿAbd Allāh al-Qummī: *Al-Maqālāt wa al-Firaq*, with the explanatory remarks of Maḥmūd Jawwād Mashkūr, Maṭbaʿat Ḥaydarī, Tehran, 1963 CE.
307. Muḥammad al-ʿĀmilī al-Nabāṭī: *Muqaddamat al-Burhān*, with the critical revision of a committee of researchers, Manshūrāt Muʿassasat al-Aʿlamī, second edition, 2006 CE.

308. 'Allāmah 'Abd al-Raḥmān ibn Khaldūn: *Muqaddamat Ibn Khaldūn*, with the research of 'Abd Allāh al-Durwaysh, Dār Ya'rib, first edition, 1425 AH, 2004 CE.
309. Ibn Shahrāshūb: *Manāqib Āl Abī Ṭālib*, with the research of a committee of teachers of Najaf, al-Maṭba'ah al-Ḥaydariyyah, Najaf, 1376 AH, 1956 CE.
310. Imām al-Bayhaqī: *Manāqib al-Shāfi'ī*, with the research of Sayyid Aḥmad Ṣaqar, Dār al-Turāth, Cairo, first edition, 1390 AH, 1970 CE.
311. Abū al-Faraj ibn al-Jawzī: *Al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, with the research of Muḥammad ibn 'Abd al-Qādir 'Aṭā and Muṣṭafā ibn 'Abd al-Qādir 'Aṭā, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, first edition, 1412 AH, 1992 CE.
312. Muḥammad ibn Aḥmad ibn 'Uthmān al-Dhahabī: *Al-Muntaqā min Minhāj al-I'tidāl fī Naqḍ Kalām Ahl al-Rafḍ wa al-I'tizāl*, with the research of Muḥibb al-Dīn al-Khaṭīb.
313. Muḥammad ibn Ismā'īl al-Māzindarānī: *Muntahā al-Maqāl fī Aḥwāl al-Rijāl*, with the research and publication of Mu'assasat Āl al-Bayt li Ihya' al-Turāth, Qum, first edition, 1416 AH.
314. Ibn Taymiyyah: *Minhāj al-Sunnah*, with the research of Dr. Muḥammad ibn Rashād Sālim, Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmiyyah, first edition, 1406 AH, 1986 CE.
315. Al-Ḥillī: *Minhāj al-Karāmah*, with the research of 'Abd al-Raḥīm Mubārak, Intishārāt Tāsū'ā', Mashhad, Maṭba'at al-Hādī bi Qum, first edition, 1379 AH.

316. Jamāl ‘Abd al-Hādī: *Manhaj Kitābat al-Tārīkh*, Dār al-Wafā’, second edition, 1994 CE.
317. Muḥammad ibn Ṣāmil al-Sulamī: *Manhaj Kitābat al-Tārīkh wa Tadrīsihī*, Dār al-Wafā’, first edition, 1408 AH, 1988 CE.
318. Dr. Sulaymān al-Suwakit: *Manhaj al-Mas‘ūdī fī Kitābat al-Tārīkh*, first edition, 1417 AH.
319. Dr. Muḥammad Muṣṭafā al-A‘zamī: *Manhaj al-Naqd ‘ind al-Muḥaddithīn Nash’atuhū wa Tārīkhuhū*, Maktabat al-Kawthar, first edition, 1410 AH, 1990 CE.
320. Yūsuf ibn Taghrī Bardī al-Zāhirī al-Ḥanafī: *Al-Manhal al-Ṣāfi wa al-Mustawfā ba’d al-Wāfi*, with the research of Dr. Muḥammad ibn Muḥammad Amīn and foreword of Dr. Sa‘īd ibn ‘Abd al-Fattāḥ ‘Āshūr, al-Hay’ah al-‘Āmmah li al-Kitāb.
321. ‘Abd al-Raḥmān ibn Aḥmad ibn ‘Abd al-Ghaffār al-Ījī: *Al-Mawāqif*, with the research of ‘Abd al-Raḥmān ‘Umayrah, Dār al-Jīl, Beirut, Lebanon, first edition, 1417 AH, 1997 CE.
322. Lajnat al-Ḥadīth fī Ma‘had Bāqir al-‘Ulūm: *Mawsū‘at Kalimāt al-Imām al-Ḥusayn*, third edition, 1416 AH, 1995 CE.
323. ‘Abd al-Qādir ibn Muḥammad ‘Aṭā Ṣūfi: *Mawqif al-Shī‘ah al-Ithnay ‘Ashariyyah min al-Ṣaḥābah*, al-Jāmi‘ah al-Islāmiyyah.
324. ‘Alī al-Mīlānī: *Al-Nadawāt al-‘Aqā’idiyyah*, Markaz al-Abḥāth al-‘Aqā’idiyyah, Iran, Qum, first edition, 1421 AH.
325. Dr. Sa‘d ibn Mūsā al-Mūsā: *Al-Nuṣūṣ al-Tārīkhiyyah fī Musnad al-Imām Aḥmad ibn Ḥanbal*, Dār al-Qāsīm, Fihrist Maktabat al-Malik Fahd al-Waṭaniyyah, first edition, 1433 AH.

326. Abū al-Sa‘ādāt al-Mubārak ibn Muḥammad ibn al-Athīr: *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*, supervision of ‘Alī ibn Ḥasan ibn ‘Abd al-Hamid, Dār Ibn al-Jawzī li al-Nashr wa al-Tawzī‘, first edition, 1421 AH.
327. Ḥāfiẓ ibn Ḥajar al-‘Asqalānī: *Nuzhat al-Nazar fī Tawdīḥ Nukhbat al-Fikr*, Dār Ibn al-Jawzī, second edition, 1414 AH, 1994 CE.
328. Ṭālib al-Khurāsānī: *Nash’at al-Tashayyū‘*, Intishārāt al-Sharīf al-Raḍī, Maṭba‘at Amīr, first edition, 1412 AH, 1991 CE.
329. Aḥmad Maḥmūd Ṣubḥī: *Naẓariyyat al-Imāmah ladā al-Shī‘ah al-Ithnay ‘Ashariyyah*, Dār al-Ma‘ārif bi Miṣr, 1996 CE.
330. ‘Alī al-Mīlānī: *Nafaḥāt al-Azhār*, published by the author, first edition, 1414.
331. ‘Alī ibn ‘Abd al-‘Āl al-Karkī: *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, with the foreword of Dr. Muḥammad Hādī al-Amīnī, Maktabat Nīnwā, Tehran.
332. Muṣṭafā ibn al-Ḥusayn al-Ḥusaynī al-Tafrashī: *Naqd al-Rijāl*, with the research and publication of Mu‘assasat Āl al-Bayt li Iḥyā’ al-Turāth, first edition, 1418 AH.
333. ‘Alī ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Baghdādī al-Māwardī: *Al-Nukat wa al-‘Uyūn (Tafsīr al-Māwardī)*, with the research of Sayyid ibn ‘Abd al-Maqṣūd, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
334. Aḥmad ibn ‘Abd al-Wahhāb al-Nuwayrī: *Nihāyat al-Arab fī Funūn al-Adab*, Dār al-Kutub wa al-Wathā’iq al-Qawmiyyah, Cairo, first edition, 1423 AH.

335. Ḥasan ibn Yūsuf al-Muṭahhar al-Ḥillī: *Nahj al-Ḥaqq wa Kashf al-Ṣidq*, with the research of ‘Ayn Allāh al-Ḥusaynī al-Umawī and foreword of Riḍā al-Ṣadr, Mu’assasat Dār al-Hijrah li al-Ṭabā‘ah wa al-Nashr, Maṭba‘at Sitārah bi Qum, 1421 AH.
336. Aḥmad ibn Muḥammad ibn al-Ḥusayn al-Kalābādhī: *Al-Hidāyah wa al-Irshād fī Ma‘rifat Ahl al-Thiqah wa al-Sadād*, with the research of ‘Abd Allāh al-Laythī, Dār al-Ma‘rifah, Beirut, first edition, 1407 AH.
337. Ṣalāḥ al-Dīn ibn Khalīl al-Ṣafdī: *Al-Wāfī bi al-Wafayāt*, with the research of Aḥmad al-Arnā‘ūṭ and Turkī Muṣṭafā, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, Lebanon, first edition, 1420 AH, 2000 CE.
338. Mūsā Jār Allāh: *Al-Washī‘ah fī Naqd ‘Aqā’id al-Shī‘ah*, Suhayl Academy, Lahore, Pakistan, third edition, 1403 AH, 1983 CE.
339. Muḥammad ibn al-Ḥasan al-Ḥurr al-‘Āmilī: *Wasā’il al-Shī‘ah*, with the research and publication of Mu’assasat Āl al-Bayt li Iḥyā’ al-Turāth, Maṭba‘at Mahr, Qum, second edition, 1414 AH.
340. ‘Alī ibn ‘Abd Allāh al-Ḥusaynī al-Shāfi‘ī al-Samhūdī: *Wafā’ al-Wafā’ bi Akhbār Dār al-Muṣṭafā*, Dār al-Kutub al-‘Ilmiyyah, Beirut, first edition, 1419 AH.
341. Abū Bakr ibn Khallikān: *Wafayāt al-A‘yān wa Anbā’ Abnā’ al-Zamān*, with the research of Iḥsān ‘Abbās, Dār Ṣādir, Beirut.