

DEFENCE AGAINST DISASTER



IN ACCURATELY DETERMINING THE POSITIONS OF THE
COMPANIONS AFTER THE DEATH OF THE PROPHET
BY QADI ABU BAKR IBN AL-‘ARABI
WITH COMMENTARY BY
MUHIBB AD-DIN AL-KHATIB

*In the name of Allah, the Merciful, the Compassionate
And may Allah bless Muhammad and his family.*

SALIH IBN ‘Abd al-Malik ibn Sa‘id said that he read this to Imam
Muhammad Abu Bakr ibn al-‘Arabi :

Praise be to Allah, Lord of the worlds.¹

O Allah! Bless Muhammad and the family of Muhammad as You
blessed Ibrahim and the family of Ibrahim! Grant *baraka* to Muhammad
and the family of Muhammad as You granted *baraka* to Ibrahim and
the family of Ibrahim. You are the Praiseworthy, Glorious.

1 Imam Ibn al-‘Arabi began the first section of his book, *Defence against Disaster*, with this praise and exact supplication. We have used it to begin this section from the second part (from pp. 98-193 of the Algerian edition, 1347). We decided to make this section, which is devoted to the accurate assessment of the status of the Companions  after the death of the Prophet , a book on its own, as we indicated in the preface of this book.

O Allah, we ask You to grant us benefit, just as we ask You to repel affliction from us. We ask You for protection and we ask You to give us mercy.

O our Lord, do not lead our hearts astray after You have guided us. Make the actions You have taught us easy for us to perform. Grant us thankfulness for what You have given us. Make a path clear to us that will lead us to You. Open a door between us and You by which we can come to You. You possess the keys of the heavens and the earth. You have power over all things. .

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ALLAH TOOK His Prophet ﷺ back to Himself, and He had perfected the *deen* for him and us and completed His blessings on him, as Allah says, “*Today I have perfected your deen for you and completed My blessing upon you and am pleased with Islam as a deen for you.*” (5:3)

Nothing in this world is perfected but that imperfection then comes to it so that the perfection which would be intended would be the face of Allah alone, and that is right action and the Next World, which is the perfect Abode of Allah.

Anas said, “We had not shaken the earth of the grave of the Messenger of Allah ﷺ from our hands before we doubted our own hearts.”²

The situation became unsettled and then Allah restored Islam by the oath of allegiance given to Abu Bakr. The death of the Prophet ﷺ was

2 The Algerian edition has “our selves”. “Our hearts” is related in the *hadith* in several variants. Ibn Kathir indicated this in *al-Bidaya wa an-Nihaya* (pp. 273-274). One of them is reported by Ahmad ibn Hanbal from Anas: “On the day when the Messenger of Allah ﷺ came to Madina, all of it was illuminated. On the day he died, all of it was darkened.” He said, “We had not shaken the earth of the grave of the Messenger of Allah ﷺ from our hands before we began to doubt our own hearts.” At-Tirmidhi and Ibn Majah related this. At-Tirmidhi said, “This is a *hadith* which is *sahih gharib*.” Ibn Kathir said, “Its *isnad* is sound according to the preconditions of the *Sahih* collections.

the Back-breaking Disaster and the Terrible Calamity.

‘Ali kept himself out of sight in his home with Fatima.³

3 Because Fatima was angry with Abu Bakr when he insisted on acting by the words of the Messenger of Allah ﷺ: “We do not leave any legal inheritance. Everything we leave is *sadaqa*.” The details of this will be dealt with later. Fatima lived for six months after the Prophet’s death secluded in her house and ‘Ali remained with her.

Ibn Kathir said in *al-Bidaya wa an-Nihaya* (6:333): “When she became ill, Abu Bakr as-Siddiq went to her to try to make amends with her and she accepted his overture.” Al-Bayhaqi related that by means of Isma‘il ibn Abi Khalid from ash-Sha‘bi. Then he said that is a good *mursal hadith* with a sound *isnad*. Al-Bukhari reported the *hadith* of ‘Urwa via ‘A’isha: “When Fatima died, her husband ‘Ali buried her at night without informing Abu Bakr about it and prayed over her. During Fatima’s lifetime, ‘Ali had a good standing among the people. When she died, ‘Ali saw disapproval in people’s faces and made peace with Abu Bakr and gave him his allegiance...” This was the second allegiance which ‘Ali gave after his first *bay‘a* in the hall of the Banu Sa‘ida. Ibn Kathir adds in *al-Bidaya wa an-Nihaya* (249:5) that ‘Ali did not cease to perform his prayers behind Abu Bakr. He went out with Abu Bakr when he marched out to Dhu al-Qassa and unsheathed his sword to fight the apostates in the Ridda War.

It is possible that when he said that ‘Ali kept out of sight the author meant what he and az-Zubayr did when people were meeting in the hall of the Banu Sa‘ida. ‘Umar ibn al-Khattab indicated that in the great speech which he made in Madina at the end of Dhu al-Hijja after the last *hajj* which he performed. This speech is found in the *Musnad* of Ibn Hanbal (1:55, first edition, pt. 1, no. 391, second edition) in the *hadith* narrated by Ibn ‘Abbas.

In fact, there is confusion in the *rivayats* about the position of ‘Ali ibn

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As for ‘Uthman, he was silent. As for ‘Umar, he spoke foolishly, saying,

Abi Talib during the caliphate of Abu Bakr as-Siddiq. Many intrigues played their part. Lies and fabrications have been woven around this whose intention is to unsettle confidence in Islam in general and the Companions in particular. They display fear and enthusiasm concerning positions and property, even when this is in opposition to the Shari‘a. In what follows, we will present the soundest of the *riwayats* regarding ‘Ali’s position. Then we also mention some of the *riwayats* which say that he refused to take the oath of allegiance until Fatima, the daughter of the Messenger of Allah ﷺ, had died. We will make the forgeries and lies clear.

Muhammad ‘Izza Daruza said in *The Arab Race* (7:14 et seq.): “At-Tabari related from ‘Abdullah ibn Sa‘id az-Zuhri from his uncle Ya‘qub from Sa‘id ibn ‘Umar from al-Walid ibn ‘Abdullah from al-Walid ibn Jami‘ az-Zuhri that ‘Amr ibn Harith asked Sa‘id ibn Zayd, ‘When was Abu Bakr given the oath of allegiance? Were you present at the death of the Prophet ﷺ?’ He replied, ‘Yes. On the day that the Messenger of Allah ﷺ died, they did not want for even part of the day to pass without meeting together.’ ‘Amr asked, ‘Did anyone oppose him (Abu Bakr)?’ He replied, ‘No, except for those who were apostates or who would have apostatised if Allah had not delivered them from the Ansar.’ He asked, ‘Did any of the Muhajirun abstain?’ He answered, ‘No, they followed in giving him allegiance without being summoned to do so.’”

It is evident that what the speaker meant by saying what he did about the Ansar was the position taken by Sa‘d ibn ‘Ubada and his helpers on the ‘Day of the Verandah’ and their striving for leadership. Allah saved them and made them back down and follow Abu Bakr rather than bring about division, opposition and contention. This demonstrates the strong desire of the Companions of the Messenger of Allah ﷺ, both the Muhajirun and the Ansar, to be very quick in settling the problem

“The Messenger of Allah ﷺ has not died! Allah has met with him as He

of leadership. It also shows that the Hashimites, who were among the Muhajirun, followed in giving the oath of allegiance to Abu Bakr and that none of them abstained from it.

At-Tabari related the tradition of ‘Ali giving his allegiance to Abu Bakr immediately and openly when it is related with its *isnads* from Habib ibn Abi Thabit that ‘Ali was in his house when the news came to him that Abu Bakr was sitting taking the oath of allegiance. He went out in his unbuttoned shirt, without a cloak, in haste, not wanting to delay giving him allegiance. Then he sat with him, sent for his outer garment to be brought to him, put it on and stayed in the assembly. (2:447)

In any case, what is agreed upon, in the Shi‘ite accounts and elsewhere, is that ‘Ali and the Banu Hashim immediately offered their allegiance to Abu Bakr or, as at-Tabari related from one Shi‘ite account, after some hesitation, and they gave him their assistance. This indicates a decisive proof that there was neither a clear will nor implicit bequest from the Prophet ﷺ that authority should go to ‘Ali after him.

At-Tabari related the same as that with other *isnads* in his report that ‘Ali and the Banu Hashim refused to pay homage to Abu Bakr as long as Fatima was alive because Fatima and al-‘Abbas had come to Abu Bakr asking for their inheritance from the Messenger of Allah ﷺ, which consisted of his land at Fadak and his share of Khaybar, but Abu Bakr told them, “I heard the Messenger of Allah ﷺ say, ‘We do not leave any legal inheritance. What we leave is *sadaqa*.’ Muhammad’s family will have provision from this money. By Allah, I will not leave anything that I saw the Messenger of Allah ﷺ do. I will do the same.” Fatima left him and did not speak to him until she died six months after the death of the Prophet ﷺ. ‘Ali saw people turning their faces from him and neither he nor any of the Banu Hashim offered their allegiance to Abu Bakr. The story is a long one, but in the end ‘Ali gave his homage to Abu Bakr, i.e.

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met with Musa!⁴ The Messenger of Allah ﷺ will return and cut off the

after the death of Fatima.

It is to be noted that the text of the report of at-Tabari makes the question of the inheritance the reason for ‘Ali and the Banu Hashim refusing to give their allegiance to Abu Bakr. Their seeking this legacy from Abu Bakr means that they must have first recognised that he was the Caliph. This involves a contradiction which makes the story break down. If it has any basis at all, it is only possible after they had given their allegiance to Abu Bakr. They tried to get what they considered to be their inheritance from the Prophet ﷺ. Abu Bakr told them the *hadith* of the Prophet ﷺ which he had heard and the business stopped at this point. Anything beyond that is an addition on the part of the Shi‘a and one of their intrigues because it is not possible that ‘Ali, Fatima and the Banu Hashim did not confirm Abu Bakr in the *hadith* which he related because they did not argue and persist after they had heard it.

It is strange that the enemies of Islam attack Abu Bakr ﷺ for denying Fatima her inheritance from Fadak and her share of Khaybar while when ‘Ali himself became Caliph, he did not give any of her heirs nor any of the Banu Hashim what the Messenger of Allah ﷺ had left precisely because of the *hadith*, “We do not leave inheritance.” When Abu Bakr forbade it, he also denied his daughter ‘A’isha this inheritance.

There are other mixed and false reports about ‘Ali and the Banu Hashim rejecting the act of allegiance to Abu Bakr. We have ignored them since they are discredited. There are many which confirm that ‘Ali hastened to offer his allegiance to Abu Bakr and to help him in the affairs of the caliphate. He, of all people, knew best how excellent Abu Bakr was.

4 This is an allusion to the words of Allah in *Surat al-Baqara* (2:51), “When We allotted to Musa forty nights.” Allah says in 7:142, “We set aside

hands and feet of some people!”⁵

thirty nights for Musa and then completed them with ten, so the appointed time of his Lord was forty nights in all.”

5 The *Musnad* of Ibn Hanbal (3:196, first edition) has the *hadith* of Anas ibn Malik about the day of the death of the Prophet ﷺ: “Then the curtain was let down and he died on that day. ‘Umar stood up and said, ‘The Messenger of Allah ﷺ has not died, but his Lord has sent for him as He sent for Musa. He remained away from his people for forty days. I expect the Messenger of Allah ﷺ to live until he cuts off the hands and tongues of some men among the hypocrites who claim that the Messenger of Allah ﷺ has died!’”

In the ‘Virtues of the Companions’ in the *Sahih* of al-Bukhari (Book 62, chap. 5) it is reported that ‘A’isha said, “‘Umar got up saying, ‘By Allah, the Messenger of Allah ﷺ has not died! By Allah, I can only assume that Allah will bring him to life and he will cut off the hands and feet of some men!’”

Ibn Kathir quoted in *al-Bidaya wa an-Nihaya* (5:242) what al-Bayhaqi related from Ibn Lahi‘a from Abu al-Aswad from ‘Urwa ibn az-Zubayr. He said, “‘Umar ibn al-Khattab stood up and addressed the people and threatened those who said, ‘He has died’ with death and having their hands cut off. He said, ‘The Messenger of Allah ﷺ has fainted. When he comes to, he will have people killed and their hands cut off.’” *Al-Bidaya wa an-Nihaya* contains an excerpt from a *hadith* of ‘A’isha (5:241) where she mentions the time when the Messenger of Allah ﷺ died: “‘Umar and al-Mughira ibn Shu‘ba came and asked permission to enter. She gave them permission. Then they got up. When he was near the door, al-Mughira said, ‘Umar, the Messenger of Allah ﷺ is dead.’ ‘Umar said, ‘You lie! You are a man with whom sedition has been mixed. The Messenger of Allah will not die until Allah has eradicated

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Al-‘Abbas and ‘Ali were concerned with their position during the illness of the Prophet ﷺ. Al-‘Abbas said to ‘Ali, “I can recognise imminent death in the faces of the Banu ‘Abd al-Muttalib. Let us ask the Messenger of Allah ﷺ. Then we will know if this business is ours or not.”⁶

Al-‘Abbas and ‘Ali were concerned about their inheritance of the property the Prophet left from Tabuk, the Banu an-Nadir and Khaybar.⁷

The Ansar were in a state of great agitation, not knowing whether to seek authority for themselves or share it with the Muhajirun.⁸

Those who had gone out on the expedition with Usama ibn Zayd

the hypocrites!”

The meaning of the verb *ahjara* is to talk irrationally, to mix words and to talk a lot. It arose from the panic which ‘Umar felt because of this terrible event. He almost could not believe it.

6 ‘Ali answered, “By Allah, if we ask the Messenger of Allah ﷺ and he denies it to us, the people will never give it to us after him. By Allah, I will not ask the Messenger of Allah ﷺ for it.” Al-Bukhari related this in the Book of Expeditions in the *Sahih*. (Book 64, pt. 5, pp. 140-141) Ibn Kathir quoted it in *al-Bidaya wa an-Nihaya* (5:227 & 251) from the *hadith* of az-Zuhri from ‘Abdullah ibn Ka‘b ibn Malik from Ibn ‘Abbas. Imam Ahmad ibn Hanbal related it in his *Musnad* (1:263 & 325, first edition, part 4, no. 2374 and pt. 5, no. 2999, second edition).

7 Details of this will come in the discussion about the *hadith* of ‘We do not leave legal inheritance. What we leave is *sadaqa*.’

8 A meeting took place in the hall of the Banu Sa‘ida. Sa‘d ibn ‘Ubada was among them. They thought that the leadership should be given to them because it was their land and they were the Ansar (Helpers) of Allah and the squadron of Islam. Quraysh were a troop who had emigrated little by little. Authority should not be denied to the Ansar. One of their speakers (al-Hubab ibn al-Mundhir) said, “I am

stopped at al-Jurf.⁹

the rubbing-post and the fruitful propped-up palm. Let there be a ruler from us and a ruler from you.” In contrast to that, a man of the Ansar, Bashir ibn Sa‘id al-Makhzumi, the father of an-Nu‘man ibn Bashir, went before ‘Umar in offering allegiance to Abu Bakr. Before that, there were two righteous men in the hall, ‘Uwaym ibn Sa‘ida al-Awsi and Ma‘n ibn ‘Adi, the ally of the Ansar. They did not like this contention on the part of the Ansar. They left, thinking that the Muhajirun would finish the business without turning to anyone. But the wisdom of Abu Bakr and the light of faith which filled his heart was a match for the situation and he was more than adequate in dealing with the community at the time of its greatest calamity.

9 There were seven hundred in this army. The commander was Usama ibn Zayd. The Messenger of Allah ﷺ had ordered them to travel to the area of al-Balqa’ (east Jordan) where Zayd ibn Haritha, Ja‘far ibn Abi Talib and Ibn Rawaha had been killed. When the Prophet ﷺ died, many of the Companions, including ‘Umar, suggested that Abu Bakr should not send this army out because of the disturbance which had arisen among the people, especially among the tribes. In *al-Bidaya wa an-Nihaya* (6:394-305) Ibn Kathir quoted the *hadith* which al-Qasim and ‘Amra reported from ‘A’isha. She said, “When the Messenger of Allah ﷺ died, the Arabs apostatised and drank in hypocrisy. By Allah, something happened to me and if it had come down on the firm mountains, they would have broken. The Companions of Muhammad ﷺ became like agitated goats put out to grass on a stormy night in the wilderness. By Allah, they did not disagree about a single dot without my father nullifying their prattle, their doubts and their conclusions.”

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DEFENCE

Allah helped Islam and the people and caused their grief to pass just as clouds pass. The promise of Allah was fulfilled when Allah took the Messenger of Allah ﷺ to Himself¹⁰ and established His *deen* in its full perfection. Islam was afflicted by the calamity which befell it and Allah helped it through Abu Bakr as-Siddiq ﷺ.¹¹

When the Prophet ﷺ died, Abu Bakr was away at his property at as-Sunh.¹² He came to the room of his daughter ‘A’isha, in which the

10 Allah takes people to Himself when they die.

11 Allah helped both Islam and the people by Abu Bakr.

12 In *al-Bidaya wa an-Nihaya* (5:244), Ibn Kathir reports that Abu Bakr led the Muslims in the morning prayer. The Messenger of Allah ﷺ had fainted due to the pain caused by his illness shortly before this but during the prayer the curtain of the room was raised and he looked at the Muslims who were lined up for the prayer behind Abu Bakr. He liked that and smiled until the people were so moved that they almost left the prayer because of their joy at seeing him. Abu Bakr wanted to go back into the rows. The Messenger of Allah ﷺ indicated to them to continue as they were and the curtain came down again. When Abu Bakr finished the prayer, he came to the Prophet and said to ‘A’isha, “I cannot see the Messenger of Allah ﷺ without feeling his pain.” That day was the turn of Bint Kharija, one of Abu Bakr’s two wives, who lived in Sunh in the eastern part of Madina. He rode to his house there on his horse. The Prophet ﷺ died during the heat of the mid-morning. Salim ibn ‘Ubayd went after Abu Bakr and informed him that the Prophet ﷺ had died and Abu Bakr came as soon as he heard. He did what the author mentioned. Sunh consisted of some houses of the Banu al-Harith ibn al-Khazraj in the upper part of Madina about one mile from the Prophet’s mosque.

Prophet ﷺ had died and uncovered his face. He bent over him and kissed him. He said, “May my father and mother be your ransom, Messenger of Allah! You were good in life and in death! By Allah, Allah will not give you two deaths. As for the death which Allah has written for you, you have come to it.”

Then he went out to the mosque where the people were gathered and ‘Umar had already begun to speak foolishly as has already been stated. Abu Bakr ascended the *minbar*. He praised Allah and then said, “O people! Whoever worships Muhammad, he is dead. Whoever worships Allah, Allah is the Living who does not die.” Then he recited, “*Muhammad is only a Messenger. Messengers have passed away before him. If he dies or is killed, will you turn back on your heels? Whoever turns back on his heels, he will not harm Allah in any way. Allah will repay the thankful.*” (3:144) People began to recite this in the streets of Madina as if it had only been revealed on that day.¹³

The Ansar gathered together in the hall of the Banu Sa‘ida to consult each other. They did not know what to do. The Muhajirun heard about the meeting and said, “We will send for them to come to us.” Abu Bakr said, “Rather we should go to them.” Some of the Muhajirun went to them. They included Abu Bakr, ‘Umar and Abu ‘Ubayda. They consulted one another. One of the Ansar said, “We will have a leader

13 Al-Bukhari related this in the Book of the Virtues of the Companions in the *Sahih* (Book 62, Chap. 5, pt. 4, p. 194) from the *hadith* of ‘A’isha. In *al-Bidaya wa an-Nihaya* (5:242), Ibn Kathir has the *hadith* of Abu Salama ibn ‘Abd ar-Rahman ibn ‘Awf az-Zuhri, one of the eminent men of the Muslims, from his father, one of the ten men who was promised the Garden, from ‘A’isha, *Umm al-Mu’minin*, in whose room these events took place, and in the mosque of the Prophet ﷺ onto which her room looked. All the volumes of the *Sunan* record this great stand by Abu Bakr with the soundest *hadiths* whose wording is similar.

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and you will have a leader.”¹⁴

Abu Bakr said many correct things. He spoke at length and went straight to the point. He said, “We are the rulers and you are the helpers (wazirs). The Messenger of Allah ﷺ said, ‘The rulers are from Quraysh,’¹⁵ and he said, ‘I urge you to treat the Ansar well. You should accept their

14 The man who said that was one of the public speakers of the Ansar, al-Hubab ibn al-Mundhir.

15 This *hadith* is in the *Musnad* of at-Tayalasi, no. 926, from Abu Barza, no. 2133, from Anas. It is in the Book of Judgements in the *Sahih* of al-Bukhari (Book 93, Chap. 2, pt. 8, pp. 104-105) where Mu‘awiya reports that he heard the Messenger of Allah ﷺ say, “This command is in the hands of the Quraysh. No one will attack them in it without Allah throwing him down on his face, as long as they establish the *deen*.” Ibn ‘Umar reports that the Messenger of Allah ﷺ said, “This business will remain in Quraysh as long as two of them remain.” In the *Musnad* of Imam Ahmad ibn Hanbal (3:129, first edition) Anas ibn Malik states, “The Messenger of Allah ﷺ stood at the door of the house while we were inside it and said, ‘Imams are from Quraysh. They have a right over you... etc.’” Ibn Hanbal also related this in the *Musnad* (3:183, first edition) from Anas. He said, “We were in the room belonging to a man of the Ansar. The Prophet ﷺ came and stood there. He leaned on the doorpost and said, ‘The rulers are from Quraysh. They have a right over you and you have the like of that, etc.’” Ibn Hanbal related it like that (4:421, first edition) from Abu Barza directly (*marfu‘*) to the Prophet ﷺ. He said, “Imams are from Quraysh. When they ask for mercy, mercy is given. When they make a contract, they fulfil it. When they judge, they are just. If any of them do not do that, the curse of Allah, the angels and all mankind is upon them.”

good and overlook their evil.’¹⁶ Allah called us ‘truthful’ and He called you ‘successful’.¹⁷ He commanded you to be with us wherever we are when He said, ‘*O you who believe, fear Allah and be with the truthful.*’ (9:119)” He said other cogent things and produced strong evidence in support of them. The Ansar acknowledged what he said and submitted to it and

16 We find in the Book of the Virtues of the Ansar in the *Sahih* of al-Bukhari (Book 63, Chap. 11) the *hadith* reported by Hisham ibn Zayd ibn Anas who heard Anas ibn Malik say, “Abu Bakr and al-‘Abbas passed by one of the assemblies of the Ansar who were weeping. (It is evident that this was during the final illness of the Prophet ﷺ.) He asked, ‘Why are you weeping?’ They replied, ‘We were remembering the assembly of the Prophet ﷺ.’ He came to the Prophet ﷺ, and told him that. He said that the Prophet went out with a bandage on his head and ascended the *minbar* which he never again ascended after that day. He praised and glorified Allah. Then he said, ‘Treat the Ansar well. They are my close Companions to whom I have entrusted secrets. They have discharged what they had to do and what they are owed remains. Accept the good among them and overlook the bad.’” Then after that in the *Sahih* of al-Bukhari, we find the *hadith* ‘Ikrima reported from Ibn ‘Abbas and the *hadith* Qatada reported from Anas with the same meaning. Close to it is what is in the *Sahih* of Muslim from Abu Sa‘id al-Khudri and in the *Sunan* of at-Tirmidhi from Ibn ‘Abbas.

17 We find in *Sura* 59:8-9, “*It is for the poor Muhajirun who were driven from their homes and wealth, desiring the favour and pleasure of Allah, and supporting Allah and His Messenger. Such people are truthful. Those who were already settled in the abode, and in faith, before they came, love those who have made hijra to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful.*”

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gave their allegiance to Abu Bakr as-Siddiq ﷺ.¹⁸

Abu Bakr told Usama, “Carry out the command of the Messenger of Allah ﷺ.” ‘Umar demanded, “How can you send out this army when the Arabs are gathering against you?” Abu Bakr replied, “Even if the dogs were to play with the bangles of the women of Madina, I still would not bring back an army which the Messenger of Allah ﷺ sent out.”¹⁹

18 We find in *al-Bidaya wa an-Nihaya* (5:247) that Ibn Kathir quoted the *hadith* Ibn Hanbal has from Hamid ibn ‘Abd ar-Rahman ibn ‘Awf az-Zuhri (the nephew of the Amir al-Mu’minin ‘Uthman) from Abu Bakr’s speech in the hall of the Banu Sa’ida. Part of it is: “You know that the Messenger of Allah ﷺ said, ‘If people were to travel through one valley and the Ansar travelled through another valley, I would travel through the valley of the Ansar.’ You know, Sa’d, that the Messenger of Allah ﷺ said while you were seated, ‘Quraysh are the rulers in this business. Good people follow the good among them and the corrupt follow the corrupt among them.’” Sa’d said to him, “You have spoken the truth. We are the helpers and you are the rulers.”

19 In *al-Bidaya wa an-Nihaya* (6:305), Ibn Kathir transmitted from Abu Bakr al-Bayhaqi the *hadith* of Muhammad ibn Yusuf al-Firyabi (al-Bukhari said that he was one of the best people of his time) from ‘Ubbad ibn Kathir ar-Ramli, one of his shaykhs (Ibn al-Madini said that he was reliable and that there was no harm in him) from ‘Abd ar-Rahman ibn Hurmuz al-A’raj (one of the *Tabi’un* who died in Alexandria) that Abu Hurayra said, “By Allah, there is no god but He! If Abu Bakr had not been appointed, Allah would no longer have been worshipped!” Then he repeated it two or three times. He was told, “Steady on, Abu Hurayra!” He said, “The Messenger of Allah ﷺ sent Usama ibn Zayd to Syria with seven hundred men. When he stopped at Dhu al-Khusub, the Messenger of Allah ﷺ died and the Arabs around Madina apostatised.

‘Umar and others said to him, “If the Arabs refuse to pay you the *zakat*, then be patient with them.” Abu Bakr said, “By Allah, if they deny me a single camel-halter which is due to the Messenger of Allah ﷺ, I will fight them for it. I will fight all those who make any distinction between *zakat* and the prayer!”²⁰”

The Companions of the Messenger of Allah ﷺ gathered around Abu Bakr and said, ‘Abu Bakr, bring those men back. They have been sent to the Greeks when the Arabs around Madina have apostatised!’ He said, ‘By Allah, there is no god but He. Even if the dogs were to snap at the feet of the wives of the Messenger of Allah ﷺ, I would still not bring back an army which the Messenger of Allah ﷺ had sent out nor undo anything that the Messenger of Allah ﷺ had done.’ So he sent out Usama and the army and they did not pass by a tribe who wanted to apostatise without them saying, ‘If it had not been that those men had strength, they would never have sent out the like of these men. We will wait until after they have encountered the Greeks.’ They encountered the Greeks and defeated and killed them and returned safe. So those tribes remained firm in Islam.”

20 When Usama’s army went on to eastern Jordan, the delegations of the tribes began to come to Madina. They confirmed the prayer but refused to pay *zakat*. Ibn Kathir said, (6:311), “Some of them used as a proof His words, ‘*Take sadaqa from their property by which to purify them and pray over them. The prayer is a comfort for them.*’ (9:103) They said, ‘We only gave our *zakat* for his prayer which was a comfort for us.’ The Companions spoke with Abu Bakr about leaving them alone in spite of the fact that they refused to pay *zakat* and to keep them unified until belief was firm in their hearts. Then after that, they would pay *zakat*. Abu Bakr refused to do this and rejected that course of action.”

Most people – except Ibn Majah – related in their books from Abu

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He was asked, “With whom will you fight them?” He replied, “By myself until one side of my neck is parted from the other!”²¹

He appointed commanders over the armies and governors in the lands chosen for them with due consideration. That was one of the most correct and best things that he did for Islam.²²

Hurayra that ‘Umar ibn al-Khattab told Abu Bakr, “How can you fight the people when the Messenger of Allah ﷺ said, ‘I am commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah. When they say that, their blood and their property is protected from me except by a right.’?” Abu Bakr said, “By Allah, if they deny me a single camel-halter (or rein) which they used to give to the Messenger of Allah ﷺ, I will fight them for denying it.” ‘Umar said, “I saw that Allah has expanded Abu Bakr’s breast to fight anyone who makes a distinction between the prayer and *zakat*. I recognise that it is the truth!” This *hadith* is in the *Musnad* of Ibn Hanbal (1:11 & 19, and 35-36, first edition, pt. 1, no. 67, 117 & 239, second edition) from the *hadith* of ‘Ubayd ibn ‘Abdullah ibn ‘Utba from Abu Hurayra.

Al-Bidaya wa an-Nihaya (6:132) reports that al-Qasim ibn Muhammad ibn Abi Bakr as-Siddiq (and he is one of the seven *fuqaha*) said, “The tribes of Asad, Ghatafan and Tayy’ gathered with Tulayha al-Asadi and they sent a delegation to Madina and stayed with the notable people who put them up with the exception of al-‘Abbas. They took them to Abu Bakr to ask him to allow them to do the prayer and not pay the *zakat*. Allah made Abu Bakr resolve on the truth and he said, “If they deny a single camel-strap to me, you must fight them.”

21 The sides of the neck. There are two, one on each side. One of them is only separated from the other by death.

22 The foremost of these leaders were Abu ‘Ubayda ‘Amir ibn

He told Fatima, ‘Ali and al-‘Abbas, “The Messenger of Allah ﷺ said, ‘We do not leave legal inheritance. What we leave is *sadaqa*.’” The Companions remembered that.²³”

‘Abdullah ibn al-Jarrah al-Fihri, ‘Amr ibn al-‘Asi as-Sahmi, Khalid ibn al-Walid al-Makhzumi, Khalid ibn Sa‘id ibn al-‘Asir al-Umawi, Yazid ibn Abi Sufyan, ‘Ikrima ibn Abi Sufyan, ‘Ikrima ibn Abi Jahl, al-Muhajir ibn Abi Umayya, the brother of Umm Salama, Shurahbil ibn Hasana, Mu‘awiya ibn Abi Sufyan, Suhayl ibn ‘Amr al-‘Amiri, the *Khatib* of Quraysh, al-Qa‘qa‘ ibn ‘Amr at-Tamimi, ‘Arfaja ibn Haritha al-Bariqi, al-‘Ala’ ibn al-Hadrami, the ally of the Banu Umayya, al-Muthanna ibn Haritha ash-Shaybani and Hudhayfa ibn Muhsin al-Ghatafani. Foremost among his governors were ‘Attab ibn Usayd al-Umawi, ‘Uthman ibn al-‘As ath-Thaqafi, Ziyad ibn Labid al-Ansari, Abu Musa al-Ash‘ari, Mu‘adh ibn Jabal, Ya‘la ibn Munabbih, Jarir ibn ‘Abdullah al-Bajili, ‘Iyad ibn Ghanim, al-Walid ibn ‘Uqba ibn Abi Mu‘ayt, ‘Abdullah ibn Thawr, one of the Banu Ghawth and Suwayd ibn Muqarrin al-Muzani.

23 The Book of the Virtues of the Companions in the *Sahih* of al-Bukhari (Book 62, chap. 22, pt. 4, pp. 209-210) contains the *hadith* of az-Zuhri from ‘Urwa ibn az-Zubayr from ‘A’isha which states that Fatima sent to Abu Bakr to ask him for her inheritance from the Prophet which was in Madina and Fadak and what remained of the fifth of Khaybar. Abu Bakr said, “The Messenger of Allah ﷺ said, ‘We do not leave legal inheritance. What we leave is *sadaqa*.’ Muhammad’s family will have provision from this property (i.e. the property of Allah). They do not have more than that provision. By Allah, I will not change any of the *sadaqa* of the Prophet ﷺ which existed in the time of the Prophet ﷺ. I will act as the Messenger of Allah ﷺ acted.” ‘Ali said the *shahada* and then he said, “We recognise your virtue, Abu Bakr (and he then mentioned their relationship with the Messenger of Allah ﷺ and their

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He said, “I heard the Messenger of Allah ﷺ say, ‘A Prophet should

right).” Abu Bakr said, “By the One in whose hand my life is, the family of the Messenger of Allah ﷺ are dearer to me than my own kin.” There is more of this in the Book of Expeditions in the chapter on the raid on Khaybar in the *Sahih* of al-Bukhari (Book 64, chap. 38, pt. 5, p. 82).

In the Book of Bequests from the *Sahih* of al-Bukhari (Book 55, chap. 32, pt. 3, p. 197) and the Book of the Division of the *Khums* (Book 57, chap. 3, pt. 4, p. 45) we find the *hadith* of Abu az-Zinad from al-A’raj from Abu Hurayra that the Messenger of Allah ﷺ said, “My heirs will not divide a single dinar between them. What I leave after ensuring the maintenance of my family and provision of my agent is *sadaqa*.” In *Minhaj as-Sunna*, Ibn Taymiyya quoted the words of the Prophet ﷺ, “We do not leave legal inheritance. What we leave is *sadaqa*.” It is related from him by Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talha, az-Zubayr, Sa’d, ‘Abd ar-Rahman ibn ‘Awf, al-‘Abbas ibn ‘Abd al-Muttalib, the wives of the Messenger of Allah ﷺ and Abu Hurayra. The *riwaya* from these people is firm in the *Sahih* collections and the *Musnads*.

He said before that (2:157): “Allah protected the Prophets from bequeathing this world so that that would not be a cause of suspicion for anyone wanting to attack their prophethood by saying that they sought this world and bequeathed it to their heirs.” The heirs of the Prophet ﷺ also included his wives. One of them was ‘A’isha, Abu Bakr’s daughter. She was denied her portion by this *hadith* of the Prophet ﷺ. If Abu Bakr had acted by his natural inclination, he would have wanted his daughter to inherit.

The Book of the Division of the *Khums* in the *Sahih* of al-Bukhari (Book 57, chap. 1, pt. 4, p. 42) contains the *hadith* of Ibn Shihab from ‘Urwa ibn az-Zubayr in which ‘A’isha stated that after the death of the Messenger of Allah ﷺ, Fatima, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr as-Siddiq to allot to her her inheritance from

what the Messenger of Allah ﷺ left from what Allah had given him as booty. Abu Bakr told her, “The Messenger of Allah ﷺ said, ‘We do not leave legal inheritance. What we leave is *sadaqa*.’” Abu Bakr refused her request and said, “I will not abandon anything which the Messenger of Allah ﷺ did. I will also do it. I fear that if I were to leave anything he did, I would be misguided.”

In the same chapter of the *Sahih* of al-Bukhari (pt. 4, pp. 42-44) we find the *hadith* of Imam Malik ibn Anas from Ibn Shihab from Malik ibn Aws ibn al-Hadathan an-Nasri who said, “One day I was sitting with my family when the sun was high when a messenger from ‘Umar ibn al-Khattab said, ‘Respond to the Amir al-Mu’minin!’ So I went. While I was sitting with him, the steward approached him and asked, ‘Will you see ‘Uthman, ‘Abd ar-Rahman ibn ‘Awf, az-Zubayr and Sa’d ibn Abi Waqqas who are all asking for permission to enter?’ He said, ‘Yes,’ and gave permission. Then they came in and sat down. The steward approached him again after a short time and said, ‘Will you see ‘Ali and ‘Abbas?’ He said he would, giving them permission. They came in and gave the greeting and sat down. ‘Abbas said, ‘Amir al-Mu’minin! Decide between me and this one!’ They were arguing about what booty Allah had given His Messenger ﷺ from the Banu an-Nadir. The group, ‘Uthman and his companions, said, ‘Amir al-Mu’minin! Decide between them and free them of each other!’ ‘Umar said, ‘Gently! I ask you by Allah by whose permission the heaven and the earth are set up, do you know that the Messenger of Allah ﷺ said, “We do not leave legal inheritance. What we leave is *sadaqa*”?’ The group replied, ‘That is what he said.’ He turned to ‘Ali and ‘Abbas and said, ‘I ask you by Allah, do you know that the Messenger of Allah ﷺ said that?’ They replied, ‘That is what he said.’ Then he mentioned that the Prophet ﷺ used to spend on his family for the year from their property. Then he

made what remained the property of Allah. He asked them to testify to that and they testified. Then he said, ‘Then Allah made His Prophet ﷺ die. Abu Bakr said, ‘I am the successor (*wali*) of the Messenger of Allah ﷺ.’ He took it and acted as the Messenger of Allah ﷺ had acted. Allah knows that he was truthful in it, dutiful, right-guided, following the truth. Then Allah made Abu Bakr die. I am the successor of the Messenger of Allah ﷺ. It is two years since I took on this matter. I act in it according to what the Messenger of Allah ﷺ did and what Abu Bakr did. Allah knows that I am truthful concerning it, dutiful, right-guided, following the truth. Then you come to me and your words are the same and your business is the same. You come to me, ‘Abbas, asking for your inheritance from your nephew. This one (meaning ‘Ali) comes to me to ask for his wife’s share from her father. I told you, ‘‘The Messenger of Allah ﷺ said, ‘We do not leave legal inheritance. What we leave is *sadaqa*.’’ Since it is clear to me that I have been given the leadership over you, I say, ‘‘If you wish, I will hand it over to you provided that you have the contract of Allah and His agreement that you will act in it according to how the Messenger of Allah ﷺ acted in it and how Abu Bakr acted in it and how I have acted in it since I was given it.’’ If you say, ‘‘Give it to us on that condition,’’ then I will give it to you. I ask you by Allah, have I given them this opportunity?’ The group said, ‘Yes.’ Then he turned to ‘Ali and al-‘Abbas and said, ‘I ask you by Allah, have I given you this opportunity?’ They replied, ‘Yes.’ He said, ‘Do you demand from me to carry out other than that? By Allah by whose permission the heaven and the earth is established, that is my only decision about it. If you are incapable of taking it on, then give it to me. I will spare you from it.’’

Al-Bukhari related this *hadith* of Malik ibn Aws in the Book of Expeditions in the *Sahih* (Book 64, chap. 14, pt. 5, pp. 23-24) from the *hadith* of Shu‘ayb from az-Zuhri from Malik ibn Aws in the Book of

only be buried in the place where he dies.”²⁴ In all of these things, he

Maintenance from his *Sahih* (Book 69, chap. 3, pt. 6, pp. 190-192) and in the Book of Holding Fast to the Book and the *Sunna* in his *Sahih* (Book 96, chap. 5, pt. 8, pp. 146-147). Look at the Book of the Shares of Inheritance in the *Sahih* of al-Bukhari (Book 5, chap. 3, pt. 8, pp. 3-5) and the *Musnad* of Ibn Hanbal (1:13, first edition, nos. 77 & 78, second edition).

Ibn Taymiyya said in *Manahij as-Sunna* (3:230), “Abu Bakr and ‘Umar gave from the property of Allah many times over what the inheritance would have been to those who would have inherited it.” He said, “He took a village from them which was not large. He did not take a city or a great village from them.” Then he said (3:231), “‘Ali was appointed after that, and Fadak and other places were under his authority. He did not give any of the inheritance to Fatima’s children nor to the children of al-‘Abbas.”

24 In the Book of Funerals in the *Muwatta’* of Malik (16:27), it reports that Malik heard that the Messenger of Allah ﷺ had died on a Monday and was buried on a Tuesday. People prayed over him one by one and none acted as Imam. Some people said that he should be buried near the minbar and some people said that he should be buried in al-Baqi’. Abu Bakr as-Siddiq came and said, “I heard the Messenger of Allah ﷺ say, ‘A Prophet should only be buried in the place where he dies.’” Ibn ‘Abd al-Barr said, “It is sound from different routes and the various *hadiths* which Malik gathered.”

The Book of Funerals in the Collection of at-Tirmidhi (Book 8, Chap. 33) contains the *hadith* of ‘A’isha, “When the Messenger of Allah ﷺ died, they disagreed about his burial. Abu Bakr said, ‘I heard something from the Messenger of Allah ﷺ which I have not forgotten. He said, “Allah only takes a Prophet in the place in which He wants him to be buried.”’”

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was imperturbable, and demonstrated his knowledge and position in the *deen*.

Then he appointed ‘Umar as his successor, and the *baraka* of Islam appeared. The true promise was fulfilled in the time of the two caliphs.²⁵

They therefore buried him where his bed had been. In the Book of Funerals in the *Sunan* of Ibn Majah (Book 6, chap, 65) it is reported that Ibn ‘Abbas said, “The Muslims disagreed about where to bury him. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Abu Bakr said, ‘I heard the Messenger of Allah ﷺ say, ‘A Prophet should only be buried in the place where he dies.’”” Ibn Ishaq related it in the *Sira* by Ibn Hisham (3:103) from the *hadith* of ‘Ikrima from Ibn ‘Abbas. Look at *al-Bidaya wa an-Nihaya* by Ibn Kathir (5:266-268).

25 What is being referred to is the promise of Allah in the *Surat an-Nur* (24:55), “Allah has promised those of you who believe and do right actions that He will appoint them successors in the land as He made those before them successors, and will firmly establish for them their *deen* with which He is pleased and give them, in place of their fear, security. ‘They worship Me, not associating anything with Me.’ Any who disbelieve after that, such people are deviators.”

Islamic society, under the direction of these two caliphs, was the most fortunate society history has known, because people – from the rulers to the common people – preferred others to themselves in their dealings. An individual was content with what would fulfil his needs and would expend from himself as much as he could, striving to establish the truth in the earth and to make good between people universal. The good man among them would meet a man who had evil inclinations towards him and he would continue with him until he had numbed the elements of evil which beset him and had awakened in that man the elements of good which were concealed until he as well became one of

Then ‘Umar formed an electoral council. ‘Abd ar-Rahman ibn ‘Awf disqualified himself from being eligible so that he could be careful about who should be put forward.²⁶ He preferred ‘Uthman based on his

the people of good. Among those claiming to be Muslim up until this very day are groups whose hearts are filled with malice, even towards Abu Bakr and ‘Umar themselves, let alone those from whom Abu Bakr and ‘Umar sought help among the people of excellence and doing good. Using false reports, they fabricated personalities for them other than their real personalities so that they are satisfied that the hatred they have for some people among them is actually deserved! This is why Islamic “history” is full of lies. There will be no new renaissance for the Muslims unless they recognise the reality of their predecessors and take them as models. They will not recognise the reality of their predecessors except by purifying Islamic history of what has become falsely attached to it.

26 In the Book of the Virtues of the Companions in the *Sahih* of al-Bukhari (Book 62, chap. 8, pt. 4, pp. 204-207) we find the *hadith* of ‘Amr ibn Maymun, one of the students of Mu‘adh and Ibn Mas‘ud and one of the shaykhs of ash-Sha‘bi and Sa‘id ibn Jubayr. This *hadith* contains an account of the murder of the Amir al-Mu‘minin, ‘Umar, and how ‘Umar left the succession to the caliphate to the decision of a council of six men with whom the Messenger of Allah ﷺ was pleased when he died and how ‘Abd ar-Rahman ibn ‘Awf disqualified himself. Then he reached the point where he advanced ‘Uthman. This *hadith* is the soundest and most excellent thing that is established on this subject. Then read what the Shaykh al-Islam Ibn Taymiyya, wrote in the *Minhaj as-Sunna* (3:167-172) about the position of ‘Umar when he made it a matter of consultation. In it is fine right guidance as to the agreement, love, and mutual help which existed between the Banu Hashim and the Banu Umayya in the days of the Prophet ﷺ, Abu Bakr and ‘Umar.