

The Narration (Hadith) of Hudhayfah Ibn Al-Yaman

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**Translation of the Narration of the
Companion of Prophet Muhammad,
Hudhayfah ibn al-Yaman as narrated
in Irshad Al-Qulub Vol. 1**

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Article

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This short text is the translation of the lengthy narration of the close companion of Prophet Muhammad [S] and one of the earliest converts to Islam, Hudhayfah ibn al-Yaman, as narrated in Irshad Al Qulub (Guidance for The Hearts), Vol. 1, by Shaykh Daylami and translated into English by Jerrmein Abu Shahba. It deals with the report of the Prophet regarding the hypocrites among the Muslim Ummah.

Translator's Introduction

In the Name of Allah, the Most Compassionate, the Most Merciful

Praise be to Allah, Lord of the Universe. He created man from clay and shaped him in the best possible way. He favoured him above all other creatures and made His closest angels prostrate themselves before him.

The journey of a wayfarer in the way of Allah (Glory be to Him) is analogous to that of a gold-digger who strives to find that piece of treasure or antique that grants him immense wealth, not materialistically but rather spiritually. You may imagine a piece of pure gold or rare gem that is buried deep in the vast ocean and is nearly impossible to reach. However, with the right assistance and proper resources coupled with our motivation to find that treasure, we will reach our desired aim.

Likewise, our sincere eagerness and positive determination to search for the truth makes us naturally committed to seek and embrace it regardless of the hardships that may encounter us on that path. History is filled with facts and realities which many of us may not be aware of due to reasons such as our busy schedules, lack of time to conduct research, or lack of access to the right sources and references.

However, our innocent ignorance or deficiency in knowledge does not mean that the reality does not stand crystal clear as the shining light. It is up to us to make that first move towards exploring the facts of history which are authenticated and also logical. Unfortunately, what makes our task more challenging is the presence of those individuals in the past and present who intentionally conceal or distort the truth so that it is forever lost with the passage of time.

The story of one of the esteemed companions of the Holy Prophet (peace be upon him and his purified progeny) named *Hudhayfah ibn Al-Yaman*, is a very intriguing one which has been buried in history and

overlooked in the books, just like a treasure that has intentionally been hidden, not for the sake of preserving it for its value but sadly for the purpose of concealing the truth from the eyes of future generations. It is one of the touching and shocking stories which personally helped me open my blind eyes to the bitter truth surrounding the conspiracy schemed by some 'companions' of Prophet Muhammad (peace be upon him and his purified progeny).

It is a discovery which shatters the glass of innocence of certain personalities who have been venerated by the majority of the Muslims throughout the centuries. However, by digesting this narration of Ibn Al-Yaman who is a trusted eyewitness to the evil plot that was carefully planned to assassinate the Prophet (peace be upon him and his purified progeny) and uproot the tree of Islam, many questions in our minds become answered. And our eyes become opened to what we would never have imagined after the truth becomes clearly defined and separated from falsehood!

We felt it imperative to translate this authentic tradition to bring it to the light as it may help us exercise one of the *Furoo' Al Deen* (branches of religion) and that is the obligation of *Tabarra*, meaning to disown or dissociate yourself from the enemies and conspirers of Islam and the Holy Messenger (peace be upon him and his purified progeny) and his purified progeny (peace be upon them).

Without disavowing ourselves from those among the Muslims even before the non-Muslims who strive to distort Islam from its pure form, we will miss our way and end up taking the wrong exit far away from our desired destination though we may be on the right highway. Indeed we are to be reminded of verse 9 of Surat Al-Tawba where Allah (Glory be to Him) clearly states,

"They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it." (9:9)

All praise be to Allah for continuing to remove us from the darkness of ignorance to the light of guidance by His absolute Mercy and Grace.

The Narration Of Hudhayfah Ibn Al-Yaman

In the name of Allah, the Compassionate, the Merciful

Source:

Irshad Al Qulub (Guidance To The Hearts)

Volume 1. Hasan ibn Muhammad Al-Daylami

When U'thman ibn A'ffan took reign of the caliphate, he appointed one of his relatives (Al-Harith ibn Al-Hakam) as a governor (Wali) of Al-Mada'in (capital of Persia). He (Al-Harith) stayed in power for a while and he was unjust to the people and dealt with them badly. So the people sent a delegate to U'thman to complain. They informed U'thman of his (Al-Harith) ill-treatment and protested vehemently against their

governor.

U'thman replaced Al-Harith with Hudhayfah ibn Al-Yaman to be the new governor of Al-Mada'in and this happened during the last days of U'thman's rule.

Hudhayfah ibn Al-Yaman was the governor of Al-Mada'in until U'thman was killed and the people chose Amir Al-Mu'minin ('a) as Caliph. Amir Al-Mu'minin ('a) permitted Hudhayfah to continue in his post as governor and he wrote to him the following letter:

"In the Name of Allah, the Merciful, the Compassionate. From the slave of Allah, Ali Amir Al-Mu'minin. To Hudhayfah ibn Al-Yaman. Peace be upon you. I have confirmed you in your post, as you were serving my predecessor, on Al-Mada'in. It is your responsibility to collect the Zakat, Kharaj, and Jizzyah from Ahl Al-Dhimmah. So choose your trustful ones and those whom you are pleased with their religion and you trust. Use them over your employees. This is better to you and your master (Ali), and it is loathsome to your enemy.

I order you to fear (taqwa) Allah and His obedience in the hidden and the manifest. I warn you against His punishment in every state. I advise you to be good to the good-doers and to be tough on the obstinate. I order you to be kind and soft in all your matters and to be just to all your people, for you are responsible of that. Give the people who are treated unjustly back their rights. Forgive the people and have good dealings with them for Allah awards the good-doers. I order you to collect fairly and righteously the Kharaj from the land. Do not transgress my previous instructions and do not neglect any one of them. Do not follow your own self. Divide this Kharaj between the people equally and justly and be modest and available to your people. Treat them fairly in your meeting with them. Let the ones who are close to you and those who are not close to you be the same to you when dispensing justice and right. Decide between the people with truth and justice and be equitable. Do not follow your own desires, and do not fear the blame of anyone, for Allah is with those who have taqwa and those who are good-doers.

Accompanying this letter is another paper from me. It is to be read to your people so they can be informed of my policy regarding them and all the Muslims. So gather them and read it to them and take their bay'a (allegiance) from the youngest to the oldest, God Willing."

When Hudhayfah received this message from Amir Al-Mu'minin ('a), he gathered the people and led them in prayer. Then he read the message of Amir Al-Mu'minin to them and it was as following:

"In the Name of Allah, the Compassionate, the Merciful. From the slave of Allah Ali ibn Abi Talib, Amir Al-Mu'minin. To anyone who is informed of this message from among the Muslims. Peace be upon you.

I praise Allah, there is no God but He. And I ask Him to send His prayers on Muhammad and his family. Allah, the most High, has chosen Islam as a religion for Himself and His angels and His Messengers and as a perfection for His creation and a completion of His wisdom, mercy, and care for His slaves. He

bestowed it to the special ones whom He loves from His creatures. So He sent to them Muhammad (S). He (Muhammad) taught them the book (Qur'an) and wisdom as a generous bounty to this Ummah. He (Muhammad) taught them guidance and gathered them so they won't disperse. He instructed them that they should not be unjust. After he fulfilled his mission, he passed away to God's mercy, thanked and praised. Then some Muslims chose after him two men.

They (some Muslims) accepted their guidance and their actions. Those two took the affair till they passed away. Then some people chose after them the third one who took some actions which the Ummah denied and refused. They made a pact against him, rejected him, and sought change. Then they came to me as consecutive horses giving me the bay'a. I ask guidance from Allah and His help to fear Him. Your right upon me is to act according to the book of Allah and the Sunnah of His Prophet (S), to supervise you according to it, to set alive the Sunnah, and to advise you in your absence and presence.

From Allah we seek His help for this. He is enough for us and the best Guardian. I have appointed Hudhayfah as your governor (wali). He is one of those whom I am pleased by his guidance and I hope in his goodness. I have ordered him to be good to your good-doers, tough to your bad-doers, and to be kind to you. I ask Allah for us and you, the good choice and good-doing, and his vast mercy in this life and the hereafter. Peace and blessings be upon you."

Then Hudhayfah climbed the minbar. He thanked Allah and praised Him. He sent his prayers on Muhammad and his family. Then he said,

"Praise be to Allah who brought to life the Truth, brought to death falsehood, brought justice, swept away injustice, and suppressed the unjust. Oh People, your wali (guardian) is Allah and His Messenger and the true Amir Al-Mu'minin. He is the best who knows after the Prophet (S) and is deserving the guardianship of the people from themselves, the most deserving of the affair (caliphate), the nearest one to the truth, the most guided to justice and most guided by Allah to the True Path, the most nearer to Allah, and closest to Rasul Allah (S) in kinship. Come along to the obedience of the first one of all people to accept Islam and the most knowledgeable, the most trustable in his way, the most foremost in his faith, the best in his certainty (yaqeen), the most good-doer, and foremost in Jihad, the most honored in his place, the brother of Rasul Allah (S) and his cousin, the father of Hasan and Husain, and the husband of Seyyida Fatima Al-Batool, the master Lady of all women. So rise Oh People and give your bay'a on The Book of Allah and the Sunnah of His Prophet, for in this Allah (SWT) will be pleased and it will be best for you. Wassalam."

Then all the people rose and gave their best and total bay'a to Amir Al-Mu'minin ('a). After the bay'a was completed, a lad whose mother was Persian and father was Mohammad ibn Amarrah ibn Al Tayyhan Alansari, came to him wearing his sword. His name was Muslim. He called him from far away saying,

"Oh Amir! We heard you say in the beginning of your speech, 'Your wali is Allah, and His Messenger

and the true Amir Al-Mu'minin. This means that his predecessors were not truly Amir Al-Mu'minin. We noted this, O' Amir. May Allah have mercy on you. Don't hide any thing from us for you have witnessed and we were absent and we put our guidance as a responsibility around your neck. Allah bears witness on all of you (Sahaba/companions) in the guidance you give to the Ummah, and the truthful narrating from Rasul Allah (S).”

Then Hudhayfah answered him, “O lad, since you asked and wanted to investigate, then listen and understand what I am going to tell you. As for those caliphs who were before Ali ibn Abi Talib (‘a), who were called Amir Al-Mu'minin; the people called them by that title. But Ali ibn Abi Talib was called with this name by Archangel Gabriel (‘a). It was an order from Rasul Allah (S) who bore witness of Gabriel’s (‘a) salutation to Ali by the title of Amir Al-Mu'minin, and the companions (Sahaba) of Rasul Allah (S) were calling Ali (‘a) with the title of Amir Al-Mu'minin during the life and presence of Rasul Allah (S).”

The Lad said, “Tell us how was this, may Allah have mercy on you?”

Hudhayfah said, “The people used to enter upon Rasul Allah (S) whenever they wanted. Rasul Allah (S) then prohibited them from entering upon him while he was in meeting with Dihyatul Kalbi. Rasul Allah (S) used to exchange letters with Caesar and Bani Hanifah and the kings of Bani Ghassau through him (Dihya). Gabriel (‘a) would sometimes descend to Rasul Allah (S) in the image of Dihya. Therefore, Rasul Allah (S) prohibited the Muslims from entering upon him, if he was in meeting with Dihya.”

Hudhayfah added, “One day I came to Rasul Allah (S) for some matter hoping to meet him alone. When I arrived at the door, I looked and found a curtain covering the door. I raised it and was about to enter.

That's what we were accustomed to do. Then I saw Dihya sitting beside Rasul Allah (S) and Rasul Allah (S) sleeping and his head was on the lap of Dihya. When I saw that, I left. Then I met Ali ibn Abi Talib (‘a) on my way. He said, ‘Oh ibn Al-Yaman, where did you just come from.’ I answered him and said, ‘I wanted to enter but I found Dihya with him.’

I asked Ali's help with the matter I had wanted with Rasul Allah (S). Then Ali (‘a) suggested me to come back with him. So I returned back with him and when we arrived at the door of Rasul Allah (S), I sat beside the door and Ali (‘a) lifted the curtain. He entered and greeted. Then I heard Dihya reply and say, ‘And peace be upon you O Amir Al-Mu'minin and Allah's blessings and mercy be upon you.’ Then Dihya told him, ‘Sit down and take the head of your brother and cousin from my lap, for you are the most deserving of him than other people.’ So Ali (‘a) sat and took the head of Rasul Allah (S), placed it on his lap, and Dihya then left the house.

Then Ali (‘a) asked me to enter so I entered and sat down. Soon after that, Rasul Allah (S) woke up and he smiled when he saw the face of Ali (‘a). Then he told him, ‘Oh Abul Hasan, from whose lap did you take my head?’ Ali answered, ‘From the lap of Dihyatul Kalbi.’ Then Rasul Allah (S) replied, ‘This was Gabriel (‘a). So what did you tell him when you entered and what did he tell you?’ Ali answered, ‘I entered and said Assalamu Alaikum and he answered ‘Wa alaika assalam O Amir Al-Mu'minin, and

Allah's mercy and blessings be upon you.' Then Rasul Allah (S) said, 'O Ali, the angels of Allah and the dwellers of His heaven have greeted you by the title of Amir Al-Mu'minin even before the dwellers of the earth. O Ali, Gabriel ('a) did that by orders from Allah, Glory be to Him. And Gabriel ('a) has revealed to me from my Lord, before you entered, that I impose it upon the people. And I will do that inshallah.'"

"The next day, Rasul Allah (S) sent me (Hudhayfah) to Fadak for some matter. I stayed there for some days. Then I came back and I found the people saying that Rasul Allah (S) had ordered them to greet Ali by the title of Amir Al-Mu'minin and that Gabriel had ordered him from Allah to do so. When I heard that, I said to the people that Rasul Allah (S) has spoken the truth and that I heard Gabriel ('a) greet Ali ('a) using the title Amir Al-Mu'minin and I narrated them the whole story. 'Umar ibn Al Khattab heard me telling the people of the story in the mosque. He told me, 'You saw Gabriel and heard him? Be aware of your words! You have just said something very serious and unbelievable. I think you are delirious!' I answered him, 'Yes. I heard and I saw that whether you believe it or not.'

So he replied, 'O Abu A'bdillah, you have indeed seen and heard something very strange!' While I was speaking, Buraydah ibn Al-Husayb Al-Aslami heard me and told me, 'By Allah, Oh Ibn Al-Yaman, Rasul Allah (S) has ordered them to greet Ali ('a) with the title of Amir Al-Mu'minin. A small group of people accepted this order. Many people rejected and refused to obey.' I asked him, 'O Buraydah, did you witness that day?' He answered, 'Yes, from beginning till end.' So I told him, 'Tell me about that, may Allah have mercy on you, for I was absent on that day.' Then Buraydah told me the following: 'While my brother A'mmar and I were with Rasul Allah (S) in the palm trees belonging to Bani Al-Najjar, Ali ibn Abi Talib ('a) entered upon us. He greeted us and Rasul Allah (S) and all of us answered his greetings. Then Rasul Allah (S) told him, 'O Ali, sit here.'

After a while, some men entered. Then Rasul Allah (S) ordered them to greet Ali ('a) using the title of Amir Al-Mu'minin. They did that after hesitation. Then Abu Bakr and 'Umar entered and greeted. Rasul Allah (S) ordered them to greet Ali ('a) using the title Amir Al-Mu'minin. They asked Rasul Allah (S), 'Is this order coming from Allah and His Messenger?' He answered them, 'Yes.' Then Talha and Sa'ad ibn Malik entered. They greeted. The Prophet (S) ordered them, 'Greet Ali using the title of Amir Al-Mu'minin.' They asked, 'Is this an order from Allah and His Messenger?' He told them, 'Yes.' They answered, 'We have heard and obeyed.' Then Salman and Abu Dharr Al-Ghifari (May Allah be pleased with both of them) entered and greeted. The Prophet (S) returned back their greeting. Then he ordered them to greet Ali ('a) by the title of Amir Al-Mu'minin.

They did exactly and said nothing. Then entered Khuzaymah ibn Thabit and Abul Haytham ibn Al-Tayyhan. They greeted and Rasul Allah (S) returned their greeting. He ordered them to greet Ali by the title Amir Al-Mu'minin. They did so and kept quiet. Then entered A'mmar and Miqdad (may Allah be pleased with both of them). They greeted and Rasul Allah (S) returned their greeting. He ordered them to greet Ali ('a) by the title of Amir Al-Mu'minin. They did so and kept quiet. Then entered U'thman and Abu U'baydah. They greeted and Rasul Allah (S) returned their greeting and ordered them to greet Ali

(‘a) by the title of Amir Al-Mu’minin. They asked, ‘Is this an order from Allah and His Messenger?’ He said ‘Yes’ and they did. Then entered many of the Muhajireen and Ansar. Rasul Allah (S) ordered each of them to greet Ali with the title of Amir Al-Mu’minin. Some did and some did not say anything and some asked the Prophet (S) if that was an order from Allah and His Messenger and he answered them ‘Yes.’ The place became very crowded and some sat beside the door and on the ways. They were entering to greet and leave. Then Rasul Allah (S) told my brother and I, ‘Go and greet Ali ibn Abi Talib with the title of Amir Al-Mu’minin.’ So we did exactly then we returned to our seats and sat down.

Then Rasul Allah (S) looked at all of us and said, ‘Listen and understand. I have ordered you to greet Ali with the title Amir Al-Mu’minin. Some men asked me if this was an order from Allah or an order from His Messenger. Muhammad never orders anything from himself but rather it is a revelation and an order from his Lord. I swear by Allah who owns myself in His Hand, if you refuse and disobey, you will become kafir (disbeliever) and you shall be separated from what my Lord has sent me with. So whoever of you wants, let him believe. And whoever wants, let him not believe.’

When I went outside with my brother, I heard one of those who was ordered to greet Ali with the title of Amir Al-Mu’minin, from Quraish, say to his companion, who was also from Quraish, while a group of late-comers to Islam from Quraish, who were known for hating Islam were surrounding them, ‘Did you see what Muhammad did to his cousin by honoring him and giving him such an honorable place? By Allah, if he could, he will make him a prophet after himself!’ Then his companion answered, ‘Keep quiet and don’t let this matter bother you because when Muhammad dies, all that will be under our feet.”

“Then Buraydah traveled to Syria and he returned back after the death of Rasul Allah (S) and after the people gave their bay’ā to Abu Bakr. Buraydah came out and entered the mosque while Abu Bakr was on the minbar and ‘Umar beside it. He called them loudly from the end of the mosque saying, ‘O Abu Bakr, O ‘Umar.’ ‘Umar answered, ‘What is the matter with you Buraydah! Are you crazy!!’ Buraydah told both of them, ‘By Allah, I am not crazy, but where is your greeting in the near past to Ali with the title of Amir Al-Mu’minin?’

Abu Bakr told him, ‘O Buraydah, events occur after each other. You were absent and we witnessed. And the witness sees what the absent does not see.’ Then Buraydah replied, ‘Did you see something Allah and His Messenger didn’t know and see? Rather, this was the fulfillment of your companion when he said, ‘When Muhammad dies, and his command will be under our feet. Medina is forbidden for me. I will never live in it till I die!’ “Buraydah gathered his wife and his sons and left Medina. He stayed with his tribe Bani Aslam.”

“This is the story you had asked me about.” *The Lad said*, “Allah (SWT) will not reward those who witnessed Rasul Allah (S) and heard him say the narration for Ali, for they have betrayed Allah and His Messenger. They took the matter away from the person whom Allah (SWT) appointed, and they gave it to a person whom Allah and His Messenger didn’t see him deserving that. I swear by Allah, they will never triumph in the hereafter!”

Hudhayfah descended from the minbar. He said to the lad, “Oh my brother, the matter was more greater and serious than you think. I swear by Allah, the vision has faded and the certainty (Yaqin) has gone and the obstinate ones increased, and the supporter to the truth decreased!” The Lad answered him, “Why didn’t you take out your sword and kill those who swerved away from the truth until you die or achieve the purpose of obedience to Allah and His Messenger?”

Hudhayfah answered him, “Oh Lad, I swear by Allah that our hearing and vision were taken from us; we despised death, and the life of this world was ornamented in our eyes and Allah (SWT) knew that the unjust would become the leaders. We ask Allah’s forgiveness for our sins and the protection in the rest of our lives for He is the Merciful Owner.” Then Hudhayfah left for home and the people dispersed.

Abdullah ibn Salma narrates that: While I was one day visiting Hudhayfah during his sickness which he died thereafter, and it was a day when I had just come back from Kufa, which was before the arrival of Ali (‘a) to Iraq. The Lad came to visit Hudhayfah. Hudhayfah welcomed him and let him sit beside him. The other visitors left, then the Lad asked Hudhayfah, “O Abu Abdullah, I heard you narrating from Buraydah Al-Aslami that he heard some people who were ordered by Rasul Allah (S) to greet Ali (‘a) with the title of Amir Al-Mu’minin, asking his companion, ‘Did you see what Muhammad did to his cousin by honoring him with such a high position? If he could he will make him a prophet.....’ and his companion answered him, ‘Don’t let this bother you, when Muhammad dies, this command will be under our feet.’” The Lad continued, “I knew that those two whom Buraydah protested to at the minbar were the two companions who said that quote.”

Hudhayfah answered, “Yes, the sayer was ‘Umar and the answerer was Abu Bakr.” The Lad said, “We belong to Allah and to Him we shall return. The people are indeed lost and their deeds are futile!”

Hudhayfah replied, “Those people are still on this heresy and what Allah knows about them is much more.” The Lad said, “I would like to know more about their actions but I find you very sick and I hate to bother you by my talk and inquisitiveness.”

He rose to leave but Hudhayfah told him, “No, don’t leave and sit my brother and listen to their story even if it hurts me for I think I will leave you. I don’t like that you be influenced by the respect and the honoring of the people to them, for this is what I can do to advice you and this is what I can do in obedience to Amir Al-Mu’minin (‘a) and to Allah and Rasul Allah (S), and confirming his (Ali’s) rightful place.” The Lad said, “O Abu A’bdullah, tell me all you have from their story, so I can know exactly what happened.

Hudhayfah started the story and said, “By Allah, I will tell you something I heard and saw. By Allah, their actions proved to us, I swear by Allah, that they never did believe in Allah or His Messenger a blink of an eye, and I inform you that Allah Ta’ala ordered His Messenger in the year 10 Hijra to perform Hajj with the people. Allah revealed to him this verse

{And call in the people for Hajj so they would come to you walking and riding, they will come

from far away} (22:27)

Then Rasul Allah (S) ordered the Muezzins to call everywhere saying that Rasul Allah (S) was intending to perform Hajj this year to teach the people how to perform the rituals of Hajj so it will be a Sunnah for them till the end of time. Everyone who accepted Islam performed Hajj that year. Rasul Allah (S) left with the people and he took his wives with him and this was the Farewell Hajj. When the people completed their Hajj and knew all what they needed to know to perfect their Hajj, Rasul Allah (S) informed them that he has established Ibrahim's ('a) way, removed all the distortions made by the polytheists to Ibrahim's ('a) way and he has restored the Hajj to its original form. He entered Mecca and stayed there for one day. Then Gabriel ('a) descended to him bringing the beginning of Surat Al-'ankabut and said, 'Oh Muhammad read, In the Name of Allah the Compassionate, the Merciful,

{ALIF LAM MIM. Or the people think that they would be left to say, we believe, and they would not be tested. And we have tested those before them so Allah would know who the Liars are. Or those who commit bad deeds think that they precede us, what a bad judgment they have. } (29: 1-4)

Rasul Allah (S) asked, 'O Gabriel, what is this test (fitnah)?' Gabriel answered, 'Oh Muhammad, Allah Ta'ala sends you His greetings and tells you: **'I have not sent a prophet before you without ordering him at the end of his life to appoint a successor to his nation after him so he can take his place and bring alive his Sunnah and his laws. So those who obey Allah in what Rasul Allah (S) orders them to do are the Truthful. And those who disobey the order are the Liars.'**'

Gabriel added, 'O Muhammad, your destination to your Lord and His Paradise are very near and he orders you to appoint Ali ibn Abi Talib to succeed you in your Ummah after you. Give him the leadership, for he is the caliph who is in charge of your people and your Ummah. If they obey him, they will be Muslims and if they disobey Him, they will be apostates and they will do that. This is the mischief (fitnah) mentioned in the ayah. Allah (SWT) orders you to teach him all what Allah has taught you and to entrust him with all what Allah has entrusted you and gave you, for he is the trusted trustkeeper. Allah tells you, **'Oh Muhammad, I chose you from among my slaves as a prophet and I choose Ali as a guardian and executer of your will (Wasi) to the Ummah.'**

Then Rasul Allah (S) summoned Ali ('a) and stayed with him the whole day and night and imparted to him all the knowledge and wisdom he received from Allah (SWT) and informed Ali what Gabriel had informed him from Allah.

This night was the night Rasul Allah (S) was supposed to spend with his wife A'isha bint Abi Bakr. But when he spent all of it with Ali ('a), she asked him, 'Oh Rasul Allah (S), your meeting with Ali was prolonged today!' Rasul Allah (S) turned his face away from her. She asked, 'Why are you turning away from me Oh Rasul Allah (S)?' He answered, 'For a serious matter that may be a perfection for whom Allah will make happy and blessed by accepting and believing in it. I have been ordered to invite all the

people to it. You will know of that matter when I disclose it to the people.'

She said, 'Oh Rasul Allah (S) why don't you tell me about it now so I can be the first one to act on it and to take what is in it from perfection.' Rasul Allah (S) answered, 'I will inform you but keep it as a secret till I am ordered to disclose it to the people. If you keep it as a secret, Allah will protect you in this life and the next. You will have the honor in being the first one to accept it and rush to the faith in Allah and His Messenger. And if you disclose this secret and didn't keep the secrecy of what I am going to tell you, you will be a disbeliever (Kafir) in your Lord and your award will be nullified and you will not belong to Allah and His Messenger anymore and you will be among the losers in the hereafter. This will not harm Allah and His Messenger.'

So she gave him her solemn vow to keep the secret, believe in it and act on it. Then Rasul Allah (S) told her that Allah (SWT) has informed him that his life will soon be coming to an end and that Allah ordered him to appoint Ali ibn Abi Talib ('a) to the people and make him his successor leader (Imam) as the other prophets before him appointed their successors and that he will carry out what Allah has ordered him to do. Rasul Allah (S) instructed her again to keep the whole matter a top secret till Allah (SWT) permits its announcement. So she (Aisha) guaranteed that for him.

Then Allah (SWT) revealed to His Prophet about what she was going to do about the secret and with her companion Hafsa and their fathers. Soon after that, Aisha informed Hafsa of the secret and each one informed her father. So they both met (the two fathers) and sent to the freed ones (tulaqaa), and the hypocrites (munafiqeen) and they informed them of the secret. All of them met together and said, 'Muhammad wants to make this matter (caliphate) in his Ahlul Bayt, as it is the tradition of Caesar and the Persian Kings, till the end of time. No, by Allah, you will never have a chance if this matter goes to Ali! Remember that Muhammad treats you according to what he sees from you. But Ali treats you according to what he believes about you. So think about yourselves and say your opinion about this.'

The conversation continued between them and they considered many options and decisions. At the end, they agreed to try to disturb and terrify the Prophet's (S) camel at the cliff of Harish. They had tried to do that before in the battle of Tabuk but Allah (SWT) protected His Prophet from their evil. They discussed many other options between killing, assassinating or poisoning him in different ways. So the enemies of Rasul Allah (S) from among the Tulaqaa of Quraish and the hypocrites of the Ansar and those whose hearts were filled with heresy from among the Bedouin Arabs in Medina and around it, allied and agreed to terrify the Prophet's (S) camel. They were fourteen men.

It was Rasul Allah (S)'s (S) intention to raise Ali ('a) and appoint him to the people in Medina after he arrives there. So Rasul Allah (S) proceeded continuously for two days and two nights. When the third day came, Gabriel ('a) came to him bringing the last verse of Surat Al Hijr. In the name of Allah, the Merciful, the Compassionate

{By your Lord, we will ask all of them about what they were doing. So carry out what you have

been ordered to do and ignore the polytheists. We will protect you from those who don't take the matter of religion seriously}. (15:92-95)

Then Rasul Allah (S) departed at a speedy and consistent pace to arrive at Medina to appoint Ali ('a) to the people. On the fourth night, Gabriel ('a) descended at the end of the night and revealed to him this verse:

{O Messenger, convey what you have received from your Lord and if you don't, you would have not conveyed anything from His Message. And Allah will protect you from the people. Allah does not guide the nonbelievers}. (5:67)

Those Kuffar were the ones who plotted against Rasul Allah (S). So Rasul Allah (S) said to Gabriel ('a), 'O Gabriel, don't you see me proceeding fast and continuously towards Medina to declare the Wilayat (guardianship) of Ali to those present and absent.' Gabriel replied, 'Allah orders you to enforce the Wilayat (guardianship) of Ali tomorrow morning when you stop in your resting place.' Then Rasul Allah (S) said, 'Yes, Gabriel, tomorrow I will do that inshallah (God Willing).'

Rasul Allah (S) ordered immediate movement and the people proceeded with him till he arrived at Ghadir Khumm. He led the people in prayer and gathered them around him. He called Ali ('a) and raised Ali's left hand with his right hand, and he declared loudly the Wilayat to Ali on all the people, and he enforced his obedience on all of them. He ordered them not to dispute Ali's leadership after him and notified them that this was the order of Allah (SWT). He said, 'Am I not more worthy of the guardianship of the believers than themselves.' They answered, 'Yes, Oh Rasul Allah (S).' He then announced, 'Whomsoever I am his guardian, Ali is also his guardian. Oh Allah be with those who will follow him and help those who will help him and abandon those who abandon him.' Then Rasul Allah (S) ordered the people to give their bay'a (allegiance) to Ali ibn Abi Talib ('a). So all the people did so and no one said anything.

In the meanwhile, Abu Bakr and 'Umar had proceeded to Juhfah before Rasul Allah (S). So Rasul Allah (S) sent for them and brought them back to Ghadir. Then the Prophet (S) told them in a stern way, 'Oh ibn Abu Quhafah, Oh 'Umar, give your bay'a to Ali by Wilayat after me.' They replied, 'Is this an order from Allah and His Messenger?' He answered them, 'Can such a serious matter come without an order from Allah through His Messenger? Yes, it is an order from Allah and His Messenger.' So they gave their bay'a and they left.

Rasul Allah (S) continued his procession the rest of the day and night till he approached the cliff of Harish. The plotters had advanced there before him and they hid in the turn of the cliff. They carried with them special containers full of small rocks.

Hudhayfah added, "Rasul Allah (S) invited A'mmar ibn Yasir and I and ordered A'mmar to drive the camel while I lead it till we reached the top of the cliff. The plotters created a noise from behind us and rolled the containers, which were full of small rocks, between the legs of the camel. So the Prophet's (S)

camel panicked and was about to run away with Rasul Allah (S) riding on it. Then Rasul Allah (S) called her saying, 'Be quiet and you will not be hurt.' Then the camel replied with a clear Arabic voice saying, 'Oh Rasul Allah (S), by Allah, I will not take my feet more than its usual step while you are on my back!' Then the plotters came to the camel by themselves and pushed it.

So A'mmar and I came and tried to repel them with our swords, and it was a very dark night. We repelled them until they retreated and abandoned their plot. Then I said, 'Oh Rasul Allah (S), who are those people, and what do they want?' He answered, 'Oh Hudhayfah, those are the true hypocrites in the life of this world and the hereafter.' I asked, 'Oh Rasul Allah (S), why don't you send a group of fighters to bring you their heads?' He answered, 'Allah ordered me to ignore them and I hate for the people to say that Muhammad invited individuals from his clan and his companions to his religion and they responded to him and fought with him till he overcame his enemy, then he turned back on them and killed them.'

But Oh Hudhayfah, leave them, because Allah is watching them and standing against them and He (SWT) will give them some respite, then he will give them a heavy punishment.' I asked, 'Oh Rasul Allah (S), who are those hypocrites? Are they from the Muhajireen or from the Ansar?' Then Rasul Allah (S) named them to me one by one till he finished. There were people among them whom I couldn't believe that they were hypocrites. So I kept silent.

Then Rasul Allah (S) said, 'Oh, Hudhayfah, it appears you are doubting some of these names. So raise your head to them.' So, I raised my head and looked towards the plotters while they were standing on the cliff. Then suddenly, a *lightening* took place which lighted all surrounding areas. The lightening continued till I thought it was the sun rising and I looked towards the plotters and saw them very clearly because of the lightening. By Allah, I recognized them one by one, exactly as Rasul Allah (S) had informed me! They were fourteen men. Nine were from Quraish and five were others."

The Lad said, "Tell us their names may Allah cover you with His mercy." *Hudhayfah said,* "By Allah, they were Abu Bakr, 'Umar, U'thman, Talha, Abd Al Rahman ibn A'wf, Sa'd ibn Abi Waqas, Abu U'baydah ibn Al-Jarrah, Mua'wiyah ibn Abi Sufyan, and A'mr ibn Al-As. Those were from Quraish. The other five were Abu Musa Al-Asha'ri, Al Mughira ibn Shu'aba Al-Thaqafi, A'us ibn Al-Hadathan Al-Basri, Abu Hurayrah, and Abu Talha Al-Ansari." *Hudhayfah added,* "Then we went down to the cliff while dawn started to appear. Rasul Allah (S) descended from the camel and did his ablution and waited for his companions to come down from the cliff. They gathered and I saw the plotters, all of them, while they joined the other companions and prayed behind Rasul Allah (S).

When Rasul Allah (S) finished his Salat (prayer), he turned his head and looked at Abu Bakr, 'Umar, and Abu U'baydah and saw them whispering to each other. So he ordered a caller to call the people saying, 'It is not allowed for three persons among the people to whisper to each other secretly.' Then Rasul Allah (S) (SWT) departed with the people and on his next resting place, Salim, the slave of Abu U'baydah, saw Abu Bakr, 'Umar, and Abu U'baydah whispering to each other. So Salim stood in front of

them and said, ‘Didn’t Rasul Allah (S) order that no three persons are allowed to gather and whisper to each other about a secret? By Allah, either you inform me about what you were whispering about or I will go to Rasul Allah (S) and inform him about you.’

Abu Bakr said, ‘Oh Salim, do you promise us, by Allah, that if you wish to share us in it, you will be one of us, and if you reject it, not to tell anyone.’ Salim answered, ‘I agree and promise you on that.’ This Salim was a fierce enemy of Ali ibn Abi Talib (‘a), and they knew that about him. So they told Salim, ‘We have agreed to make an alliance and a pact not to obey Muhammad in his order of Wilayat to Ali ibn Abi Talib after him.’ Salim replied, ‘Do you swear by Allah that you were whispering and talking about this matter?’ They said, ‘Yes, we swear by Allah that we were talking about that matter only, and nothing else.’ Salim said, ‘By Allah, I will be the first one to enter your pact in this matter and will not differ with you in it. By Allah, the sun never rose on a household more hateful to me more than Bani Hashim. And there is no one in Bani Hashim most hateful to me than Ali ibn Abi Talib. So do in that matter as you wish. I will be one of you.’ They made their pact from this time on and they dispersed.

When Rasul Allah (S) was about to proceed towards Medina, they came to him and Rasul Allah (S) asked them, ‘In what matter were you whispering to each other on this day even though I have forbidden you from whispering.’ They answered, ‘Oh Rasul Allah (S), we didn’t meet together except now, today.’ Then Rasul Allah (S) looked at them for a while and said, ‘Who knows better, you or Allah?’ And he recited this verse **{Who is more unjust than who withholds a testimony from Allah? Allah is not unaware of what you are doing. (2: 140).}** Then he proceeded until he entered Al Medina.

All the plotters met together and they wrote a statement that included what they had agreed upon in their pact. The first clause in this statement was 1) going back on their bay’ā of Walayat to Ali ibn Abi Talib (‘a) and that the caliphate would be to Abu Bakr, then ‘Umar, then Abu U’baydah, then Salim. The statement was witnessed by thirty four men. Those were the fourteen plotters who tried to kill Rasul Allah (S) in the cliff and another 20 men. They entrusted this written statement to Abu U’baydah ibn Al-Jarrah, and they made him their trust keeper.

The Lad asked, “Oh Abu Abdillah, may Allah have mercy upon you. Let us say that those plotters accepted Abu Bakr, ‘Umar and Abu U’baydah because they are from the elders of Quraish and from the first Muhajireen. Then why did they accept Salim who was not from Quraish nor was he from the Muhajireen or the Ansar? He was just a slave to a woman from the Ansar.” Hudhayfah answered, “Oh Lad, all the plotters made their pact to remove the caliphate away from Ali ibn Abi Talib (‘a). This was envy and hatred from them to him. They added that to what was in their hearts against him because of the blood he had shed from Quraish. And Ali was the most closest to Rasul Allah (S). They wanted their revenge from Rasul Allah (S) in Ali and from Bani Hashim. Their pact was to remove this matter away from Ali ibn Abi Talib (‘a). They considered Salim as one of them.”

The Lad said, “Tell me, may Allah have mercy upon you, what did they write in their statement so I can know?” Hudhayfah said, “Asma bint U’mays Al Khatha’mia, the wife of Abu Bakr, narrated to me that the

plotters met in the house of Abu Bakr and they conspired while she heard all what they were doing until they concluded and they ordered Sa'id ibn Ala's Al Amaur to write the statement to them. The copy of this statement was exactly as follows:

In the name of Allah, the Merciful, the Compassionate. This is what has been agreed by the majority of the companions of Muhammad, the Messenger of Allah, from both the Muhajireen and Ansar whom Allah praised them in His book and through the tongue of his Prophet (S). They all agreed to write this paper, after ijтиhad and shura in their matter and having concern for the future of Islam and the Muslims in the coming days and to become a model to be followed by the Muslim generations to come.

Allah Ta'ala with his generosity, sent Muhammad (S) as a messenger to all people with the religion He chose for His slaves. He fulfilled that and conveyed what Allah ordered until the Religion was completed and he made the Fara'id obligatory and showed to us the Sunnah and he chose to go to Allah so Allah took him to Himself, honored and loved, without appointing any successor after him. He left the choice for the Muslims to choose for themselves whomever they trust his opinion and his guardianship.

Rasul Allah (S) is a good model for the Muslims to follow. Rasul Allah (S) has not appointed any successor, intending with that not to keep the matter in one household to avoid it being an inheritance that leaves out the rest of the Muslims, and not to only be between the rich and so that the successor wouldn't say that 'this matter would stay in my progeny from son to son till Judgment Day.' What the Muslims should do when their caliph dies is to gather the wise, good and righteous people to consult (shura) and choose the best of them for Wilayat (guardianship) and to make him their leader as the people of each age will surely find a suitable one among them for the caliphate.

So if anyone claims that Rasul Allah (S) has appointed a special man to the people as his successor and specified his name and family; if anyone claims that, then he has uttered falsehood and has claimed something unknown and completely different from what the companions of Rasul Allah (S) knew, and has went against the majority (jama'at) of the Muslims.

Anyone who claims that the caliphate of Rasul Allah (S) is inheritance or that Rasul Allah (S) is inheritable; he has erred in his claim because Rasul Allah (S) said: 'We the prophets are not inheritable. What we leave is Sadaqa (charity).' If anyone claims that the caliphate is not suitable except to one man from among the people and it is only for him alone else because it succeeds Nubuwwat (prophethood); he is lying because the Prophet said: 'My companions are like stars, anyone of them you follow, you will be guided.'

If anyone claims that he deserves the leadership (Imamate) and successorship (Khilafat) because of his kinship to Rasul Allah (S) and that it is only for himself and his progeny inherited from one

to the other in every age and that it is not for anyone except them; it is not for him nor his sons even if he is closely related to the Prophet because Allah says and his saying is final on everyone {*The most honored in front of Allah is the most God fearing. (49:13)*}. And Rasul Allah (S) said: 'The rights of all Muslims are the same, whether they are close or far away.'

And all of them are one hand against the non-Muslims. So anyone who believes in the Book of Allah and the Sunnah of Rasul Allah (S), he is on the right way. And anyone who hates that and deviates from the truth and the Book and abandons the consensus of the Muslims, then kill him because killing him is good for the Ummah.'

And Rasul Allah (S) also said: 'Anyone who comes to my Ummah and tries to divide them while they are all together; kill him and kill anyone from the people whomever he is, because unity is mercy and division is chastisement.' And the Prophet said: 'My Ummah will never agree on falsehood and the Muslims are one hand against the others. No one deviates away from the consensus of the Muslims except a supporter to their enemy and an abandoner of their mosques. Such as a person, Allah and His Messenger has made the shedding of his blood permissible.'

Then Said ibn Al'a's wrote that: '**This is the agreement of the people whose names and witnesses are at the end of this document, on Muharram in the year 10 A.H. and praise be to Allah, the Lord of the worlds and Allah's peace be upon the Prophet Muhammad and his family.**'

The document was given to Abu U'baydah ibn Al-Jarrah who sent someone with it to Mecca. It stayed there, buried in the Ka'aba till 'Umar ibn Al-Khattab became caliph. He extracted it then. This was the same document Amir Al-Mu'minin ('a) referred to when he said while in front of 'Umar's dead body, 'I would never like to meet Allah with the document of this man!'

Then they left and Rasul Allah (S) led the people in Salat Al Fajr and he sat in his place remembering and mentioning Allah (SWT) till sunrise. Then he turned and looked at Abu U'baydah ibn Al-Jarrah and told him, 'Congratulations (Bakhin Bakhin) to you. You have become the trustkeeper of this Ummah.'

Then he recited this verse:

{Woe be for those who write the book with their own hands, then claim that this is from Allah. That is to earn a cheap price. Woe to them, from what their hands have written. And woe to them, for what they earn. (2:79)}

Then Rasul Allah (S) added, 'There are some men in my Ummah who are similar to those whom Allah mentioned in this verse. They hide from the people but they can't hide from Allah and He is with them when they conspire.'

And Allah is all-aware of what they are doing.' Then Rasul Allah (S) said, 'There are some people today in my Ummah who are similar to those who wrote a pact against us in the time of Jahiliyah (ignorance), and they hanged it inside the Ka'ba. Inshallah, He will chastise them with a painful chastisement to test

them and test those who will come after them to differentiate between the bad and the good. If it wasn't for Allah's ordering me to ignore them, to achieve his purpose from that, I would have brought them and beheaded them.'

Hudhayfah said, "By Allah, when Rasul Allah (S) said those words, I saw those people panic and shiver and they couldn't say or do anything. This was apparent to all who attended Rasul Allah (S)'s gathering that day. No doubt that Rasul Allah (S) meant them by giving this example and reciting from the Qur'an."

"When Rasul Allah (S) returned back from his journey, he stayed in the house of his wife Umm Salama. He resided there for a month and he didn't go to any other house of his wives as he was accustomed to do before. So A'isha and Hafsa complained about that to their fathers. The fathers told them, 'We know why he did that and for what purpose. Go to him and be kind and soft to him. You will find him noble and shy. Maybe you can know what is in his heart and his intention.'

Then A'isha went alone to Rasul Allah (S) at Umm Salama's house who was in a meeting with Ali ibn Abi Talib ('a). Then Rasul Allah (S) asked her, 'What brings you here Oh Humayra?' She answered, 'Oh Rasul Allah (S), I wonder why you didn't come back to your home all this time? I seek refuge in Allah from your anger, O Rasul Allah (S).' He told her, 'If the matter is as you say, then why did you reveal the whole secret which was entrusted to you? You have owned and destroyed a group of people!' Then he ordered a servant of Umm Salama and ordered her, 'Gather me all my wives.' So, all of them gathered in Umm Salama's house.

The Prophet (S) said to them, 'Listen to what I'm going to tell you.' He pointed his hand towards Ali ibn Abi Talib ('a) and said, 'This is my brother, and the executor of my will, and my inheritor and the caretaker of you and the Ummah after me. So obey him in what he orders you. And do not disobey him or else you will be a loser in the hereafter for disobeying him.' Then he said, 'Oh Ali, I counsel you to take care of them. So keep them as long as they obey Allah and obey you. And sponsor them from your money.

Order them as you wish and forbid them from anything suspicious to you. Release them if they disobey you.' Ali ('a) said, 'Oh Rasul Allah (S), they are women and in them is weakness and lack of wisdom.' Rasul Allah (S) answered, 'Be kind to them so long it is better. But if anyone disobeys you, divorce her in such a way that she would not belong anymore to Allah and His Messenger.'

All the Prophet's wives kept silent and didn't say anything. Then A'isha said, 'Oh Rasul Allah (S), we can never be ordered by you and disobey.' He answered her, 'Yes, you disobeyed my order to the fullest extent. And I swear by Allah, you will disobey my orders now too and will leave your house, revolting and surrounded by groups of people. You will unjustly oppose him and you will be disobeying your Lord by that and on your travel, you will be barked upon by the dogs of Hawa'aib. This will indeed happen.' Then he dismissed them, 'Stand up and leave to your homes now.' So they left.

Then Rasul Allah (S) gathered all the plotters and their allies and all the enemies of Ali ibn Abi Talib ('a)

including the Tulaqaa and hypocrites. They were about four thousand men. He made them under the leadership of Usama ibn Zayd and ordered him to leave and head towards Syria. They said, 'Oh Rasul Allah (S), we have just come from our traveling with you. We ask your permission to stay for awhile in Medina to prepare ourselves for our next travel.'

Rasul Allah (S) ordered them to stay in Medina till they prepare themselves. Then he ordered Usama to camp with them a couple of miles away from Medina. So Usama camped in the place which Rasul Allah (S) specified for him, waiting for the people to join him after finishing their preparations. Rasul Allah (S) wanted by that to make Medina free from them so that no hypocrites remain there. They stayed a while in Medina while Rasul Allah (S) was continuously urging and ordering them to leave and join Usama to go to Syria. Then suddenly, Rasul Allah (S) became sick – the sickness in which he died. When they saw that, they procrastinated from obeying Rasul Allah (S)'s orders in departing.

So Rasul Allah (S) ordered Qais ibn Sa'd ibn U'bada, his executioner, and ordered Al Hubab ibn Al Munthir with a group of Ansar to accompany them to the camp of Usama outside Medina. Then Qais ibn Sa'd and Hubab ibn Al Munthir took all of them until they joined the camp. Qais and Al Hubab said to Usama, 'Rasul Allah (S) didn't give you permission to stay and be late. So depart immediately now and we will go back to Rasul Allah (S) and inform him of your departure.' Then Usama departed with them and Qais and Hubab returned back to Rasul Allah (S) informing him that the army departed. He answered to both of them saying, 'No, the people did not depart from their place.'

What really happened was that Abu Bakr, 'Umar, and Abu U'baydah met with Usama and a group of his companions. They told him, 'To where are we going? Are we going to leave Medina while we are most needed to stay there?' Usama told them, 'And why is that?' They answered, 'Rasul Allah (S) is very sick and he is about to die. By Allah, if we leave Medina, serious matters will occur that cannot be reversed and dealt with. We suggest to you that we stay for awhile so we can see what will happen to Rasul Allah (S). Then we can depart at any time we want.'

So the army returned back to the original camp and stayed there. The plotters sent an informant to get an update about the condition of Rasul Allah (S). The informant came to A'isha and asked her about that secretly. She told him, 'Go back to my father Abu Bakr and 'Umar and their companions and tell them that Rasul Allah (S) is very sick. So don't leave at all. I will update you with his condition day by day.'

The sickness of Rasul Allah (S) got worse. So A'isha sent Suhayb and told him, 'Go to Abu Bakr and inform him that Muhammad is in a hopeless state. So come to us; you, 'Umar and Abu U'baydah and anyone else you want to be with you. Let your entrance to Medina be secretly and at night.' When Suhayb informed them of this, they took him to Usama. They informed Usama of the news and told him, 'How could we be absent in seeing Rasul Allah (S)!' Usama gave them his permission to return to Medina and ordered them not to let anyone know of their entrance. He instructed them that if Rasul Allah (S) is cured, that they must immediately return to the camp and that if he dies, they must inform him so he can be with the people.

Then Abu Bakr, 'Umar and Abu U'baydah entered Medina secretly during the night while Rasul Allah (S) was getting weaker. Then suddenly that night, Rasul Allah (S) awakened and regained some consciousness and said, 'A great evil has entered this Medina this night!' Those around asked, 'Oh Rasul Allah (S), what is this great evil?' He answered, 'A group of those who were in the army of Usama have returned to Medina disobeying my orders. They don't belong to me in front of Allah. Woe be to you, let the army of Usama depart!' He kept saying that many times.

Hudhayfah added, "Bilal, the Muezzin of Rasul Allah (S), was calling for prayer regularly. If Rasul Allah (S) was able to come out of his house, he would lead prayer. But if he was unable to come out, he ordered Ali ibn Abi Talib ('a) to lead the people in prayer. Ali and Al Fadl ibn Al Abbas were always beside Rasul Allah (S) in his illness. When the dawn of that night in which the plotters entered Medina secretly, came, Bilal called for the prayer. Then he came to Rasul Allah (S) as usual to see if he was going to be able to lead the prayer.

He found Rasul Allah (S) very sick and almost unconscious. Bilal couldn't enter his presence. A'isha ordered Suhayb to go to her father and inform him that Rasul Allah (S) was very sick, that he cannot go to the Masjid, that Ali ibn Abi Talib is busy taking care of him and that Ali was not going to be able to lead the Salat. So she invited her father to come to the Masjid and lead the people in prayer, for this would be a good recommendation for her father that will be needed by him later on."

Hudhayfah added, "While the people were in the Masjid waiting for Rasul Allah (S) or Ali to lead the Salat as was the norm during Rasul Allah (S)'s illness, Abu Bakr suddenly entered the Masjid and said, 'Rasul Allah (S) has become very sick and has ordered me to lead you in prayer.'

One man from the companions of Rasul Allah (S) rose to him and asked, 'How could you do that when you are supposed to be in Usama's army? No by Allah, I don't know of anyone who sent you or ordered you to lead prayer!'

So the people called Bilal and he said to them, 'Wait, may Allah have mercy upon you. I have to ask Rasul Allah (S) about that.' Then he rushed until he came to the door of Rasul Allah (S) and he knocked heavily. So Rasul Allah (S) heard him and asked, 'What is this heavy knocking? Go and see what is going on.'

So Al Fadl ibn Al A'bbas opened the door and found Bilal. Al Fadl asked him, 'What happened Bilal?' He answered, 'Abu Bakr has entered the Masjid and he is standing now in the place of Rasul Allah (S) wanting to lead prayer and claiming that Rasul Allah (S) has ordered him to do so.' Al Fadl replied, 'Isn't Abu Bakr with Usama in the army? This is, by Allah, the great evil that entered Medina last night! Rasul Allah (S) informed us of that.'

Then Al Fadl allowed Bilal to enter upon Rasul Allah (S). Rasul Allah (S) asked him, 'Oh Bilal, what happened?' So Bilal informed him and Rasul Allah (S) said, 'Help me stand up. Take me out to the Masjid. I swear by the one who owns myself that a terrible occurrence and a great mischief has befallen

Islam!' Then Rasul Allah (S) left. His head was bandaged and he was walking slowly aided by Ali ('a) and Al Fadl, while dragging his feet on the floor till he entered the Masjid. In the meanwhile Abu Bakr was standing in the place of Rasul Allah (S) (maqam) surrounded by 'Umar, Abu U'bayah, Salim, Suhayb, and some other plotters. Most of the people refused to pray, waiting for Bilal.

When the people saw Rasul Allah (S) entering the Masjid in such a terrible condition of illness, they were affected by that scene. Rasul Allah (S) then advanced and pulled Abu Bakr from his clothes away from the mihrab. So Abu Bakr and all the other plotters accompanying him hid behind Rasul Allah (S). Rasul Allah (S) led the prayer while sitting down and Bilal repeating his Takbeer till the prayer ended. Then Rasul Allah (S) turned his head and didn't see Abu Bakr. Rasul Allah (S) said, 'Oh people, aren't you astonished at Ibn Abi Quhafah and his companions whom I had ordered to depart under Usama's leadership and leave to the place I specified? They disobeyed and returned back to Medina asking for mischief! But Allah has failed them in their plans. Take me to the minbar.'

Then Rasul Allah (S) climbed the minbar and sat on the first step of it. He thanked Allah and praised Him and said, 'Oh people, my Lord has revealed to me what the people will do after me and what will happen. I am going to leave you on clean proof, its night is as its day. So don't dispute after me as Bani Israel did before you. Oh people, I don't permit except what Allah has made permissible. And I don't forbid except what the Qur'an had made forbidden. I leave among you the Thaqalayn (two weighty things). If you hold on to them you will not be misguided; the Book of Allah and my Ahlul Bayt (Itrah). They are my two successors to you. They will never separate until they reach the Hawd (pool). I will then ask you, 'What did you do to both of them.' There will be some people on that day who will be pushed away from my Hawd (pool) as the stranger camels are pushed. Some of them will say, 'I am so and so.' I will answer them, 'The names I recognize but you have turned back on your heels and turned away from Islam. So woe be to you, woe be to you!'

Then he stepped down and returned back to his house and never did Abu Bakr nor his companions reappear till Rasul Allah (S) was taken by the Lord."

Hudhayfah added, "Then whatever happened with the Ansar and Sa'ad at Saqifah happened. They deprived the Ahlulbayt of the Prophet (S) of their rights which Allah gave to them. As for the Book of Allah, they neglected and disobeyed its injunctions. In what I have informed you, Oh Lad, there is a great tragedy and guidance for whomever Allah wishes to guide."

Then the Lad asked Hudhayfah, "Name me the other plotters who signed and witnessed the written statement in the house of Abu Bakr." Hudhayfah answered, "They were Abu Sufyan, Ikrimah ibn Abu Jahl, Ridwan ibn Umayyah, both Khalaf and Sa'id ibn Ala's, Khalid ibn Al-Waleed, A'yash ibn Abi Rab'iah, Bishr ibn Sa'd, Suhayl ibn A'mr, Hakeem ibn Hizam, Suhayb ibn Sannan, Abu A'wwar Al Salami, Mut'i ibn Al Aswad Al Muddari and others I forgot their names. These are the additional names to the fourteen who plotted to kill Rasul Allah (S)."

The Lad said, ‘Oh Abu A’bdillah, all those you mentioned are not companions of Rasul Allah (S). So how did all the people turn back on their heels because of them?’ *Hudhayfah answered*, “Those plotters were the chiefs of the tribes and its nobles. Each had a lot of followers who listened to him and obeyed him. Their hearts were attached to Abu Bakr as the heart of Bani Israel was attached to the Calf of Samiri until they abandoned Harun (Aaron) and overpowered him.” *The Lad said*, “Then I truly swear by Allah that I will continue to hate them and I detach myself from them and their deeds in front of Allah and I will continue to follow and support Amir Al-Mu’minin (‘a). I will be an enemy to his enemies and I will join him. I hope to be granted martyrdom from Allah with him.”

Then the Lad bid farewell to Hudhayfah and left for Medina to join Amir Al-Mu’minin (‘a). He fought with him in the Battle of Jamal at Basra and this Lad was the first to be killed and martyred from among the companions of Amir Al-Mu’minin (‘a).

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[1] <https://www.al-islam.org/person/jerrmein-abu-shahba>

[2] <https://www.al-islam.org/printpdf/book/export/html/114263>

[3] <https://www.al-islam.org/printepub/book/export/html/114263>

[4] <https://www.al-islam.org/printmobi/book/export/html/114263>

[5] <https://www.al-islam.org/tags/hadith>

[6] <https://www.al-islam.org/tags/hypocrites>

[7] <https://www.al-islam.org/person/prophet-muhammad>

[8] <https://www.al-islam.org/person/imam-ali>

[9] <https://www.al-islam.org/person/hudhayfah-ibn-al-yaman>