

# Renaissance

A Monthly Islamic Journal

April 2024

Pakistan

## SURAH HAJJ

The Prophet (sws) is directed to warn his adversaries in a clear way of the imminent danger while ignoring their attitude. There is nothing strange if they try to impede his preaching. Every prophet and messenger has faced such circumstances. However, the word of God was fulfilled and all the mischief worked by their diabolical opponents was put to shame by Him. If God has allowed such elements to make hay, the reason is to make the truth fully blossom and give opportunity to men of faith and understanding accept it with full insight. (Verses 42-57)

## HADITH

‘Abdullāh ibn ‘Abbās stated that the Prophet (sws) said: “Close all the doors of the mosque except that of ‘Alī.”

## FAME

Acquiring fame is a natural human instinct. As human beings, we want to become prominent among our brethren. This is basically a positive trait. However, we must be very cautious in this regard as it can easily lead to pompous behaviour and induce us to flaunt our fame.



**Al-Mawrid**

A Foundation for  
Islamic Research and Education



#### Our Motto

Stand upright speak thy thoughts, declare  
The truth thou hast, that all may share  
Be bold, proclaim it everywhere  
They only live who dare."  
(Lewis Morris)

# Renaissance

URL: [www.monthly-renaissance.com](http://www.monthly-renaissance.com)

ISBN: 1606-9382

April 2024 Vol. 34 No. 4

#### Chief Editor

Javed Ahmad Ghamidi

#### Editorial Board

Dr Shehzad Saleem (*Editor*)

Dr Khalid Zaheer

Asif Iftikhar

Jhangeer Hanif

#### Editorial Assistant

Junaid Hassan

#### Research Assistants

Siddiq Bukhary

Muhammad Ibrahim

#### Managing Editor

Shakeel-ur-Rehman

#### Staff

Azeem Ayub

Tariq Nazir

#### ANNUAL SUBSCRIPTION

##### Local Subscribers

Subscribers living in Pakistan are required to mail their names and addresses and send a draft / money order of Rs. 1000 in favour of Renaissance to:

Renaissance  
P.O. Box No. 5185, Lahore  
Pakistan

##### Foreign Subscribers

Subscribers living outside Pakistan are required to mail their names and addresses along with a cross cheque / draft of 40 US\$ payable to "Renaissance" at this address:

Renaissance  
P.O. Box No. 5185, Lahore  
Pakistan

Per copy Rs. 100

AL-MAWRID

P.o. Box No. 5185 Lahore Pakistan  
Email: [info@monthly-renaissance.com](mailto:info@monthly-renaissance.com)

## Contents

---

### EDITORIAL

Fame 5

*Dr Shehzad Saleem*

### QUR'ANIC EXEGESIS

Sūrah al-Ḥajj (3) 6

*Amīn Aḥsan Iṣlāḥī/  
(Tr. by Dr Shehzad Saleem)*

### HADITH STUDIES

Narrative on Door of 'Alī (rta) 22

*Dr Shehzad Saleem*

---



## **Fame**

*Dr Shehzad Saleem*

Acquiring fame is a natural human instinct. As human beings, we want to become prominent among our brethren. This is basically a positive trait. However, we must be very cautious in this regard as it can easily lead to pompous behaviour and induce us to flaunt our fame.

Some suggestions may help in this regard.

Firstly, we should let fame spread naturally, just as the fragrance of a flower spreads naturally. Adopting unbecoming means of promotion and marketing our talents more often than not leads to showing off, something which tarnishes the mirror of our souls.

Secondly, we must shun spreading false fame. So strong is the will to become famous that at times we take to outright deception. We trick others to believe that we have certain traits. Needless to say, this is an extremely wrong trend. Longing for recognition must not make us cheat people.

Thirdly, the more famous a person becomes, the more humble and thankful he should become. It should not make him arrogant. A person must realize that fame is more God-given than self-earned. He should always be grateful to God for this and continue to think that he can be stripped of it, if God intends.

Fourthly, a person should use God-given fame to help people in need as far as possible. Working for charitable causes and raising funds for the under-privileged should become a part of life.

Fifthly, there is one trait in which every human being has the ability to outdo others even if he or she does not have any particular pronounced talent: righteousness. To be an upright person is a target each one of us can achieve through dedication and commitment. We do not need to have extra-ordinary traits of mind, body or soul to be virtuous.

Let us then live not only in this world as exemplary human beings but also in the hearts of people when we pass away. Let God mention our rectitude to His angels!



## **Sūrah al-Ḥajj (3)**

*Amīn Aḥsan Iṣlāhī*

### **Section V: Verses (42-57)**

Verse 41 has the status of an explanatory verse that occurs as a parenthetical sentence. The previous discourse now resumes. By citing the history of the previous prophets and their rejecters, the Prophet (sws) and his companions are assured that all promises of God are destined to be fulfilled and so are His warnings. If there are any delays, it is because of the established practice of God in this matter. In this way, God tests His pious servants and conclusively communicates the truth to His adversaries. If people have eyes, they can see the signs and remnants of this established practice of God at every step; however, those whose hearts' eyes have gone blind, they cannot be influenced in any way.

In this regard, the Prophet (sws) is also directed to warn his adversaries in a clear way of the imminent danger while ignoring their attitude. There is nothing strange if they try to impede his preaching. Every prophet and messenger has faced such circumstances. However, the word of God was fulfilled and all the mischief worked by their diabolical opponents was put to shame by Him. If God has allowed such elements to make hay, the reason is to make the truth fully blossom and give opportunity to men of faith and understanding accept it with full insight. After that they will never waver.

Readers may now proceed to study these verses in the light of this background.

### **Text and Translation**

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ ﴿٤٤﴾ وَكَذَّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ﴿٤٥﴾ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٦﴾ فَكَأَيِّنْ مِنْ قَرْنٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَمِنْهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٌ مُعْتَطِيَةٌ وَقَصْرٌ مَشِيدٌ ﴿٤٧﴾ أَفَلَمْ يَسِيرُوا

فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى  
الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٢﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ  
رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٣﴾ وَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى  
الْبَصِيرِ ﴿٤٤﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٥﴾ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤٦﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٤٧﴾ وَمَا  
أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَبَعَّى الْقَلْبُ الشَّيْطَانَ فِي أَمْرِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا  
يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٤٨﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً  
لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٤٩﴾ وَلِيَعْلَمَ الَّذِينَ  
أُوتُوا الْعِلْمَ أَنَّ الْحَقَّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٠﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ  
عَذَابٌ يَوْمٌ عَقِيمٌ ﴿٥١﴾ الْبَلْكَ يَوْمَئِذٍ لِلَّهِ يُحْكَمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي  
حَبْنَةِ النَّعِيمِ ﴿٥٢﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٣﴾

And if these people are denying you, then this is nothing strange? Before them, the nation of Noah, the ‘Ād, the Thamūd, the nation of Abraham, the nation of Lot and the people of Madyan have denied. And Moses too had been similarly denied. So, I gave some reprieve to these disbelievers, then seized. So, see how My curse was! And how many a settlement have We destroyed while they showed injustice. So, now they are lying on their roofs. And how many useless wells and fortified palaces are left deserted. Have these people not walked about in the land so that their hearts could have become such that they could have understood from them and ears could have become such that they could have listened from them because the eyes on the faces are not blind. In fact, those hearts become blind which are in the chests. (42-46)

And these people are asking you to hasten the punishment, whereas God is One Who never breaks His promise. And one day of your Lord is equal in count to your one thousand years. And how many a settlement We gave respite in spite of their oppression; then seized them and all have to return to Me alone. (47-48)

Tell them: O People! I am only an open warner for you. Then those who accepted faith and did righteous deeds, for them is



forgiveness and an honourable sustenance. And those who strive to oppose Our revelations, it is they who are the companions of Hell. (49-51)

And whichever messenger or prophet We sent before you, then whenever he desired something, Satan caused disruption in his desire. Thus, God obliterates the whisperings of Satan; then God strengthens His revelations and God is knowing and wise. This happens so that God makes these whisperings of Satan a means of trial for those who have an ailment in their hearts and who are hard-hearted. And indeed, these unjust people have gone very far in their hostility. And this also happens because those who have been given knowledge fully know that the truth is from your Lord. Thus, their faith should be strengthened on it and their hearts bow down before it. And God shall definitely show the straight path to those who have accepted faith. (52-54)

And these people who have denied, will continue to remain in doubt about this knowledge until when suddenly the Hour of Judgement hovers over their heads or the torment of a baleful day descends on them. On that day, God will have the sole authority. It is He Who will decide between them. So, those who would have accepted faith and would have also done righteous deeds shall be in orchards of delight and those who disbelieved and rejected Our revelations, then it is for them that there is a humiliating torment. (55-57)

### Explanation

وَأَن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۖ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۚ وَأَصْحَابُ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ۚ فَكَيْفَ كَانَ نَكِيرِ ۚ<sup>1</sup>

The denial of Moses has been mentioned in the passive voice (كَذِّبَ مُوسَىٰ), whereas the prophets that are referred to before him are mentioned with reference to their respective nations. The reason for this could be that Moses (sws) was never denied by his nation; he was denied by the Pharaoh and his people. Right before Muḥammad (sws), it was he who was given the *sharī'ah*

1. And if these people are denying you, then this is nothing strange? Before them, the nation of Noah, the 'Ād, the Thamūd, the nation of Abraham, the nation of Lot and the people of Madyan have denied. And Moses too had been similarly denied. So, I gave some reprieve to these disbelievers; then seized them. So, see how My curse was!



and it was he whose account could have been most known to the last prophet. For this reason, without any prior introduction, as a final word on the subject. it was stated that just before Muḥammad (sws), Moses (sws) had been denied.

The word نَكِير is actually نَكِيرِي. The ى has been stripped off and substituted by the vowel sound as its remnant. This is a conventional occurrence in the Arabic language in deference to the requisites of rhyme. Lexicographers have generally regarded نَكِير to mean “denial.” I do not agree with this interpretation. It is evident from classical Arabic literature that it does not merely mean denial; it in fact refers to a denial punctuated with hate and aversion.

In these verses, the Prophet (sws) is assured that the way his nation is dealing with him is not the slightest different from how other nations dealt with their messenger. It is history repeating itself. The implication is that he is not at fault in any way, nor are his efforts lacking any preparation. He is impeccable in this matter. His nation is only following their predecessors. He should continue to do his work and leave these people to themselves.

The words فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ refer to the fact that nations who denied their messengers were not immediately seized by God. They were given a considerably long period of respite. However, this respite did not induce them to reform themselves; it only increased their rebelliousness. So, God then seized them and that too in a way that they were utterly wiped off the face of the earth. The Prophet (sws) is told that his nation too will meet this fate if they do not mend their ways.

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبُئِرٌ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ ﴿٢﴾

The expression قَصْرٌ مَشِيدٌ refers to huge fortified palaces. In accordance with linguistic principles, just as the adjective مُعَطَّلَةٌ qualifies بُئِرٌ, similarly, a corresponding adjective for قَصْرٌ مَشِيدٌ is suppressed due to this concomitant indication.

What is mentioned in the previous verse is borne evidence to in this verse through signs and remnants in the lands Arab caravans used to pass by. All these accounts are famously preserved in classical Arabic literature.

2. And how many a settlement have We destroyed while they showed injustice. So, now they are lying on their roofs. And how many useless wells and fortified palaces are left deserted.

The word وَهِيَ ظَالِمَةٌ is in the capacity of an accusative of state (ḥāl). It has been explained at various instances that on such occasions, injustice refers to injustice nations are themselves guilty of by being ungrateful to God's favours and by adhering to polytheism. This is a reference to the understanding by the foolish that the destruction nations suffer is merely accidental or because of change of fortune,. Such calamities are, in fact, governed by moral principles. Nations become guilty of showing ingratitude to God and this injustice decimates their individual and collective morals. The consequence of all this is that first their glory is shattered and their existence is routed.

The words فَهِيَ حَادِيَةٌ عَلَى عُرُوشِهَا portray their situation. When huge buildings are razed to the ground, their destruction begins with their roofs. Before they are deserted, these roofs became old and decrepit and fall down. After that, the walls become unsafe and are razed to ground because of rains.

The expression بِئْرِ مَعْطَلَةٍ is coordinated to قَرِيَّةٍ. It may be kept in mind that because of water deficiency in Arabia, wells and fountains had great significance. People would inhabit only those places where water was available and wells could be dug. As a result, the land around these wells and fountains would bustle with activity the most. Thus, the expression "deserted wells" actually refers to the fact that all activity around them had ceased.

An adjective after قَصْرٍ مَشِيدٍ is suppressed, as pointed out earlier. This adjective should also portray desertion and disuse. Thus, the complete meaning would be to the effect: How many grand and towering castles are lying deserted; in their balconies prominent chiefs would prostrate; but now they are only populated by nests of birds.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ<sup>3</sup>

The implication of this verse is that God has left these

3. Have these people not walked about in the land so that their hearts could have become such that they could have understood from them and ears could have become such that they could have listened from them because the eyes on the faces are not blind. In fact, those hearts become blind which are in the chests.



remnants and signs intact in order that people observe them and learn a lesson so that their hearts are able to reflect and their ears are able to hear. This is because the real tragedy of this world is not that eyes become blind; it is in fact the blindness of hearts. The implication is that if a person loses eyesight but has a vibrant heart, he can still observe all realities in spite of being blind. However, if the eyes of the hearts turn blind, he will be able to observe from his external eyes but understand nothing.

Here the mention of *فِي الصُّدُورِ* with *قُلُوبٌ* shows that a word to the effect *فِي الرُّؤُوسِ* is suppressed after *الْأَبْصَارِ*. This style in which corresponding parts of a sentence are suppressed necessitates this. Here since people who lack insight are being described, it was essential that the heart be portrayed with respect to its locus: real blindness is the blindness of the heart and the rejecters of the messenger are inflicted by this blindness. People should not think that they can see if the eyes on their face are open because the radiance of insight in the eyes comes from the heart and the eyes of their hearts are totally blind.

It may be kept in mind that Arab poets would wail profusely at the remnants of their beloved's residence. They would even fondly remember her stove and mill, weep over them and make others weep too. However, this was the ultimate that they could access. They never tried to look beyond this to learn a lesson from the ruins of their land that were conveying a thousand tales to them through their very existence. Similar is the case of our present-day archaeologists. They have dug deep in the ground to discover rare artefacts and filled museums with them. However, their research is only centred around determining if a particular object discovered belongs to a five thousand year old civilization or a seven thousand year old one. The actual reality to which these objects and ruins point have neither been understood by them nor perhaps is there any such chance in the future. The irony is that it is for this very purpose that these signs and ruins were preserved by God because it is only through this reminder that people are equipped with insight.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۖ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤﴾

4. And these people are asking you to hasten the punishment, whereas God is One Who never breaks His promise. And one day of



The implication of this verse is that people regard God's calendar to be the same as theirs. Since these events have a specific time frame in His calendar which is much longer than that of human beings, they think that whatever they are being threatened with is fake since it is not materializing. The two calendars are vastly different and these people must realize this.

The count of years mentioned here to understand God's calendar is more of a hypothetical example and the words "like a thousand years" are themselves pointing towards this. The actual reality of these days is known to God only. Just as this comparison occurs in the Qur'ān, it also occurs in the Psalms and the Gospels. Thus, it is stated:

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. (2 Peter, 3:8)

Just as the Qur'ān mentions the creation of the heavens and the earth in six days, the Torah also does so. Sūrah al-Sajdah has stated the break up of stages of creation in each of these six days. Obviously, these days do not refer to earth days. These are the days of God whose length is only known to Him. Sufficient for us is the knowledge that God has created separate worlds and every world has a distinct and separate system. It would be incorrect to regard them as analogous to one another.

It is also evident from the Qur'ān that in the world of God, there are certain days which are even longer. For example, the day in which the angels and Gabriel reach God's presence is equal to fifty thousand earth years:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ. (٧٠: ٤)

The angels and the Spirit ascend towards Him in a Day the measure of which is fifty thousand years. (70:4)

Some people have interpreted the word "day" in the verse under discussion to refer to the Day of Judgement and the length of the day as a metaphor for the severity of its punishment. This interpretation is not only against the context but also parallel

verses of the Qur'ān. In particular, ascribing this interpretation to celebrated authorities like Ibn 'Abbās (rta) and Mujāhid is absolutely incorrect. However, after the explanation presented above, no need now remains to refute it.

وَكَايْنٍ مِّنْ قُرَيْشٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا<sup>5</sup> وَإِلَى الْمَصِيرِ ﴿٥٨﴾

This verse is an answer to those who were asking to hasten the punishment: they are told that they must not show arrogance if they are being given respite from God. They will meet the fate mentioned in the verse if they continue with their ill-ways. They must also remember that the final return will be towards God. Everyone is destined to face Him in the Hereafter. Neither their companions and supporters nor their alleged deities and intercessors will help them.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٥٩﴾ فَأَلْذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَدَرْدَقٌ كَرِيمٌ ﴿٦٠﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٦١﴾

Consider the expression نَذِيرٌ مُّبِينٌ (open warner). It was a convention among the Arabs that where a caravan stopped for a break, a person guarded that place while being stationed at a high spot. If he felt danger from around him, he would take off his clothes and become naked. He would declare that danger was lurking near after which all men would unsheathe their swords and get ready to defend. That person was called “the naked warner.” Since this expression was indecent and therefore inapt for a prophet, the Qur'an changed it into a decent one: “open warner.” However, here the insinuation here to is to “the naked warner.” Just as the naked warner would inform his nation of an imminent danger, the Prophet (sws) as an open warner should inform his people of the danger. Making them aware is all that he can do. Making them see it or protect them from it is not his responsibility. If even after these clear warnings they pay no

5. And how many a settlement We gave respite in spite of their oppression; then seized them and all have to return to Me alone.

6. Tell them: O People! I am only an open warner for you. Then those who accepted faith and did righteous deeds, for them is forgiveness and an honourable sustenance. And those who strive to oppose Our revelations, it is they who are the companions of Hell.







anywhere in classical Arabic literature even though this is word abundantly used in Arabic. Some exegetes have cited a couplet to substantiate this meaning. However, in the first place what significance can a little-known couplet have to deflect the meaning of a very well-known word from its common meaning. Moreover, this couplet too is a fabrication and I can prove it to be so. However, not much can be gained from prolonging a needless discussion. The fact that Ibn Manẓūr<sup>9</sup> too has referred to this meaning of the word carries no significance in my opinion. In spite of acknowledging all his expertise, I have already referred to this shortcoming of his in the foreword of this exegesis that at times he cites the meaning of a word from linguists that lack corroborative evidence. Since, his lexicon is very highly regarded, those who are not critics of the language adopt such meanings even though such meanings have no importance until they are substantiated through linguistic usage. Summing up, it can be said that there is no possibility of regarding this word to mean recital or reading.

Now let us reflect on the meaning of the verse and its components.

By referring to the opponents' race of outdoing one another mentioned in the previous verse, the Prophet (sws) is being assured that he is not the only person facing this situation. All prophets and messengers before him encountered similar circumstances. Whenever a prophet tried to take a step, showed courage in a matter or attempted to guide and reform people, mischief-mongers and miscreants tried to create hurdles in his way and defeat his whole enterprise. It may be kept in mind that whenever the Prophet (sws) took a step to invite and call people to the religion of truth, Abū Lahab and Abū Jahal and their likes followed him like a shadow to refute him.

Here the action taken by the Prophet to guide and reform his people is called تَشَى (to desire) and the effort put into it is called أَمْنِيَّة (desire, courage). The reason that these words are used is to highlight the fact that the wish and desire of a prophet is to guide people to God and make them understand His revelations. In order to achieve this objective, he adopts all sorts of measures. However, devils always lie in ambush to hijack these efforts. As

---

9. Ibn Manẓūr, *Lisān al-'arab*, vol. 15, 295.

soon as they see a particular endeavour of the prophet succeeding they launch a propaganda against it. It may be kept in mind that the devils are at rest when they see that there is none to call people to the truth. However, as soon as they see that someone is raising this call, they sense danger for their future. It is then that they use all their guiles and lures to oppose it.

I have already explained the difference between a prophet (*nabī*) and a messenger (*rasūl*) under verse 49 of Sūrah Āl-i 'Imrān. By mentioning both words here, the purpose is to express the fact that no prophet or messenger is secure from this trial. In fact, it is an established practice of God regarding His prophets and messengers.

The word الشَّيْطَانُ here is used as a generic noun and refers to devils both among the jinn and men. In other words, both unite to defeat God's envoys.

The expression اَللّٰهُ يَلْقٰى الشَّيْطٰنَ فِيْ اُمْنِيَّتِهِم refers to the fact that these devils create all sorts of impediments in the wishes and desires and in the plans and projects of a prophet and messenger; they raise objections, make accusations and indulge in mockery in order to obliterate the impact of the call of truth.

Consider next the sentence: فَيَمْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكُمُ اللّٰهُ اٰيَتِهِم. The word نَسَخَ means "to obliterate" and اَحْكَمَ means "to make someone persevere." The implication is that prophets and messengers face this trial in accordance with an established practice of God, and their benefit, as will presently be explained, is reaped by the believers. Ultimately, this conflict between truth and evil ends in victory for the truth and utter decimation of evil.

The assurance sounded is further emphasized by the attributes of God mentioned at the end of the verse. He makes the forces of good and evil come in conflict with one another and lets the devils create hurdle and mischief, and all this is governed by His knowledge and wisdom. For this reason, a prophet should fully trust God since whatever is going to happen will be based on His knowledge and wisdom and will ultimately be in favour of the truth.

This precise subject is discussed at other instances in the Qur'ān as well. Here are some examples:

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شٰطِطِيْنَ الْاِنْسِ وَالْجِنِّ يُوحِىْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرَفٍ



الْقَوْلِ غُرُورًا ۖ وَكُشَاءَ رَبِّكَ مَا فَعَلُوا فَذَرْنَهُمْ وَمَا يَفْتَرُونَ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ وَيَقْتِرُوا مَا هُمْ مُّقْتَرِفُونَ. (١١٣ - ١١٤)

And We have similarly made the devils among humans and the jinn to be the enemy of every prophet. In order to deceive one another, they keep inspiring falsehoods to one another. Had your Lord intended, they would never have been able to do this. And leave aside all their deception. God has given this opportunity so that it strengthens the faith of the believers and so that the hearts of those who deny the Hereafter are inclined towards it, and so that they are happy with it and earn whatever they intend to. (6:113-114)

These verses fully explain the verse of Sūrah al-Ḥajj under discussion. Readers may specially keep the words *يُؤْمِنُونَ بَعْضُهُمْ إِلَى بَعْضٍ* in mind. It depicts precisely the same meaning as *دُخِرَفَ الْقَوْلِ غُرُورًا* in the verse under discussion.

In Sūrah al-Furqān, it is stated:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْجَائِمِينَ ۖ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا وَقَالَ الَّذِينَ  
كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا وَلَا  
يَأْتُونَكَ بِشَيْءٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا. (٢٥ : ٣١ - ٣٣)

And in this way, We have made enemies from the wrongdoers for every prophet, and rest assured that your Lord is sufficient for guidance and help. And these disbelievers object: “Why was this Qur’ān not revealed to him in a single instalment?” Thus, have We done this so that We can strengthen your heart through this to bear this heavy burden and We have revealed it gradually in a thorough way. And whatever objection these people will raise, We shall let you know its correct answer and best interpretation. (25:31-33)

In afore-mentioned verses, an example of a satanic impediment is also mentioned: when a messenger of God presents the words of God before people, then in order to blame him, they raise the objection that if he is God’s messenger why does he not present to them the whole of the Qur’ān; how can this be difficult for God? Their implication is that when he cannot do this, it only



means that he himself is authoring it. He presents as much as he fabricates and wrongly ascribes it to God to create an impression.

I have explained this verse in detail to answer all questions and dispel all doubts that can arise about it. After this explanation, it is not needed to refute the narrative cited by our exegetes as an occasion of revelation for this verse. In the first place, as can be seen, it does not need any occasion for revelation; it is fully clear in its meaning and is in complete harmony with its preceding and succeeding verses. A further indiscretion in this regard is that this narrative is suspect both with regard to its content as well as its chain of narration. It seems to be a mere fabrication by some un-Islamic elements. It was concocted to cast aspersions on the infallibility of prophets. Our exegetes – simpletons – are continuing to cite it in their books.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۚ وَإِنَّ  
ٱلظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلَيَعْلَمَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُوْثِقُوْا بِهِ  
فَتْخَنتَ لَهُ قُلُوبُهُمْ ۚ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ أٰمَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾

These verses explain the wisdom behind why the miscreants and the devils launch an all-out offensive against the call of truth whenever it is sounded in this world.

The word *فِتْنَةٌ* means “trial and test.” Obviously, if evil elements are not given a chance to use their guiles against the proponents of the truth, the two cannot be made distinct. Given the opportunity, the advocates of falsehood align themselves with the forces of evil and the proponents of the truth continue to adhere to the truth in spite of all the conspiracies hatched by the proponents of falsehood.

“Ailment” refers to the ailment of hypocrisy and the expression “who are hard-hearted” refers to the extreme enemies among the

10. This happens so that God makes these whisperings of Satan a means of trial for those who have an ailment in their hearts and who are hard-hearted. And indeed, these unjust people have gone very far in their hostility. And this also happens because those who have been given knowledge fully know that the truth is from your Lord. Thus, their faith should be strengthened on it and their hearts bow down before it. And God shall definitely show the straight path to those who have accepted faith.

Jews and the Idolaters who had united to launch a counter-attack against the call to the truth. It is stated that God has given this respite to falsehood and evil so that it becomes a trial and test for the hypocrites and the miscreants. They can do whatever they like against the truth and fulfil all their desires.

The words **وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ** express sorrow at these wretched people: they have strayed so far in their opposition to the truth that there is no possibility for their return. Concealed in these words also is an indication for the Prophet (sws) that he should now leave these people to themselves. They are facing the established practice of God.

Consider next the words: **وَلْيَعْلَمِ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ**. The verbs **وَلْيَعْلَمِ** and **فَيُؤْمِنُوا بِهِ** are used in their complete meaning and the knowledge referred to in **أُوتُوا الْعِلْمَ** is the knowledge of the Qur'ān. Stated here is another underlying wisdom in evil being given respite: those have been given the knowledge of the Book become deeply acquainted with this knowledge. They fully get to know that the knowledge that they have acquired from the Prophet (sws) is the absolute truth and is from God. Moreover, the soundness of their knowledge also strengthens their faith and their hearts submit to God with full devotion and trust.

Here it needs to be kept in mind that the essence of a thing becomes evident from its opposite. If a person knows and believes in something but is not aware of what can be said in its criticism, there is a chance that when he becomes aware of it, his belief in it is shaken and jolted. However, if this critique has come before people and they have still stuck to their belief by evaluating the criticism, then they have accepted a truth on the basis of their own insight and there is little chance that some adverse current may make them give up their stance. It is to create this insight in religion that God gives respite to evil in this world: the adversaries of the truth are afforded the opportunity to spill their venom against it so that those who accept it, do not blindly accept it; they accept it with full comprehension.

Obviously, those who have such depth in knowledge will never have blind faith – which dwindles with every gust of the wind. In fact, true and deep knowledge produces true and deep faith. With such faith is engendered the submission to God that is its essence and without which faith has no weight on the scales of God.



Just as it is said that the hypocrites and the miscreants have strayed so far that there is no chance of their returning to the truth, the last part of the verse gives glad tidings to the believers that the devils will try their best to lead them astray but the Almighty will not let their faith go waste. He will give them the urge to be guided to the straight path that leads him to his Lord. The words *صِرَاطٍ مُسْتَقِيمٍ* are undefined to express the importance and splendour of this path.

وَلَا يَرَالِ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ  
عَقِيمٍ ﴿٤٤﴾ أَلَمْ تَكُنْ يَوْمَئِذٍ لِّلَّهِ تُيَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ  
النَّعِيمِ ﴿٤٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَوَلَّيْنَاكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٤٦﴾<sup>11</sup>

Earlier, while praising the believers, it was stated that opposition of the enemies make the believers even more strongly believe that the warnings sounded by the Prophet (sws) are absolutely true. Stated now is what will happen when the promised doom they doubted arrives. The word *عَقِيم* means “impotent and infertile.” Thus, in verse 29 of Sūrah al-Dhāriyāt, it is said *قَالَتْ عَجُوزٌ عَقِيمٌ* (she said: I am barren). From here, the meaning of being harmful and sinister was incorporated in it and it was also used for the stormy wind which will cause a horrific calamity and have no element of benefit in it. Hence the punishment that visited the people of the ‘Ād is expressed thus in verse 41 of Sūrah al-Dhāriyāt: *وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ* (and there is a great lesson for them in the nation of ‘Ād too when we sent them a baleful wind). In verse 19 of Sūrah al-Qamar the expression *يَوْمٍ نَّحْسٍ* is used in precisely the same meaning.

The words *أَلَمْ تَكُنْ يَوْمَئِذٍ لِّلَّهِ تُيَحْكُمُ بَيْنَهُمْ* refer to the fact that if these people are only waiting for the Day of Judgment, they should remember that on the day all authority will rest with God. On

11. And these people who have denied, will continue to remain in doubt about this knowledge until when suddenly the Hour of Judgement hovers over their heads or the torment of a baleful day descends on them. On that day, God will have the sole authority. It is He Who will decide between them. So, those who will have accepted faith and also done righteous deeds shall be in orchards of delight and those who disbelieved and rejected Our revelations, then it is for them that there is a humiliating torment.

that day, neither will their factions and groups be of benefit to them nor their alleged deities and intercessors. It will be a day of verdicts and there will be chance for people to do any deeds to earn reward. God will deliver the verdict and pronounce the victor and the vanquished and everyone will face the consequences of his deeds.

The last part of the verse is the declaration of the verdict itself. The evil doers will face a humiliating torment because they regarded themselves to be above and beyond the teachings of God's messengers which is the worst form of arrogance. Owing to this arrogance, they are worthy of not only being punished but punished in a disgraceful way. It may be kept in mind that a punishment that is accompanied with humiliation increases its effect ten-fold.

---



## Narrative on Door of ‘Alī (rta)

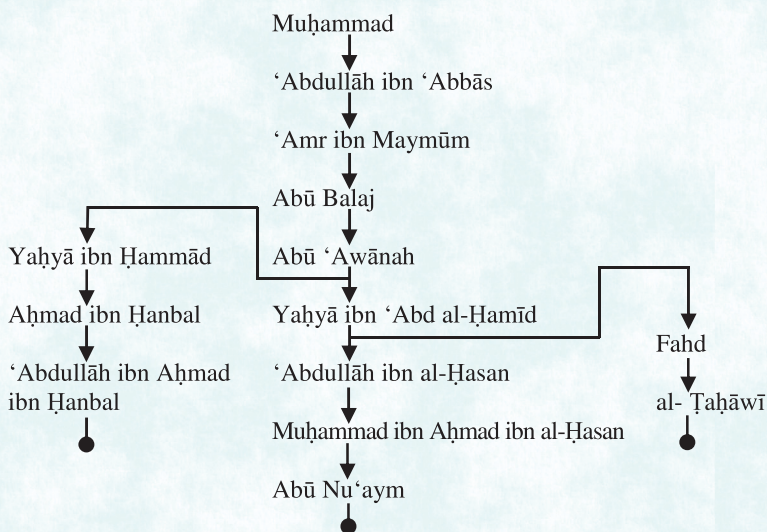
Dr Shehzad Saleem

### 1. ‘Abdullāh ibn ‘Abbās (rta)

حدثنا فهد قال حدثنا يحيى بن عبد الحميد الحناني قال حدثنا أبو عوانة عن  
أبي بدج عن عمرو بن ميمون عن ابن عباس قال قال النبي صلى الله عليه وسلم  
سدوا أبواب المسجد إلا باب علي

‘Abdullāh ibn ‘Abbās stated that the Prophet (sws) said:  
“Close all the doors of the mosque except that of ‘Alī.”<sup>1</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:



1. Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, vol. 9, 187, (no. 3557). See also: Abū Nu‘aym al-Aṣbahānī, *Ḥilyā*, vol. 4, 153; Aḥmad ibn Ḥanbal, *Musnad*, vol. 1, 330, (no. 3062).

About Abū Balaj Yaḥyā ibn Sulaym al-Fazārī, al-Mizzī records: Yaḥyā ibn Ma‘īn, Ibn Sa‘d, al-Nasā‘ī and al-Dāraquṭnī regard him to be trustworthy; al-Bukhārī says *fīhī naẓar*; Abū Ḥātim says that he is *ṣāliḥ al-ḥadīth lā ba’sa bihī*.<sup>2</sup> Ibn Hibbān says that he is not worthy of being adduced from if he is its sole narrator.<sup>3</sup> Al-Juzjānī says that he is not trustworthy.<sup>4</sup>

About Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī, Ibn Abī Ḥātim records that Abū Zur‘ah stopped narrating from him;<sup>5</sup> Al-Dhahabī says that he is *laysa bi mutqin* and that Aḥmad ibn Ḥanbal and ‘Alī ibn Madīnī have impugned him (*qad takallama fīhī Aḥmad wa ‘Alī*).<sup>6</sup>

## 2. Sa‘d ibn Mālīk (rta)

حدثنا علي بن سعيد الرازي قال ناسويد بن سعيد قال ناعاوية بن ميسرة  
بن شريح قال نا الحكم بن عتيبة عن مصعب بن سعد عن ابيه قال امر رسول  
الله صلى الله عليه وسلم بسد الابواب إلا باب علي قالوا يا رسول الله سددت  
الابواب كلها إلا باب علي قال ما أنا سددت ابوابكم ولكن الله سدها

Sa‘d ibn Mālīk reported from the Prophet (swws) that he ordered for all the doors of the mosque to be closed. So, they were closed and the door of ‘Alī was left open. People asked: “O Messenger of God! You have closed our doors and left open the door of ‘Alī.” The Messenger of God replied: “I did not open them or close them; it was in fact God who closed them.”<sup>7</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:

2. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 33, 162-163.

3. Ibn Hibbā, *Al-Majrūḥīn*, vol. 3, 113.

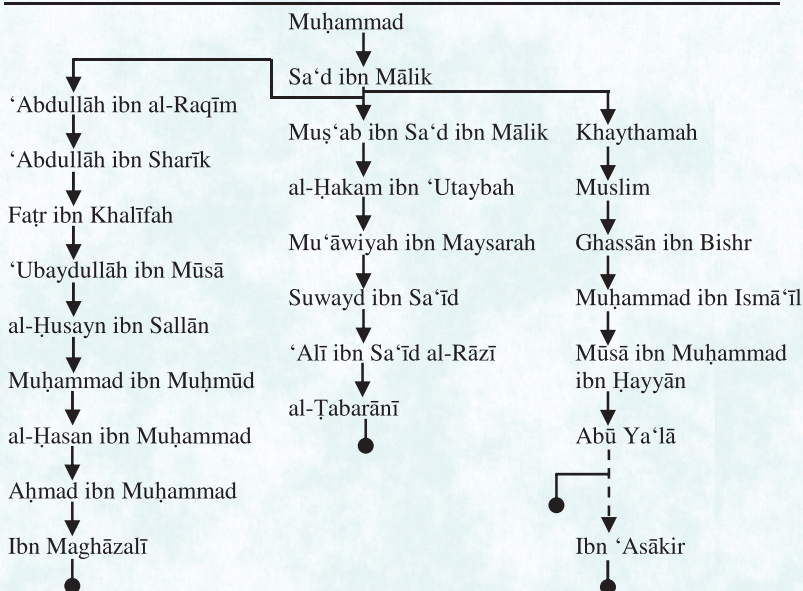
4. Al-Juzjānī, *Aḥwāl al-rijāl*, 117.

5. Ibn Abī Ḥātim, *Al-Jarḥ wa ta’dīl*, vol. 9, 169.

6. Al-Dhahabī, *Tadhkirah al-ḥuffāz*, vol. 2, 423.

7. Al-Ṭabarānī, *Al-Mu‘jam al-awsaṭ*, vol. 4, 186, (no. 3930). See also: Ibn al-Maghāzalī, *Manāqib*, 325, (no. 306); Abū Ya‘lā, *Musnad*, vol. 2, 61, (no. 703); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138-139.





About 'Abdullāh ibn al-Raqīm, Ibn Ḥajar says that he is *majhūl*<sup>8</sup> and records<sup>9</sup> that al-Nasā'ī does not know him and that al-Bukhārī says *fīhī naẓar*.

About 'Abdullāh ibn Sharīk, al-Mizzī records: Sufyān ibn 'Uyaynah and 'Abd al-Raḥmān ibn Mahdī would not narrate from him; the opinions attributed to al-Nasā'ī about him are *laysa bi qawī* and *laysa bihī ba's*; al-Juzjānī says that he is liar; however, Aḥmad ibn Ḥanbal, Yahyā ibn Ma'īn and Abū Zur'ah regard him to be trustworthy.<sup>10</sup> Besides mentioning him in his *Al-Thiqāt*,<sup>11</sup> Ibn Ḥibbān has also mentioned him in his *Al-Majrūhīn*<sup>12</sup> and said that he is an extremist Shiite who narrates from authorities what does not resemble narratives from trustworthy narrators and it is better to abstain from him than to adduce from him.

About Suwayd ibn Sa'īd, al-Mizzī<sup>13</sup> records the following *jarḥ*:

Ya'qūb ibn Shaybah says that he is *ṣaḍūq muḍṭarib al-ḥifẓ* particularly when he had become blind. According to al-Bukhārī,

8. Ibn Ḥajar, *Taqrīb*, 303

9. Ibn Ḥajar, *Tahdhīb*, vol. 5, 186.

10. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 15, 88.

11. Ibn Ḥibbān, *Al-Thiqāt*, vol. 5, 22.

12. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 2, 26.

13. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 12, 251.

Ṣālih Muḥammad al-Baghdādī and Abū Aḥmad al-Ḥākim when he became blind he would narrate Ḥadīth which were not his. In the opinion of al-Nasā'ī, he is *laysa bi thiqaḥ wa lā ma'mūn*. Yaḥyā ibn Ma'īn says that he is *ḥalāl al-dam*. Ibn Ḥibbān has recorded him in his *Al-Majrūḥīn* and said: *ya'tī 'an thiqāt fī al-mu'dalāt; yukhṭī fī al-āthār wa yuqallibu al-akhbār* and also said that it is essential to abstain from his narratives.<sup>14</sup> Ibn al-Jawzī<sup>15</sup> has recorded him in his *Al-Du'afā'* and stated that Yaḥyā ibn Ma'īn regarded him to be a great liar (*khadhdhāb*) and unreliable (*sāqiṭ*). He also said that if he had a horse and a spear he would have attacked him. He also records that according to Aḥmad he is *matrūk al-ḥadīth*.

About 'Alī ibn Sa'īd ibn Bashīr al-Rāzī (d. 299 AH), al-Dhahabī records that according to al-Dāraquṭnī he is *laysa bi dhāk* and would narrate what other would not. However, Ibn Yūnus says that he understood things and would preserve them.<sup>16</sup>

No information exists about Ghassān ibn Bishr al-Kāhilī and Muḥammad ibn Ismā'il Ja'far al-Ṭaḥḥān.

Mūsā ibn Muḥammad ibn Ḥayyān is regarded weak by Abū Zur'ah.<sup>17</sup>

### 3. Barā' ibn 'Āzib (rta)

حدثنا ابن اسحاق أنا هودثة بن خليفة ابو الاشهب حدثنا عوف عن ميبون عن  
البراء بن عازب قال كان لنفر من اصحاب رسول الله صلى الله عليه وسلم ابواب  
شارعة في المسجد وان رسول الله صلى الله عليه وسلم قال يوم اسدوا هذه الابواب  
غير باب علي بن ابي طالب فتكلم في ذلك ناس فقام رسول الله صلى الله عليه وسلم  
فحمد الله واثنى عليه ثم قال اني امرت بسد الابواب غير باب علي بن ابي طالب فقال  
فيه قائلكم واني والله ما فتحت شيئا ولا سد دته ولكني امرت بشيء فاتبعته  
Al-Barā' ibn 'Āzib stated: "The doors of a group of  
companions of the messenger opened in the mosque. God's

14. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 1, 352.

15. Abū al-Faraj 'Abd al-Raḥmān 'Alī ibn Muḥammad ibn al-Jawzī, *Al-Du'afā' wa al-matrūkīn*, 1<sup>st</sup> ed., vol. 2 (Beirut: Dār al-kutub al-'ilmiyyah, 1406 AH), 32.

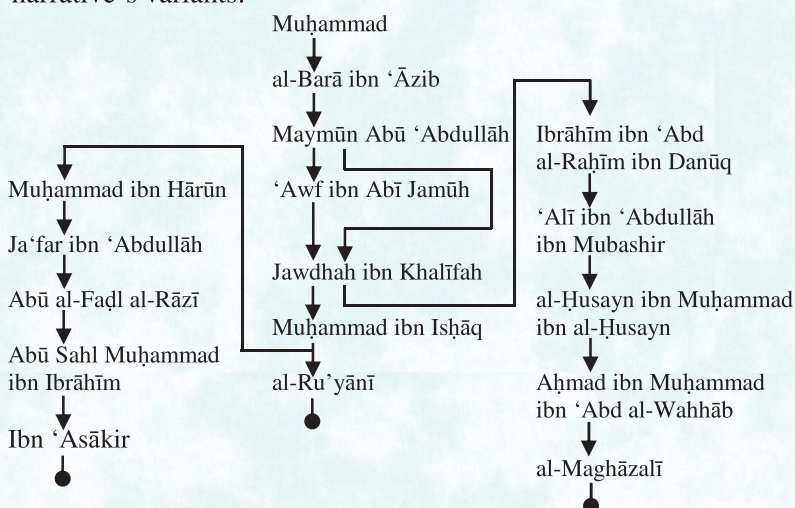
16. Al-Dhahabī, *Mīzān*, vol. 5, 160.

17. Al-Dhahabī, *Al-Mughnī*, vol. 2, 686.



messenger one day said: ‘Shut these doors except that of ‘Alī ibn Abī Ṭālib.’ At this, people started to talk about this. Thereupon, God’s messenger got up and praised and exalted God and then said: ‘I was ordered to close these doors except the door of ‘Alī people from you started to talk about it. By God! I did not open or close anything. I was ordered to do it and I followed the orders.’”<sup>18</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:



About Maymūn Abū ‘Abdullāh, Ibn Abī Ḥātim records: When ‘Alī ibn al-Madīnī asked Yahyā ibn Sa‘īd al-Qaṭṭān about him he showed signs of dislike and said that Shu‘bah regarded him to be despicable; Aḥmad ibn Ḥanbal says that his narratives contain *manākīr*; Yahyā ibn Ma‘īn says that he is nothing.<sup>19</sup> Ibn Ḥajar records that he is *laysa bi al-qawī* in the eyes of al-Nasā’ī and al-Ḥākim.<sup>20</sup> His own verdict about him is that he is *ḍa‘īf*.<sup>21</sup>

Al-Dhahabī says that though some authorities have regarded Muḥammad ibn Ishāq ibn Yasār al-Muṭṭalibī (d. 151 AH) to be

18. Al-Ru’yānī, *Musnad*, vol. 1, 277-288, (no. 411). See also: Ibn al-Maghāzalī, *Manāqib*, 324, (no. 305); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138.

19. Ibn Abī Ḥātim, *Al-Jarḥ wa ta‘dīl*, vol. 8, 234.

20. Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 10, 351.

21. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 556.

reliable, others have regarded him to be suspect. The *jarḥ* opinions are as follows:<sup>22</sup>

Ibn Ma‘īn says that though he is *thiqah* yet he is *laysa bi ḥujjah*.

Al-Nasā‘ī says that he is *laysa bi al-qawī*.

Al-Dāraquṭnī says that he is *lā yuḥtajjū bihī*.

Sulaymān al-Tīmī, Yaḥyā ibn Sa‘īd al-Qaṭṭān and Hishām ibn ‘Urwah regard him to be *kadhdhāb*.

‘Abd al-Raḥmān ibn Mahdī says that Yaḥyā ibn Sa‘īd al-Anṣārī and Mālik have impugned him. Mālik, in the opinion of Yaḥyā ibn Ādam, has regarded Muḥammad ibn Ishāq a *dajjāl*.

According to Aḥmad he indulges in *tadlīs* a lot.

Finally, summing up his own view, al-Dhahabī says that Muḥammad ibn Ishāq is *ḥasan al-ḥadīth ṣāliḥ al-ḥāl, ṣadūq* and there are unique things in his narrations which are not corroborated by others because he does not have a sound memory. While pointing to this last aspect, he says that such narratives of his should be regarded as *munkar*.<sup>23</sup>

Ibn Ḥātim records that in the opinion of his father, Abū Ḥātim he is not *al-qawī fī al-ḥadīth* and is *ḍa‘īf al-ḥadīth*.<sup>24</sup>

Al-Mizzī records that when Aḥmad ibn Ḥanbal was asked whether Muḥammad ibn Ishāq’s narratives which are not corroborated by any other narration be accepted, he replied in the negative and swore and said that he would narrate from a whole group of people but would ascribe it to a single person and would not specify which part is from which particular person.<sup>25</sup> Aḥmad ibn Ḥanbal is also reported to have said that his narratives about *maghāzī* can be accepted but when it comes to what is allowed and prohibited in religion, then reliable and trustworthy people are needed and he is not among them.<sup>26</sup>

Though ‘Awf ibn Abī Jamīlah has been regarded as trustworthy by authorities, here is some contrary evidence to his trustworthiness:

Abū Zur‘ah and al-‘Uqaylī have mentioned him in their respective books both titled *Al-Ḍu‘afā’*.<sup>27</sup>

---

22. Al-Dhahabī, *Mīzān al-i‘tidāl*, vol. 6, 57-62.

23. Al-Dhahabī, *Siyar*, vol. 7, 41.

24. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta‘dīl*, vol. 7, 193.

25. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 422.

26. Al-Dūrī, *Tārīkh Yaḥyā ibn Ma‘īn*, vol. 3, 247.

27. Abū Zur‘ah ‘Ubaydullāh ibn ‘Abd al-Karīm al-Rāzī, *Kitāb al-*



Al-Ḥākim records:

قلت فعوف بن أبي جميلة قال ليس بذاك

I asked: “[What about] ‘Awf ibn Abī Jamīlah?” He [al-Dāraquṭnī] replied: “*laysa bi dhāka*.”<sup>28</sup>

Al-Juzjānī records:

عوف بن أبي جميلة الاعرابي يتناول بيمينه ويساره من رأى البصرة والكوفة  
‘Awf ibn Abī Jamīlah al-A‘rābī would [carelessly] accept narratives from his right and left from the opinion of the [people of] Baṣrah and Kūfah.<sup>29</sup>

Al-Mizzī records:

قال بعضهم يرفع أمره إنه ليحيى عن الحسن بشيء ما يحيى به أحد

Some of them are of the opinion that he is not trustworthy. He narrates from al-Ḥasan what no one else ever has.<sup>30</sup>

Also, ‘Awf is known to give preference to ‘Alī (rta)<sup>31</sup> over ‘Uthmān (rta) and it is also known that since Ā’ishah (rta) sided with ‘Uthmān (rta), a group of the followers of ‘Alī (rta) targeted her to besmear her character.

Nothing is known about Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb.

#### 4. Zayd ibn Arqam (rta)

أخبرنا محمد بن بشار قال حدثنا جعفر<sup>٣٢</sup> قال حدثنا عوف عن ميمون أبي عبد

الله عن زيد بن أرقم قال كان لنفر من أصحاب رسول الله صلى الله عليه وسلم

*du‘afā’*, 1<sup>st</sup> ed. (Madīnah: Al-Jāmi‘ah al-islāmiyyah, 1982), 659; Al-‘Uqaylī, *Al-Du‘afā’*, vol. 3, 429.

28. Abū al-Ḥasan ‘Alī ibn ‘Umar al-Dāraquṭnī, *Su’ālāt al-Ḥākim*, 1<sup>st</sup> ed. (Riyāḍ: Maktabah al-ma‘ārif, 1984), 261.

29. Abū Ishāq Ibrāhīm ibn Ya‘qūb al-Juzjānī, *Aḥwāl al-rijāl*, 1<sup>st</sup> ed. (Beirut: Mu‘assasah al-risālah, 1405 AH), 114.

30. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 22, 440.

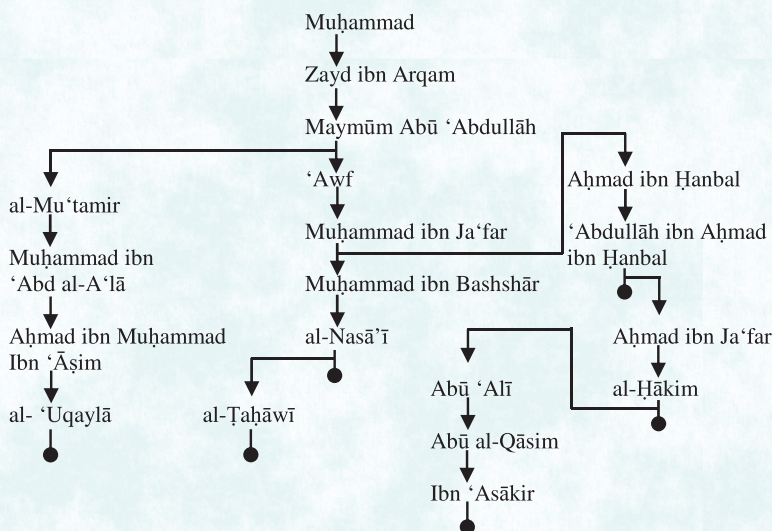
31. See, for example; Al-‘Uqaylī, *Al-Du‘afā’*, vol. 3, 429.

32. In the light of all other variants, this is an error and the name is actually Muḥammad ibn Ja‘far.

أبواب شارعة في المسجد فقال رسول الله صلى الله عليه وسلم سدوا هذه الأبواب إلا باب علي فتكلم في ذلك أناس فقام رسول الله صلى الله عليه وسلم فحمد الله وأثنى عليه ثم قال أما بعد فإني أمرت بسد هذه الأبواب غير باب علي فقال فيه قائلكم والله ما سددته ولا فتحتة ولكني أمرت بشيء فاتبعته

Zayd ibn Arqam stated: “A group of companions of the Prophet had doors that opened towards the mosque. So, the Prophet (sws) said: ‘Close all these doors except the door of ‘Alī.’ Thereupon people expressed their reservations on this. Thereupon, the Prophet (sws) got up, praised God and exalted Him and then said: ‘I was ordered to have these doors closed except that of ‘Alī and a person from among you said what he said. By God! I did not close them or opened them except that I was ordered to do a thing and I complied.’”<sup>33</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:



33. Al-Nasāʿī, *Sunan al-kubrā*, vol. 5, 118, (no. 8423). See also: Al-Ṭaḥāwī, *Sharḥ mushkil al-aḥbār*, mvol. 9, 189, (no. 3561); Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, vol. 2, 581, (no. 985); Al-Ḥākim, *Al-Mustadrak*, vol. 3, 135, (no. 4631); Al-ʿUqaylī, *Ḍuʿfāʾ*, vol. 4, 185; Ibn ʿAsākir, *Tārīkh Madīnah Dimashq*, vol. 42, 137-138.



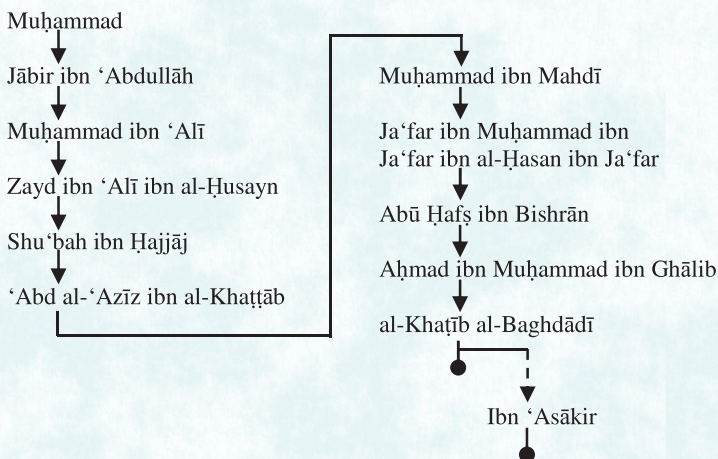
*Jarḥ* on Maymūn Abū ‘Abdullāh and ‘Awf has just been presented.

## 5. Jābir ibn ‘Abdullāh (rta)

أخبرنا أحمد بن محمد بن غالب الفقيه قال قرأنا على أبي حفص بن بشار حدثنا أبو عبد الله جعفر بن محمد بن جعفر بن الحسن بن جعفر بن الحسن بن علي بن أبي طالب حدثنا محمد بن مهدي البيهقي حدثنا عبد العزيز بن الخطاب حدثني شعبة بن الحجاج أبو بسطام قال سمعت سيد الهاشمين زيد بن علي بن الحسين بالمدينة في الروضة قال حدثني أخي محمد بن علي أنه سمع جابر بن عبد الله يقول سمعت رسول الله صلى الله عليه وسلم يقول سدوا الأبواب كلها إلا باب علي وأوماً بيده إلى باب علي تفرد به أبو عبد الله العلوي الحسن بن بهذا الإسناد

Jābir ibn ‘Abdullāh stated: “I heard God’s Messenger say: ‘Close all doors [that open in the mosque] except the door of ‘Alī.’ And he gestured towards ‘Alī’s door.”<sup>34</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:



No information is available on Muḥammad ibn Maḥdī al-

34. Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, vol. 7, 204. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 19, 451.

Maymūnī.

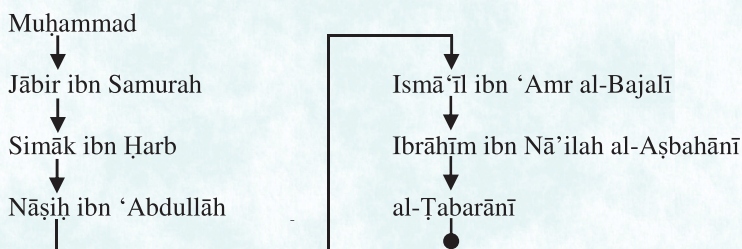
No *jarḥ* or *ta'dīl* is available on Aḥmad ibn Muḥammad ibn Ghālib al-Faqīh.

## 6. Jābir ibn Samurah (rta)

حدثنا إبراهيم بن نائلة الأصبهاني حدثنا إسحاق بن عمرو البجلي ثنا صحيح  
عن سبائك بن حرب عن جابر بن سبرة قال أمر رسول الله صلى الله عليه وسلم  
بسد أبواب المسجد كلها غير باب علي رضي الله عنه فقال العباس يا رسول الله  
قد رما ادخل أنا وحدي وأخبرني قال ما أمرت بشيء من ذلك فسدّها كلها غير  
باب علي ورؤسنا مروه وجنب

Jābir ibn Samurah stated: “God’s Messenger ordered all doors that opened towards the mosque to be closed except the door of Alī. At this, al-‘Abbās said: ‘Could not a part be left open so that I could enter or leave?’ He replied: ‘I have not ordered any of this so that all of these doors were closed completely except the door of ‘Alī; [it was actually done at God’s behest].’ and at times ‘Alī would be walking in the mosque and would be in the state of ceremonial un-cleanliness.”<sup>35</sup>

Following is the schematic illustration of the *isnād* of this narrative:



About Ismā‘īl ibn ‘Amr ibn Najīḥ (d. 227 AH), Ibn al-Jawzī records that according to al-Dārimī, al-Dāraquṭnī and Ibn ‘Adī, he is *ḍa‘īf*<sup>36</sup> and according to al-Khaṭīb he would narrate *manākīr*

35. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 2, 246, (no. 2031). See also: Ibn al-Maghāzalī, *Manāqib*, 325, (no. 306); Abū Ya‘lā, *Musnad*, vol. 2, 61, (no. 703); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138-139.

36. Ibn al-Jawzī, *Al-Ḍu‘afā’*, vol. 1, 118.



and according to Ibn ‘Uqdah he is *ḍa‘īf dhāhib*.<sup>37</sup> Abū Ḥātim also regards him to be *ḍa‘īf*.<sup>38</sup>

About Nāṣiḥ ibn ‘Abdullāh, al-Mizzī records: Yahyā ibn Ma‘īn says that he is not trustworthy and another opinion attributed to him is *laysa bi shay’*; ‘Amr ibn ‘Alī says that he is *matrūk al-ḥadīth* and narrates *munkar* narratives from Simāk ibn Ḥarb; al-Bukhārī says that he is *munkar al-ḥadīth*; al-Tirmidhī says that he is *laysa bi al-qawī*; al-Nasā’ī regards him to be *ḍa‘īf* and another opinion ascribed to him is *laysa bi thiqaḥ*; Abū Ḥātim says that he is *ḍa‘īf al-ḥadīth munkar al-ḥadīth* from Simāk; Ibn Ḥibbān says that he is worthy of being forsaken.<sup>39</sup>

## 7. Sa‘d ibn Abi Waqqas

ثنا الحسن بن علي ثنا يزيد بن هارون حدثنا فطر عن عبد الله بن شريك عن  
عبد الله بن الارقم قال أتينا المدينة أنا وأناس من أهل الكوفة فلقينا سعد  
بن أبي وقاص فقال كونوا عراقيين كونوا عراقيين قال وكنت من أقرب القوم إليه  
فسأل عن علي رضي الله عنه قال كيف رأيتموه هل سمعتموه يذكرني قلنا لا أما  
باسك فلا ولكننا سمعناه يقول اتقوا فتنة الاخنس فقال أسباني قلنا لا فقال  
إن الاخنس كثير ولكن لا أزال أحبه بعد ثلاث سمعتهن من رسول الله صلى الله  
عليه وسلم إن رسول الله صلى الله عليه وسلم بعث أبا بكر بالبراءة ثم بعث  
عليها فأخذها منه فرجع أبا بكر كاتباً فقال يا رسول الله فقال لا يؤدى عني إلا  
رجل مني قال وسدت أبواب الناس التي كانت تلى المسجد غير باب علي فقال  
العباس يا رسول الله سددت أبوابنا وتركت باب علي وهو أحدثنا فقال إني لم  
أسكنكم ولا سددت أبوابكم ولكني أمرت بذلك وقال في غزوة تبوك

‘Abdullāh ibn Arqam stated: “I and some people from the inhabitants of Kufa came to Madīnah and met Sa‘d ibn Abī Waqqās. Thereupon he said: ‘Become among the people of Iraq! Become among the people of Iraq for I am the closest of people to them.’ He then asked about ‘Alī and said: ‘How do

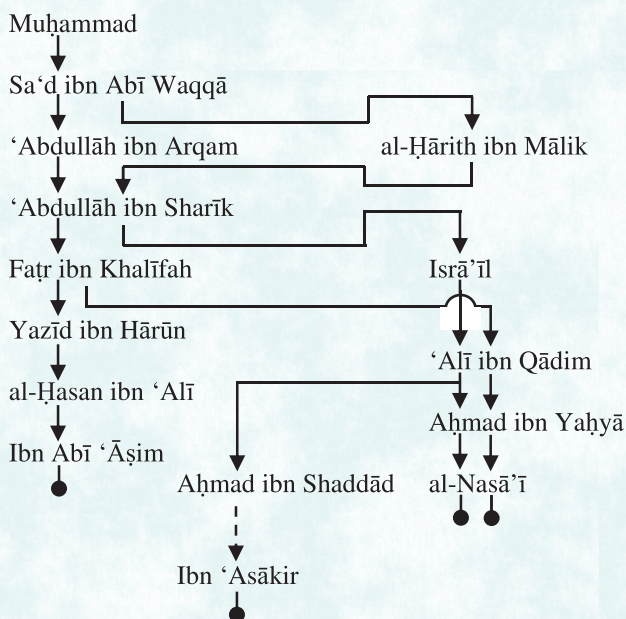
37. Ibid., vol. 1, 132.

38. Al-Dhahabī, *Mīzān*, vol. 1, 399.

39. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 29, 362-363.

you see him? Did you hear him mention me?’ We replied: ‘No not by your name. But we heard him say: “Fear the trial of the al-Akhnas.” So, he said: ‘Did he name me?’ We said: ‘No.’ He then said: ‘There are many Khuns but I will continue to love him after I heard three things from God’s Messenger. God’s Messenger sent Abū Bakr with Sūrah al-Tabah and then sent ‘Alī after him who took it from him. Abū Bakr returned embarrassed and said: “O God’s Messenger! You did not give it from me except to a person from me and the doors of people adjacent to the mosque except that of ‘Alī were closed.” So, al-‘Abbās said: ‘O God’s Messenger! You closed our doors and left open that of ‘Alī while he is the youngest among us.’ At this, he replied: ‘I did not make you inhabit nor did I close your doors. I was actually ordered to do it.’ This happened in the battle of Tabūk.”<sup>40</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:



40. Ibn Abī 'Āṣim, *Al-Sunnah*, vol. 2, 609. See also: Al-Nasā'ī, *Sunan al-kubrā*, vol. 5, 118, (no. 8425); Ibn 'Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 116-117; Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 9, 184, (no. 3554)



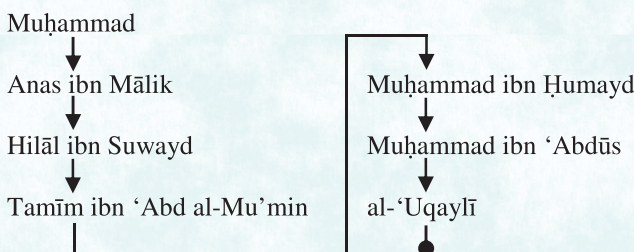
The *jarḥ* on ‘Abdullāh ibn Sharīk has been presented earlier.

## 8. Anas ibn Mālik (rta)

حدثنا محمد بن عبدوس قال حدثنا محمد بن حصيد قال حدثنا تبيم بن عبد المؤمن قال حدثنا هلال بن سويد قال سمعت أنس بن مالك يقول لياسد رسول الله صلى الله عليه وسلم أبواب المسجد آتته قريش فعاتبوه فقالوا سددت أبوابنا وتركت باب علي فقال ما بأمري سددها ولا بأمري فتحها

Anas ibn Mālik said: “When God’s Messenger closed the doors that opened in the mosque, the Quraysh came and expressed their anger at him and said: ‘You have closed our doors and left open the door of ‘Alī.’ At this he said: ‘I did not order to close them nor did I order to open them; [it was God Who did so].’”<sup>41</sup>

Following is the schematic illustration of the *isnād* of this narrative:



About Hilāl ibn Suwayd, Ibn Ḥajar writes: Al-Bukhārī has recorded him among his *Al-Ḍu‘afā’* and said that his narratives are not corroborated; Al-‘Uqaylī has also recorded him in his *Al-Ḍu‘afā’* while Ibn Ḥibbān says that he is trustworthy.<sup>42</sup>

Ibn Abī Ḥātim mentions him Tamīm ibn ‘Abd al-Mu’mīn without any *jarḥ* or *ta’dīl*.<sup>43</sup> Ibn Ḥibbān says that he narrates *maqṭū’* narratives.<sup>44</sup>

41. Al-‘Uqaylī, *Al-Ḍu‘afā’*, vol. 4, 346.

42. Ibn Ḥajar, *Lisān*, vol. 6, 201.

43. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta’dīl*, vol. 2, 444.

44. Ibn Ḥibbān, *Al-Thiqāt*, vol. 8, 156.