

biographies are regarded correct, and how they have been spread in the School of Caliphate?

Answer: The political intrigue employed by the Caliphs to defool the people required that such traditions be fabricated and distributed. After the time of the Caliphate, the validity of the rule of the Umayyad, Abbasid and Ottoman Caliphs all depended on such traditions. The political rulers spread those traditions during the fourteen centuries and people transferred them, copied them, and gave their support. The books having such traditions were considered authentic. The people were misguided about their authenticity, and generation after generation, people accepted it and did not pay heed to scrutinize them or do research.

Allah, the High and the Mighty
There is no power and strength except from

was ordered to join the army of Uṣama? In that case it is not correct that the holy Prophet ordered him to lead the Prayer when he had previously ordered him to join Uṣama.

We find the answer from what Ibn Abī Ḥabīb has narrated from Imam Aḥmad: "Aḥmad was the one who asked Bilal (freed by her father) to tell Abu Bakr to lead the people in Prayer." Then the holy Prophet (p.b.u.h.) told Aḥmad and other women: "You are like the women around Joseph!" It was due to the way that they behaved. Also he came to the mosque, carried by two people, to halt the congregational prayer led by Abu Bakr.

Traditions in the school of Aḥmad emphasize and specify that the holy Prophet came out and stopped Abu Bakr from leading the Prayer and started the Prayer again. And when he (s.a.w.a.) finished the Prayer he returned to his house. Then Umar and Abu Bakr were called and interrogated for disobeying the command to join the army of Uṣama. One of them said: "I went out of Medina, but I returned so that I could see you again!"

The other said: "I didn't like to go out of Medina and ask about your condition from others!"

Then the holy Prophet said: Go and join the army of Uṣama. He repeated it three times, till his condition became worse.

After all, one more question remains. If these were the facts, how all those traditions in the Ṣaḥīḥ and Muṣannaf books of traditions, history, and

good character or bad; even though he may be indulging in major sins!"

The conclusion and evaluation of the Sunni scholars from the traditions consisting of strange and astonishing stories, is not correct. Since the holy Prophet had sent Abu Bakr, Umar, and many other Muslims for the expedition to Rome, under the command of Usamah bin Zaid. He had repeated his order many times, and had cursed those who disobeyed Usamah. **Then how the story of appointing Abu Bakr as Imam of Prayer could be true?**

When we study the traditions mentioned in the Sahih books, we find narrations which specify when Abu Bakr stood up and started praying, the holy Prophet came in the mosque. He was very weak, and movement was not possible for him. Two people (Hazrat Ali and Fazl Ibn Abdas) supported him. The feet of the Prophet were dragged on the ground. In that condition the holy Prophet was brought to the mosque. He sat in the Mahrab and in a sitting position, led the people in Prayer. Abu Bakr who was the Imam, became a Mamnoon (follower) and just repeated the takbir of the holy Prophet loudly.

It means that he was reciting the takbir for Prayer, and suddenly the holy Prophet came out to stop him. The holy Prophet removed him from Imamate.

Now it is necessary to pose a question. How Abu Bakr was present in the mosque, whereas he

gain, tiredness, and sadness, which inflicted the Prophet (p.d.u.h.), his condition deteriorated.¹

Conclusions and Analyses of traditions

The contents of tradition about the Imamate of Abu Bakr during the illness and demise of the holy Prophet are very contradictory.

In spite of the contradictions, the scholars consider these traditions as a proof of the correctness of Abu Bakr's successorship of the Prophet.

Indeed the scholars have forgotten what is recorded in *Zahib Bukhari* regarding Abu Bakr, Umar, and other elder muslims who followed and prayed behind *Sâlim* (the freed slave of Abu Huzafa). And the holy Prophet put Ibn Umm Maktum (who was blind) to lead the perform of the public prayers in his absence in Medina. Ibn Umm Maktum used to lead the Friday Prayers with the people.

Scholars have forgotten that *Bukhari*, in his *Zahib*, has kept a special chapter about the Imamate of slaves, the freed ones, illegitimate children, the Arab gypsies, the Bedouins, and young boys who had not reached puberty, etc.

The scholars have forgotten what the traditionist companion, Abu Huraira, has narrated: "Prayer which has become obligatory, can be performed behind every Muslim, whether he has a

¹ *Ushud of Mufeed* P. 86-87

Uamah", and repeated it thrice. After that, due to Then the holy Prophet said: "Join the army of condition from others."

Medina because I didn't like to ask about your Umar said: "O Prophet of Allah, I did not go out of so that I may renew my allegiance to you!"

orders?" Abu Bakr said: "I went out, but I returned The Prophet said: "Then why did you disobey my They said: "Yes, O Prophet of Allah."

the army of Uamah?"

present in the mosque: "Did I not order you to join Umar, and a group from the Muslims who were (p.d.u.h.) finished the Prayer, he told Abu Bakr, Prophet started a new prayer. When the Prophet was started by Abu Bakr, was discontinued, and the Takbiratul Itham of the prayer. The Prayer, which the holy Prophet stood in front place, and said the Bakr, with his hands, to go behind the Mehrab, and towards the Mehrab. The Prophet showed Abu mosque he saw Abu Bakr, who had stepped ground. When the holy Prophet came to the weakness and inability, were dragged on the and he took the support of them. His feet, due to Talib and Ibn Abbas took the hands of the Prophet weakness, he was unable to walk. Then Ali Ibn Adi Prophet tried to stand up, although due to severe To stop the mischief and remove the doubts, the that Abu Bakr and Umar had disobeyed his orders. conversation of A'isha and Hafsa, he understood

wives. The permission was given and the holy Prophet was transferred to A'ysha's house. The illness of the Prophet continued in A'ysha's house. Day by day, his condition worsened. Then at the time of Morning Prayer, although the whole body of the Prophet was feverish, Bilal came and said: "Prayer! May the Mercy of Allah be upon you!"

In Khabar al-A'imma there is a tradition: "When the illness of the Messenger increased, he called Ali. Then the Prophet put his head on the lap of Hazrat Ali and his condition got bad till he got aware about the time of prayer..."²

Shaykh Mufeed has stated: "...Then A'ysha said: 'Tell Abu Bakr to lead the people in Prayer.' And Hazrat Umar said: 'Tell Umar to lead the people in Prayer.'"

When the holy Prophet heard the conversation of A'ysha and Hazrat Umar, and saw their deep interest for the Imamate of their fathers and their delusion in that matter (while the Prophet was still alive), he said: "Stop it! You are like those women around Joseph." Then the Messenger got up due to the fear that one of them may perform the pray. Although he had ordered both of them to go out of the city with Usamah, yet they were near the Prophet. So there was no doubt that those two persons had disobeyed. When the holy Prophet heard the

¹ Shaykh Mufeed, Irshād, P. 86.

² On the basis of the tradition of Allamah Majlisi in Bihar Vol. 22 P. 482

injustice of A'isha. Then the holy Prophet cursed A'isha in seclusion and complained to Allah about the

injustice of A'isha. Ibn Abil Hadid says that he asked his Shaikh (teacher), "Do you say that A'isha appointed her father to pray and the Prophet did not appoint him?"

He replied: "I do not say that. It is Hazrat Ali who had said this, and my duty is other than him. Ali was present there and I was not. So I have no choice but to submit to these traditions and quotations, which have reached me."¹

Hazrat Ali (p.d.u.h.) was present on that scene, and he himself knew what had happened and what was happening. The historical facts and traditions in the school of Ahle Bayt (Shi'a) match with what has been narrated by Amirul Mo-mineen Ali (p.d.u.h.).

In "Waq'at" of Shaikh Mufeed and A'alamul Waaq'at, there are traditions which says: "The holy Prophet in the days of his illness was in the house of Ummu Salma. He had stayed a day or two in the house of Ummu Salma that A'isha came to Ummu Salma and requested that the Prophet be shifted to her house, so that she could nurse him; and in this matter she took the permission of all the

¹ The same tradition that we analyzed earlier and in the exegesis of the sermons of Najm Balqha titled: Wa man kalama lahu... The exegesis of Abduh P. 126; and in Shaikh Abil Hadid Vol. 2 P. 428, Egypt Edition

- c. How much heavy and acute has been his illness?
 - d. If we accept this stage of inability, pain, and difficulty as the lightness of his condition, then certainly the acute and hard condition had been like coma or unconsciousness.
 - e. In that condition how it has been possible that the holy Prophet in the state of coma (after hearing the voice of Bilal to lead the Prayer) call A'isha and say: "Tell Abu Bakr to lead the people in Prayer?"
4. When the holy Prophet was in the special room of A'isha, resting on the bed in a state of coma, who said to Bilal that the holy Prophet had said, "Tell Abu Bakr to lead the people in Prayer?"

**The true Imamate in the two Schools
[The School of Ahle-Bayt (Shia) and the School
of the Caliphate (Sunnite)]**

The answers to these questions can be found from the tradition of Ibn Adil Hadid, from his Shaikh (teacher), Imam Ali Ibn Abi Talib (a.s.) stated that: A'isha ordered Bilal to inform Abu Bakr to lead the people in Prayer. The holy Prophet said: "You are like those women around Joseph." The Prophet said those sentences in order to reject that programme. He got angry on them because both A'isha and Hafsa wished their fathers be appointed. The holy Prophet came out and put aside Abu Bakr from the Mehrab (Prayer

Questions and Objections about the Traditions

Some basic and important questions may arise.

One way ask:

1. How is it possible that the holy Prophet once ordered Abu Bakr to pray, and after he had started, the prophet came out of the house in a bad condition and severe illness, to stop him from continuing the Prayer? Yet he was not able to stand up, so he sat down and prayed with the people?

2. Does not the situation show that the people stopped their previous pray, and started a new pray behind the holy Prophet?

3. Similarly we ask:

a. How was the condition of the holy Prophet when he ordered Abu Bakr to pray instead of him?

b. In other traditions, A'isha and all the narrators have said that when the Messenger was taken to the mosque he was unable to stand on his feet and his holy feet were being dragged due to weakness and severe pain.

Takbir of the holy Prophet reach to the people!¹
Mamoom (follower), and caused the voice of
the Imam (Leader of Pray). Then he became a
Shāfi'i says: In the beginning Abu Bakr was
in front of Abu Bakr.
of Mehrab (Prayer niche), and the Prophet sat down
holy feet from the ground. They took him the near
and weakness. He was absolutely unable to lift his
Messenger were dragged on the ground due to pain
and they carried him; and the feet of the
supported by two persons from beneath his armpits,
felt better. Therefore, he came out of the room,
When Abu Bakr stood for Prayer, the holy Prophet
Abu Bakr! He should lead the people in prayer."
A'isha has related that the Messenger said: "Inform

¹ Sirah Ibn Hisham Vol. 4 P. 332, Tabari European Edition
Vol. 1 P. 1813

the prayer. Then the Prophet came to know about the time of Prophet to inform him about the time for prayer. Prophet Bilal came to the house of the holy that in the last hours of the illness of the holy From all the available records we conclude Abu Bakr.³ Prayer of the holy Prophet and people followed sat next to Abu Bakr. Then Abu Bakr followed the Muwatta Malik it is quoted that the holy Prophet Zunan Ibn Majah, Musnad Abu Awanah and Sahih Bukhari, Sahih Muslim, In the books Sahih Bukhari, Sahih Muslim, the holy Prophet, and people followed Abu Bakr.² while sitting, then Abu Bakr followed the prayer of ahead of Abu Bakr and prayed with the people people in Prayer." Then the holy Prophet was his deathbed ordered Abu Bakr, "To lead the from Ibn Abbas and A'isha, that the holy Prophet in Musnad Ahmad from A'isha, and in Anas ibn Ashraf It is narrated in Musnad Abu Awanah, and came and sat next to Abu Bakr.¹ being dragged due to pain... then the Prophet

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 Musnad Malik Vol. 1 P. 156, Musnad Abu Awanah Vol. 2 P. 233, Zunan Ibn Majah, fifth book, Chapter 142 Tradition 1233, Sahih Bukhari Vol. 1 P. 88, Sahih Muslim Vol. 2 P. 23-24, 249, Anas ibn Ashraf Vol. 1 P. 227
 2 Musnad Abu Awanah Vol. 2 P. 113, Musnad Ahmad Vol. 6 P. 112
 3 Sahih Bukhari Vol. 1 P. 82-86, Musnad Abu Awanah Vol. 2 P. 112

Abu Bakr.¹

Abu Bakr made the voice of Takbir of the Prophet reach the people!

In the chapter that the voice of Takbir of Imam must reach the people, from the book of Prayer (in Sahih Bukhari and Musnad Abu Awanah) it is said that:²

"Abu Bakr, without turning his face, returned and the holy Prophet sat next to Abu Bakr. He repeated the Takbir of the holy Prophet to the people, in a louder voice.

In the chapter (Condition when a sick person can join the congregation), there is a tradition in the book of Adhān. A'isha said: "When the holy Prophet was ill, and when it was time for Prayer, the Prophet got aware about the time of Prayer and said: "Call Abu Bakr so that he can lead people in Prayer." Abu Bakr came out and prayed. At that time the Messenger (s.a.w.a.) felt somewhat better and came out of the house. He was so weak that he walked with the support of two persons, as if I was seeing that both the feet of the Messenger were

¹ Sahih Bukhari Vol. 1 P. 92, Sahih Muslim Vol. 2 P. 23, Sunan Ibn Majah similarly in Musnad Ahmad Vol. 6 P. 210, 224, Tabaqat Ibn Sa'ad Vol. 3 P. 179, Anasab Ashraf Vol. 1 P. 227

² Sahih Bukhari Vol. 1 P. 92, Musnad Abu Awanah Vol. 2 P. 112

The reality of Imamate of Abu Bakr in the School of Caliphate

Let us study the traditions that are recorded in the books "Sahih" and "Munads" again, in order to clarify the reality.

In Sahih Bukhari, the chapter of Prayer, about a person who follows the Imam, and people follow him, it is narrated from the Prophet that he said, "Follow me in this way. Those who are after you, can follow you."

In Sahih Muslim, Sunan Ibn Majah, Musnad Abu Avs, Musnad Ahmad, Tabaqat Ibn Sa'ad, and Asabul Ashraf of Balazari it is narrated that when the illness of the holy Prophet become severe, Bilal came and informed the Prophet about the time of Prayer. He said: "Call Abu Bakr so that he may lead the people in prayer:

Aysha said: "When Abu Bakr entered the mosque, the holy Prophet felt better. Then he stood up, and due to weakness, had taken the support of two men and his holy feet were dragged on the ground, till they entered the mosque. When Abu Bakr perceived the movement of the holy Prophet, without turning his face, he came back. The holy Prophet gestured to Abu Bakr to remain in the same position and the Messenger sat on the left of Abu Bakr. Abu Bakr prayed standing and the holy Prophet prayed sitting. Abu Bakr followed the Prayer of the holy Prophet, and people followed

adviser. Usamah said: What do you say about yourself?
Abu Bakr replied: "O son of my brother! you see what people have done. They have selected me to rule over them; leave Umar for my help and you proceed on your task."¹

Critical analysis of the traditions

The holy Prophet had sent Abu Bakr and Umar for the war against Rome. He had sent them under the command of Usamah. And whoever went against his order were cursed by him! The Messenger of Allah emphasized it many times. The subject that the holy Prophet had selected one of them for leading the prayer is not true because he (p.d.u.h.) had cursed those who went against the orders of Usamah. So they must have been with the army of Usamah. Can a cursed one by the Prophet be eligible to become the Imam? Furthermore, how can we conclude the succession and caliphate from the Imamate of Prayer?

¹ Tarikh Yaqoobi Vol. 2 P. 127

Umar bin al-Khattab came out of Medina with the standard of war in his hands and the companions were moving ahead and behind him till that they halted at Jurf. There were Umar, Asead bin Hazeer, Bashir bin Saad and other elders of the muslims. A messenger of Umme Aiman (mother of Usamah) arrived and told Usamah: "Keep patience and do not proceed for war. The Messenger of Allah (s.w.a.) is on the deathbed." Then the flag which was with him entered Medina...

Yasubi says: Never in their lifetime did Abu Bakr and Umar address Usamah by his name; they always called him "commander" or "Amir"! When Abu Bakr became Caliph, he gave order to Usamah bin Zaid to move the army, and asked him to leave Umar in Medina as the Abu Bakr administration

¹ Tradition of Ibn Abi Hadid that which is in Sharh Naqih Balaghah

Prophet to postpone his departure, so that he could
 Jawhari we see that Usamah requested the holy
 ground near the Prophet's house. In the tradition of
 Medina with the flag of Usamah and fixed it in the
 entered Medina and Buraid bin Hasib entered
 The Muslims who had gathered in groups (army)
 when the Prophet had passed away from this world.
 Umar and Abu Ubaidah also returned at the time
 Usamah returned to Medina just before sunset.
 (s.a.w.a.) is in his last moments."
 mother, Umm Aiman, and said: "The holy Prophet
 mount the horse a messenger came from his
 should set out for war. When he was about to
 returned to his army. He gave them orders that they
 Usamah bade farewell to the holy Prophet and
 Mercy and Grace of Allah."
 Then he said to Usamah: "Move under the shade of
 The holy Prophet had a better feeling that morning.
 holy Prophet from where the army was stationed.
 Usamah." On Monday, Usamah returned to the
 severe. He constantly said; "Obey the commands of
 On the same day the illness of Prophet became
 away towards the army.
 Usamah, said farewell to the holy Prophet and went
 Muslims, who had come out of the army of
 down from the pulpit and went home. Those
 they had also reproached him. After that he came
 are reproaching him. On the selection of his father,

of Usamah. The holy Prophet cursed these who would disobey the army of Usamah.¹

On the day of 20th Safar, 11 years after Hijrah the holy Prophet ordered the people to get ready for the expedition to Rome. On the next day he called Usamah bin Zaid and said: "Go towards the place where your father was killed. Raise an army for them as I have made you the commander of this army."

On the next day, which was Wednesday, the Prophet became ill. He had fever and headache. On Thursday the Prophet gave the flag to Usamah and told him: "By the name of Allah and in the way of Allah, fight with those who disbelieve in God."

Usamah came out with the flag, and gave it to Burida Ibn Hasib Aslami, and arranged the army in groups, so that no earlier muslim (Muhajirs and Ansaars) were left but were recalled to the war. They included Abu Bakr, Umar Ibn al-Khattab, Abu Ubaidah Jarrah, Sa'ad Ibn Waddas, Sa'id Ibn Zaid, Qutada Ibn Noman, and Salma Ibn Aslam. Some persons remarked about the Usamah and said: "This young has been made the Commander over the elders! So the holy Prophet became very angry. He came out while he had wrapped a cloth on himself. Then he went on the pulpit and said:

"The talk of some people about the selection of Usamah as a commander has reached me. They

¹ Extracts from Tabaqat Ibn Sa'ad Vol. 2, P. 190, Uyun-w-Akbar, Vol. 2, P. 281—it has come

of the people!! whenever he felt heavy, Abu Bakr prayed in front of the Prophet, and whenever he felt better he led the prayers, and that the Prophet expired. Ibn Sa'ad had quoted from Muhammad Ibn Qays, Prophet, Abu Bakr prayed for nine days, and after the believers, and during the life of the holy Prophet chose Abu Bakr for leading the prayer of from Suwaid Gafsi, from Hazrat Ali that the holy Balazari has related from Minhal Ibn Umar, prayed seventeen times with the people.¹

The true history

Duty of Abu Bakr and Umar to the command of Usamah and the necessity to obey him

Many traditions in the Sahih, Sunan, and Mosnad books, life sketches and histories have come to the scholars of the Caliphate school. There are beautiful and strange anecdotes in them; but none are authentic! The reason is that at that time the holy Prophet had sent Abu Bakr, Umar and many other elder muslims for the expedition to Rome, under the command of Usamah. How then did he had repeatedly asked them to join the army

¹ Ibn Umar have narrated that Abu Bakr prayed 20 times with people. 2, Part 2 P. 23, Ibn Kathir, Vol. 2, P. 232 and Mohammad Tabaqat Ibn Sa'ad, Vol. 2, P. 223, European Edition, Vol.

In other traditions it has come that Abu Bakr narrated a similar tradition from Akrama.⁴ In life of the Prophet,³ Ibn Sa'ad and Balazari have that Abu Bakr three times led the Prayer during the Ashraf of Balazari (From Fuzail Ibn Amir Fasimi) Yet we find in Tabqaat Ibn Sa'ad and Ansabul Imamate for the Prophet.² of a Prophet a person from his nation has done over, the Prophet said: "Always before the demise the Prophet followed him! When the Prayer got sat on the right side of Abu Bakr. He prayed and Abu Bakr returned backwards and the holy Prophet the holy Prophet touched the shoulder of Abu Bakr. of the room, but Abu Bakr did not see him, until leading the people in Prayer, the Prophet came out Then the Prophet felt better. When Abu Bakr was said to Abu Bakr: "Lead the people in Prayer." from the holy Prophet that in the state of illness, he In Tabqaat of Ibn Sa'ad there is a tradition Joseph! Send someone to call Abu Bakr."¹ Prophet said: "You are like the women around Aysha said that she performed that work, but the

¹ Ansabul Ashraf, Vol. 1, P. 223-224
² Tabqaat Ibn Sa'ad, Vol. 2, P. 222, European Edition Vol. 2 Part 2 P. 22
³ Tabqaat Ibn Sa'ad Vol. 2 P. 224, European Edition Vol. 2 Part 2 P. 22, Ansabul Ashraf Vol. 1 P. 222
⁴ Tabqaat Ibn Sa'ad Vol. 3 P. 180, European Edition Vol. 1 Part 2 P. 127

Imamate of Abu Bakr in the historical sources

All these questions are related only to the reports mentioned in the Sahih, Sunan, and Musnad books, which are considered authentic by the Sunni scholars! But when we refer to the correct historical sources we find more information than the ones mentioned earlier.

In Arabic it is narrated from A'isha that the Holy Prophet said: "Take me to A'isha's house."

A'isha says, "When I heard this, I stood up. I didn't have a servant. I swept the house and spread a carpet for him and kept a pillow below his head; the pillow was filled with dry grass. At the time of prayer, the Prophet asked me to send someone to call Abu Bakr so that he may lead the people in prayer.

A'isha continues: "I sent someone to call Abu Bakr." But he replied "I am old and aged, and do not have the capacity to take the responsibilities of the Holy Prophet and stand in his place. The Holy Prophet should tell Umar to do this, and for this take the help of Hafs."

Then Ibn Zam'ah went to Umar and told him that he should lead the people in prayer. When the holy Prophet heard his voice he said: Allah will not accept this.

Did the holy Prophet order Abu Bakr to lead the people in prayer, then A'isha went so many times to the holy Prophet so that he may appoint Umar to lead the prayer, but the holy Prophet did not accept it and said "you are like the women around Joseph?"

Who, in fact, addressed these words to the Prophet? A'isha or Hafsa? Who invited Umar to lead the prayer? Did Abu Bakr invite Umar to lead the prayer? Then he didn't accept it and said, "You are more eligible to lead the prayer." Or Ibn Zam'ah invited Umar to lead the prayer? Then he accepted it and prayed and the Prophet got angry with him? When, for the last time, people saw the holy Prophet, was he praying in a sitting position behind Abu Bakr? Or it was when he turned the curtain aside, in A'isha's house, and people were standing in rows behind Abu Bakr?

in Prayer."

Or rather he said, "Ask someone to lead the people make him aware about the time of Prayer?"

Prayer, whoever wants can pray, and whoever wants can go?" Did the holy Prophet order Bilal to Did Bilal come to the holy Prophet (p.d.u.h.) to traditions or other occasions?

Pray or other answers that are mentioned in the he said, "Call Abu Bakr so that he may lead the wanted to get up, his condition become bad. Then improve, he used to take ablutio and when he deteriorating. When his condition found little Or the Prophet's condition was constantly him to lead the Prayer?

When Abu Bakr came to the Prophet, did he tell and Abbas were mentioned did he agree to it?

for Ali? So when the names of Abu Bakr, Umar What was the holy Prophet asking for? Did he ask what did happen in Aysha's house on that day? turn the Prophet did not go to her house? Actually in her house? Or perhaps when it was not Aysha's when Aysha's turn came, the Prophet got comfort Was he interested that Aysha's turn come and say, "Where am I tomorrow?"

Or he observed the turns of his wives and used to house?

wives to pass the days of his illness in Aysha's Did the holy Prophet take permission from his

"Then a Yemeni dress was purchased for me."¹

Justice is not the condition in Imamat!

Bukhari has narrated about a person who was misguided, from Hassan Basri that, "Read Prayer behind a person who is misguided and brings wicked ideas! His ideas harm him only, and are not related to us!"²

He has also narrated from Zuhari that, "We don't believe that a "Mukhannas" (Gay) should become Imam-e-Jamat, except in an emergency."³

Companions have narrated from Abu Huraira that the holy Prophet (s.a.w.a.) said; "Daily Prayers can be performed behind any Muslim. Whether he is of a good or bad character; even if he has committed "great sins".⁴

Examining and Analyzing the traditions

I don't know how the Sunni scholars have forgotten these words and concluded Abu Bakr's Caliphate and succession from the leading of a congregation pray during the last illness of the Prophet? How did the clear and apparent contradictions between the traditions that have come in the "Sahih books" remain hidden from the scholars?

¹ Sunan Abu Dawood, Vol. 1, P. 129-160, Nasa'i Vol. 1 P. 127

² Sahih Bukhari, Vol. 1, P. 9

³ Sahih Bukhari, Vol. 1, P. 9

⁴ Sunan Abu Dawood, Vol. 1, P. 80

Imamate of a young boy who had not reached the age of puberty

It is narrated from Amir Ibn Salma, in the chapter of the Victory of Mecca, that his community used to prefer him in leading the Prayer, because he knew to recite the Quran much more than others.

Amir Ibn Salma says: "I was asked to lead the Prayer although I was six or seven years old, and there was a dress on my body while going in prostration it moved on one side." Then a woman said: "Wouldn't you cover your back and buttocks from your followers?" "Then clothes were purchased for me, and nothing like those clothes has made me happy."¹

A similar version of this tradition in Zaynab Abi Dawood has appeared from Ibn Salma: "I was continuously leading my tribe (in prayers). My dress was torn from behind. When I used to prostrate my buttocks were visible." In other tradition he says: "The condition in which I was leading my tribe there was a small coat on my body and it was yellow. When I used to go into prostration my body was visible." A woman from the tribe said: "Cover the private parts of your body from us."

¹ Sahih Bukhari Vol. 3, P. 44, Fathul Bari Vol. 9, P. 84

(vi) Chapter of Imamate of the young boy (who has not reached the age of puberty).¹

¹ Sahih Bukhari, Vol. 1, P. 90

Badr,¹ Uḥūd,² Bani Nuḏayr,³ Aḥzab,⁴ Bani Quraysh,⁵ Fatḥ⁶ and other battles.⁷

Wāḍiḍi and Ibn Masūd narrate "Ibn Maktūm used to be present in Friday prayers with the people, and recite the sermon near the pulpit and the pulpit was on his left."⁸

I don't know how the learned scholars forget that Bukhārī has mentioned in his book in the chapter of Prayer:

- (i) Chapter of Imamat of the slave and the free ones;
- (ii) Chapter of the tradition, which says Ḍakwān (the slave of Aḡshā) use to lead for Aḡshā from the aspect of Qurān.
- (iii) Chapter of the Imamat of illegitimate children and Bedouins.

¹ Tabaqat Ibn Sa'ad, Vol. 2, P. 27, European Edition Vol. 2, Part I P. 18, Maghazi of Wāḍiḍi P. 199-277

² Ibid. Vol. 2 P. 31, European Edition Vol. 2, Part I P. 27, Maghazi Wāḍiḍi P. 119-277

³ Ibid. Vol. 2, P. 28, European Edition Part I, P. 47, Sirah Ibn Hishām Vol. 3, P. 192

⁴ Maghazi Wāḍiḍi P. 441, Tabaqat Ibn Sa'ad European Edition Vol. 2, Part I P. 47, Sirah Ibn Hishām Vol. 3, P. 232

⁵ Wāḍiḍi P. 496, Tabaqat Ibn Sa'ad Vol. 2 P. 74, European Edition Vol. 2, Part I P. 23, Sirah Ibn Hishām Vol. 3 P. 232

⁶ Tabaqat Ibn Sa'ad Vol. 2 P. 139, European Edition Vol. 2, Part I P. 97

⁷ Sirah Ibn Hishām Vol. 2 P. 425, Vol. 3, P. 23, 321, 327, Maghazi Wāḍiḍi P. 197, 237, 247, 273, Anṣabul Ashraf, Vol. 1, P. 311 can be referred.

⁸ Maghazi Wāḍiḍi P. 184, Tabaqat Ibn Sa'ad Vol. 4, P. 209

Imamat of Sâlim and Ibn Ummê Maktûm in place of the holy Prophet

The elders of the school of Caliphate claim that such traditions prove the Caliphate of Abu Bakr. Now the question is: Whether praying in place of the holy Prophet (p.b.u.h.) is the proof for being his successor and Caliph?

I don't know how the scholars overlooked what Bukhari has stated in his *Sahih*? Sâlim, the freed slave of Abu Huzâifa, used to lead the Prayer for Muhajireen and companions in Quba mosque, and amongst the companions were Abu Bakr and Umar.¹

It is worth saying that Abu Bakr was there a Mamoom (praying behind), and following someone else, who was from Mawali (a freed slave).

Abu Dawood in his *Sahih*, and Ahmad in his *Musnad* narrate that the holy Prophet chose the son of Ummê Maktûm as the Caliph of Medina.²

In *Musnad Ahmad* there is a tradition, which indicates: Ibn Ummê Maktûm used to pray with the people although he was blind.³

In *Maghâzi Wâqidi* (died in 207 A.H.), *Tabaqât Ibn Sa'ad*, and *Siyah Ibn Hisham* it is narrated that Ibn Ummê Maktûm took part in the battles of

¹ *Sahih Bukhari*, Vol. 4, P. 160

² *Sunan Abu Dawood*, Vol. 2, P. 43, *Musnad Ahmad* Vol. 3, P.

132, *Tabaqat Ibn Sa'ad* Vol. 4, P. 209

³ *Musnad Ahmad*, Vol. 3, P. 192

The demise of the holy Prophet Muslims of Medina (Ansār) after the discussions of the earlier

After this what comes is not surprising. Zar Ibn Hobaysh has narrated from Abdullah, that when the holy Prophet passed away, the Ansars said, "there should be an Amir (chief) from us and an Amir from you." Zar Ibn Hobaysh added that Umar came to the people and said: "O people of Ansar! Are you not aware that the holy Prophet ordered Abu Bakr to lead the people in prayer?" They replied: "Yes." Umar said, "Who amongst you all wants to exceed the position of Abu Bakr?" Ansar said: "We take refuge in Allah that we go ahead of Abu Bakr."¹

¹ Tabaqat Ibn Sa'ad, Vol. 2, P. 224, European Edition Vol. 2 Part 2, P. 23. Balazari in Ansabul Ashraf, Vol. 1, P. 280 from the chain of narrators from Zar Ibn Hobaysh it has been quoted from Abdullah bin Masood.

given by the holy Prophet to Abu Bakr?
What factors could undermine the position
Allah, Abu Bakr was fit for leadership (Wilayat).
leadership of Abu Bakr and by the promise of
matter of religion. So the Muslims accepted the
with whom the holy Prophet was happy in the
Muslims in worldly matters chose that person,
Prayers. When the Messenger passed away, the
ill; looking at us, he ordered Abu Bakr to lead the
Anas has narrated from Ali, "The holy Prophet was
congregation!!!¹
preference to Abu Bakr for the Imam of Prayer in

¹ Ansabul Ashraf, Vol. I, P. 260

Bakr!!!¹
Anyhow, all the conditions were gathered in a statement of Ashari was written with gold. Kathir says: It would have been better if this

Imam of Abu Bakr in the traditions of the Caliphs

The Sunni scholars bring a tradition from Imam Ali (p.d.u.h.), which could not be true. Hassan Basri has narrated from Ali that the demise of the holy Prophet was not sudden. He died due to illness. During the illness Bilal came to him and told him about the prayer time. Then he said: "Call Abu Bakr, so that he could lead the people in prayer." The Prophet said it while he saw me."

When the holy Prophet passed away, the Muslims saw that the holy Prophet gave Wilayat (mastership) to Abu Bakr in the matter of religion. They gave Wilayat to Abu Bakr in the worldly matters too.²

In another tradition it is stated that Hazrat Ali (p.d.u.h.) said: At the time when the soul of the holy Prophet departed, he gave preference to Abu Bakr in prayer. We also, in the worldly matters, gave preference to the one who was given preference by the holy Prophet in the matter of religion, we preferred him!! Then we gave

¹ . Ibid.

² Anasabul Ashraf, Vol. 1. P. 228

of Qur'an amongst the companions!³ leading the Prayer is the proof that he was the most knowledgeable and most aware about the recitation He says: Giving preference to Abu Bakr for which in Islam is a clear and illuminated matter." Prophet preferred Abu Bakr for leading the Prayer, Shaykh Abdul Hassan Ashari said: "The holy is one of the greatest pillars of practical Islam." the Prayer over all the companions. Prophet gave preference to Abu Bakr for leading contradiction of those traditions said, "the holy traditions, and after finding solution for the Ibn Kathir² after bringing many sections of the caliph and successor after the Prophet. behind another person."¹ This proves that he is the

The Conditions of Imamat of Prayer in the School of Caliphate

who brought Islam earlier will lead the Prayer. Ibn they are similar in sunnat also, then that person traditions of the holy Prophet (s.a.w.s.a.) will lead. If of Qur'an, the more knowledgeable about the lead the prayer. Then if two are similar in recitation knowledgeable about the recitation of Quran will the holy Prophet said: One who is most unanimously have accepted as "correct", in which There is a tradition that all the scholars

¹ Musnad Abu Awanah Vol. 2, P. 120

² Ibn Kathir, Vol. 2, P. 236

³ Al-Bidayat wal-Nihayat, Vol. 2, P. 236.

Imamat of Abu Bakr is the proof of his Caliphate

Abu A'ana (d. 310) after narrating some traditions in his *Mawaziyah* which were quoted earlier, has said: "This tradition makes apparent the caliphate and succession of Abu Bakr after the demise of the holy Prophet." It is because the Prophet said: "The most aware about the recitation of Qur'an should lead the prayers; and from the companions of the holy Prophet were some persons, who were more learned than Abu Bakr and more aware than him. Even from the companions were some persons whose voices were louder in reciting the Qur'an. The holy Prophet (s.a.w.s.) had told many times, "Tell someone, other than Abu Bakr, to lead the people in prayer. Abu Bakr is not capable for this job, and he is a mild and soft hearted person and he cries in his prayer."

After all these discussions the Prophet didn't order anyone other than Abu Bakr, and was not happy in this matter with anyone except Abu Bakr. On this basis, according to the narration of Abu Masood, the holy Prophet said: "A man in his period of power and kingship should not pray

was afraid of Allah, that he should sit on that seat.² and not others, to lead the Prayer and Abu Bakr his successorship. Because he ordered only him, friend have any doubt? By Allah he chose him for Hassan Bakr replied: Does your Master and Bakr as his successor? Bakr to ask if the holy Prophet had appointed Abu Umar Ibn Abdul Aziz sent a person to Hassan Prophet.¹ Allah, that he is the master and leader after the holy

¹ Balazari, *Ansabul Ashraf*, Vol. 1, P. 260

² Balazari, *Ansabul Ashraf*, Vol. 1, P. 261

Bukhari, Abu Avana, and Balazari have started from Anas Ibn Malik (we are quoting from Sahih Bukhari) that the holy Prophet (s.a.w.a.) did not come out of his house for leading us in prayers for three days. When it was time for prayer he pulled aside the curtain and said... till the end of the tradition.¹

In another tradition Anas says: The Muslims had gathered on the morning of Monday to pray when Abu Bakr was leading the prayers.²

All the traditions mentioned so far were according to Sahih Bukhari. But five were from Zuhayr Abu Dawood, one from Zuhayr Ibn Ma'ayn, two from Musnad Ahmad and they are used to prove the caliphate of Abu Bakr. (Very soon these traditions will be analyzed).

Hasan Basri says that the holy Prophet was ill; Abu Bakr was ordered to lead the people in prayer. He (Hasan Basri) explains the reason of Abu Bakr's Imamate in this way: People come to know by

1 Sahih Bukhari Vol. 1, P. 87, Musnad Abu Avana Vol. 2, P. 119, Musnad Ahmad, Vol. 3, P. 211 and in Anas Ibn Malik, two traditions from Anas Ibn Malik and Fatih Bari, Vol. 2, P. 306

2 Sahih Bukhari Vol. 1, Pg. 145, Vol. 3, P. 64 Musnad Ahmad Vol. 3, Pg. 196-197, Tabaqat Ibn Sa'ad Vol. 2, P. 217, European Edition, Vol. 2, Part 2, Pg. 19, Fatih Bari, Vol. 2, P. 209

Happiness of the holy Prophet (s.a.w.a.) by the leading of Abu Bakr

Zahib Bukhari, Zahib Muslim, and Musnad Abu Awanah narrate (We relate the tradition from Zahib Bukhari from Zohari, who said): "Anas Ibn Malik Anasari, who was from the companions of the holy Prophet informed us that Abu Bakr used to pray during the illness of the Prophet. At the time of his death, people were in rows for prayer and the holy Prophet pulled aside the curtain of the room (which was between his room and the mosque) and looked at us. After that the Prophet smiled. I could not understand the reason of his happiness at that moment. Then Abu Bakr wanted to come back so that he could take place in the rows of the congregation. He thought that the holy Prophet had come out to lead the prayer. Then the holy Prophet gestured him to finish the prayers and put down the curtains and died on the same day.¹

223 and European Edition Part 2, Vol. 2, P. 20, 22-23 from Umme Salma and Abu Sa'ed Khudri, narrated by them that the Prophet (s.a.w.a.) in the morning prayers prayed behind Abu Bakr. He prayed one rakat (unit) with him, at the time when Abu Bakr said the Salams of the Prayer. The Prophet (s.a.w.a.) prayed the last rakat on his own and then changed.¹ Zahib Bukhari Vol. 1, P. 87, Musnad Abu Awanah Vol. 2, P. 118, 119, Fathul Bari, Vol. 2, P. 302, Zahib Muslim, Vol. 2, P. 24, Tabaqat Ibn Sa'ad Vol. 2, P. 217, European Edition Part 2, Vol. 2, P. 18, Ibn Kathir Vol. 2, P. 232.

(s.a.w.a.) behind Abu Bakr Pray of the holy Prophet

In Musnad Ahmad it is narrated from A'isha that the Messenger of Allah in his deathbed said "Give order to Abu Bakr to lead the people in prayer."

Then Abu Bakr prayed and the holy Prophet sat behind Abu Bakr and prayed.¹

In Musnad Ahmad and Anasabul Ashraf it is narrated (We quote the tradition from Musnad Ahmad by A'isha): "When the Messenger of Allah was on the deathbed he sat behind Abu Bakr and prayed."²

¹ Musnad Ahmad, Vol. 6, P. 159
² Musnad Ahmad, Anasabul Ashraf, Vol. 1, P. 252, Tarikhul Islam Zabadi, Vol. 1, P. 312, Ibn Kathir, Vol. 2, P. 234.
Ibn Kathir in his Tarikh, Vol. 2, P. 234 from Baihadi narrated from Anas that the Prophet (s.a.w.a.) sat behind Abu Bakr with the people prayed in one dress. Ibn Kathir says: And this is a good certificate, on the basis that is right and this rule that the last prayer of the Prophet (s.a.w.a.) prayed with the people is a good legislation.
Baihaqi in Anasabul Ashraf, Vol. 1, P. 252 has narrated four traditions in this context and Tarikh Ibn Kathir, Vol. 2, P. 234 two traditions and in Tarikhul Islam Zabadi, Vol. 1, P. 312 one tradition and in Tabaqat Ibn Sa'ad, Vol. 2, P. 220,

(s.a.w.a.) went away...¹
ahead, the illness of the Messenger of Allah
lead the people in Prayer. While Abu Bakr was
He replied: Give order to Abu Bakr, that he may
you, who will lead the people in Prayer?"
Messenger of Allah, my parents be sacrificed for
Bilal returned to the Prophet (s.a.w.a.) and said: "O
wants he may leave."
Then whoever wants he may pray, and whoever
He said: "Bilal I became aware (of Prayer time).
about Prayer time.
he died; Bilal came to the Prophet and told him
the holy Prophet (s.a.w.a.) got ill and in that illness
Another tradition quoted by Anas says; "When

¹ Musnad Ahmad, Vol. 3, P. 202

amongst those who were present for leading the
 Prayer."
 In *Zwan Ibn Maja* it is narrated from *Sâlim*
Ibn Abid that When the holy Prophet (s.a.w.a.)
 was in his deathbed, his condition was acute. Then
 he got somewhat better and said: "Is it time for
 Prayer?"
 We said: "Yes."
 He said: "Ask *Bilal* to inform the people that it is
 time for Prayer."
 Again the condition of the Prophet got severe.
 When his condition got better he said, "Is it time
 for Prayer?"
 We replied affirmatively.
 He said: "Call *Bilal* so that he can make people
 aware of the time of Prayer and call *Abu Bakr*, that
 he lead the people in Prayer."
Ashs said: "My father is mild and soft hearted.
 When he stands in your place, he would weep and
 would not have the capability to pray. So it would
 be better if you order someone other than him."
 After that again the condition of the Prophet
 (s.a.w.a.) got bad. After sometime his condition got
 better.
 Again he said: "Ask *Bilal* to make people aware of
 the time of Prayer. You are like the woman around
Joseph."
Sâlim Ibn Abid says: "*Bilal* gave *Adhan*. Then
Abu Bakr prayed with the people."¹

¹ *Zwan Ibn Maja*, Vol. I, P. 300 H. no. 1234

by Umar was over and prayed again with the people!¹

Imamat of Abu Bakr Anxiousness of the Prophet (s.a.w.a.) over the

In another tradition it has come, "When the Prophet (s.a.w.a.) heard the voice of Umar, he brought his holy head out of the room and said: No! No! No! Son of Abu Qahafa (Abu Bakr) should lead the people in Prayer. The holy Prophet said these words in anger."

In Musnad Ahmad, it has come that Abdullah Ibn Umar said that Umar told him: "Woe upon you, O son of Umar, what are you doing with me, by the promise of Allah?" When you gave me orders to pray, I was thinking nothing but that the holy Prophet had ordered so, and if it was other than this, I would not have prayed with the people.

He told Umar: "By the promise of Allah, the Messenger of Allah (s.a.w.a.) has not told me that you should pray with the people, but when I did not see Abu Bakr, I saw you more eligible from

¹ Sunan Abu Dawood Vol. 2, P. 112, Kitab-us-Sunnah, Musnad Ahmad Vol. 4, P. 322, 330, Tabaqat Ibn Sa'ad Vol. 2, P. 222, 223, Anasabul Ashraf Vol. 1, P. 224, Tarikh Ibn Kathir Vol. 2, P. 232 with many narrators in the tradition of Ibn Sa'ad and Balazari has come like this: (Then the rows for Prayer got ready and Umar returned, after sometime we saw that Ibn Abi Qahafa came forward and led the Prayer for the people.)

Refusal of the holy Prophet from the Umar's leading

In *Siwan Abu Dawood* – Chapter about the succession of Abu Bakr, *Musnad Ahmad*, *Sirah Ibn Hisham*, *Tabaqat Ibn Sa'ad*, and *Ahsanul Ashraf* of Balazari it is narrated (We quote *Siwan Abu Dawood* from *Abdullah Ibn Zam'ah*) that when the illness of the holy Prophet (s.a.w.a.) got severe, he was with a group of Muslims near the Messenger of Allah (s.a.w.a.). Bilal informed the Prophet (s.a.w.a.) about the time of Prayer.

He said: "Tell someone to lead the people in Prayer."

When he got out of the group, Umar was among the group but Abu Bakr was absent. I (Abdullah Ibn Zam'ah) said: Umar got up and lead the people in Prayer. "Umar got up and said the Takbir (the beginning of the Prayer)." When the holy Prophet (s.a.w.a.) heard his voice, which was very loud, he said: "Then where is Abu Bakr? Allah and Muslims do not accept this!"

The Prophet (s.a.w.a.) repeated this; then sent someone to Abu Bakr. He came after the Prayer led

goodness from you!"¹ Then Hafsa said to Aysha: "I have never seen any
 he should lead the people in Prayers."
 like the women around Joseph! Tell Abu Bakr that
 The Messenger of Allah said: "Keep quiet! You are
 Prayers; and then Hafsa did so."
 weeping. So order Umar to lead the people in
 place, people will not hear anything except his
 tell the Prophet that when Abu Bakr stands in his
 people in Prayer." Aysha then said to Hafsa: "You
 his weeping, so order Umar so that he can lead the
 your place, people will not listen to anything except
 Aysha says, "I begged when Abu Bakr stands in
 people in Prayers."
 "Give order to Abu Bakr, so that he leads the
 Aysha that the holy Prophet in his illness said:

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 Edition Vol. 3, Part 1, P. 127, Fatmā Bari, Vol. 2, P. 302-
 P. 117, Tabat Ibn Sa'ad Vol. 3, P. 179-180, European
 Sunan Tirmidhi Vol. 13, P. 132, Musnad Abu Awanā Vol. 2,
 tradition without the name of Hafsa, Aysha is mentioned.
¹ Sahih Bukhari Vol. 1, P. 87, on page 92 of this volume this

days.¹ Then Abu Bakr led the people in Prayers in those days. Umar said: "You are better than me for this job." Umar said: "Umar you lead for the people." Since Abu Bakr was a mild and softhearted person, had ordered him to lead the people in Prayer). Prophet came to Abu Bakr and said that the prophet with the people. (Then the messenger of the holy Prophet sent for Abu Bakr so that he could pray they could perform the night pray. The holy People were waiting for the holy Prophet, so that waiting for you." We replied: "No, O Messenger of Allah, they are people prayed?" He felt somewhat better, he asked: "Have the intended to get up. His condition got worse. When He sat down and took ablution for Prayer, then a container for me." The Messenger of Allah said: "Bring some water in

Soft-heartedness of Abu Bakr in Prayer

It is narrated (we quote the words of tradition) from Tabakat Ibn Sa'ad, and Ansabul Ashraf of Balazari In Sahih Bukhari, Musnad Abu Awanah

¹ Sahih Bukhari Vol. I, P. 88, Muslim Vol. 2, P. 21, Sunan Darimi Vol. I, P. 287, Musnad Abu Awanah Vol. 2, P. 111, Musnad Ahmad Vol. 2, P. 52, Vol. 6, P. 221, Tabakat Ibn Sa'ad Vol. 2, P. 218, European Edition Vol. 2, Part. 2, P. 19, Tarikh Islam of Zahabi Vol. I, P. 312, Tarikh Ibn Kathir Vol. 2, P. 233

Severity of the illness of Prophet (s.a.w.a.) in his last days

In Sahih Bukhari, Sahih Muslim, Sunan Darimi, Musnad Abu Awanah, Musnad Ahmad and Tabaqat Ibn Sa'ad it is mentioned (the quotation is from Sahih Bukhari narrating from A'isha): "When the illness of the holy Prophet got severe, he asked: 'Have the people prayed?'"

We said: "No, people are waiting for you."

The Messenger said: "Bring some water for me in a vessel."

A'isha poured some water in a vessel and the Prophet took ablution. Then he intended to get up, but his condition got bad. After that he felt better. He asked, "Have the people prayed?"

We replied: "No, they are waiting for you."

The Prophet said: "Bring some water in a container for me." A'isha said: The Messenger sat up and did ablution for prayer. Then he intended to get up, but his condition got bad. Afterwards, when he felt better he asked: "Did the people pray?"

We replied: "Not yet, O Messenger of Allah! They are waiting for you."

would change his mind from Abu Bakr.² and inauspicious. So I hoped that the holy Prophet successor. The people would consider him unlucky believe that people would like a person as his to lead the Prayer, and its reason was that I didn't (s.a.w.a.) many times that he should not order him A'isha also said: I requested the holy Prophet women around Joseph."¹ that he prays the Prayer and you are like those lead the Prayer." I requested my words. The Messenger said: "Order him so that he may he prays, he starts crying." A'isha said: "Abu Bakr is softhearted and whenever order him so that he may lead the Prayer." Prayer. He said: "Abu Bakr is a soft hearted person, the Messenger was informed that it was time for the pain of the Holy Prophet (s.a.w.a.) got severe,

¹ Sahih Bukhari, Vol. 1 P. 88, Sahih Muslim Vol. 2, P. 22, Musnad Abu Awanah Vol. 2, P. 114, Tabqat Ibn Sa'ad Vol. 2, P. 117, European Edition Vol. 2, Part 2, P. 18, Siyah Ibn Hisham, Vol. 4, P. 330, Anasabul Ashraf, Balazari, Vol. 1, P. 260, Fathul Bari Vol. 2, P. 306, Tarikhul Islam Zuhri Vol. 1, P. 311

² This extra in the second tradition, Bukhari (Vol. 3, P. 63) from Abu Umar, Abu Moosa, and Ibn Abbas and A'isha narrated. Tabqat Ibn Sa'ad Vol. 2, P. 219, Anasabul Ashraf, Vol. 1, P. 260, Tarikh Ibn Kathir, Vol. 2, P. 233 have also narrated it.

The Leading of Prayer by Abu Bakr at the time of illness of the Messenger (s.a.w.a.)

Zahib Bukhari, Zahib Moslem, Musnad Ahmad, Tabakat Ibn Sa'ad and Ansabul Ashraf have recorded (We quote the tradition from Zahib Bukhari) that Aysa says: "When the illness of the holy Prophet (s.a.w.a.) became severe, Bilal reminded him of the time of Prayer." The holy Prophet (s.a.w.a.) said: Order Abu Bakr, so that he may lead the people in Prayer.

Aysa says: "O Messenger of Allah! Abu Bakr is a mild and softhearted person and if he stands in your place to pray, he would be unable to perform the duty of Imam; it would be better if you order Umar for this job." The Prophet (s.a.w.a.) said: "You are like those women around Joseph; order Abu Bakr so that he may pray with the people."¹

In Zahib Bukhari, Zahib Moslem, Musnad of Abu Avans, Tabakat of Ibn Sa'ad, "Sirah" of Ibn Hisham, Ansabul Ashraf of Balazari, and in other books it is narrated (we quote the tradition from Zahib Bukhari) from Aysa, that she said: When

¹ Zahib Bukhari, Vol. 1, P. 92, Zahib Moslem, Vol. 2, P. 23, Musnad Ahmad, Vol. 6, P. 210, 224, Tabakat Ibn Sa'ad, Vol. 3, P. 179, European Edition, Vol. 3, Part, P. 127, Ansabul Ashraf, Vol. 1, P. 257, Fathul Bari, Vol. 2, P. 346

out of the room and prayed." ¹ Then Abu Bakr went

¹ *Ummat al-Muhammadiyah*, Vol. 1, P. 391, hadith number 1135 (We mention the words of *Ummat al-Muhammadiyah* and in *Musnad Ahmad* Vol. 1, P. 326 and *Ibn Kathir in Al-Kamil* Vol. 2, P. 234. Similarly refer to the book of "Nasbe Raza", by *Abdullah bin Yusuf* (died 762) Vol. 2, P. 20-22 and in the traditions which are recorded, we see the tradition which are changed. In *Musnad Ahmad* Vol. 6, P. 300 and *Kanzul-Ummal*, first edition, Vol. 6, P. 400, it is narrated from *Ummu Salma* that she said: "Ali Ibn Abi Talib (a.s.) was the nearest to the holy Prophet (s.a.w.a.) in promise and executorship. One day, in the morning, we went to visit the holy Prophet (s.a.w.a.). He constantly asked: "Did Ali come? Did Ali come?"

Fatimah (a.s.) said: "It is as if you have sent him for some work." *Ummu Salma* said: "Ali came and we thought that the Prophet needed him. So we went out of the house and sat near the door. I was most near to the door (that I saw) *Ali* (a.s.) bent down near his face, and he was telling some secrets. The Prophet of Allah (p.b.u.h.) passed away on the same day. So *Ali* (a.s.) was the nearest person to the holy Prophet (s.a.w.a.) in promise and executorship. *Mohib Tabari*, on P. 72 of his book "Tahqiq al-Uqba" has narrated from *Aysha* that when the death of the Prophet was near, he said, "Call my near friend to me." They called *Abu Bakr*! The holy Prophet did not care him. Again the holy Prophet ordered to call for him, his near friend. Then *Umar* was called for him! As the eyes of the holy Prophet saw him, he lifted his head and said: "Call my near friend." So *Ali* was called for him and as the eyes of the holy Prophet fell on *Ali* he made him enter his blanket and embraced him till he died. *Khawarizmi Hanafi*, "Kitab al-Madani", Vol. 2, P. 38; and *Ganji Shafei*, P. 133, *Kitab* *Kifayat Talib*, have narrated similar sentences.

The holy Prophet's order to Abu Bakr to lead the Prayer

In *Zunna Ibn Majah* and *Musnad Ahmad* it is narrated from Ibn Abbas that when the holy Prophet (s.a.w.s.) was in A'isha's house and was ill, he said, "Call Ali for me."
A'isha said: O Messenger of Allah, should I call Abu Bakr for you?"
The Messenger said: "Call him also."
Hafsah said: O Messenger of Allah, "should I call Umar for you?"
The Messenger (s.a.w.s.) replied, "Call him also."
When all of them gathered, the Prophet raised his head, glanced at them and fell silent.¹
Umar turned towards the people, who had gathered, and said: "Get up from the presence of the Prophet (s.a.w.s.)!" Then Bilal came and told the Prophet (s.a.w.s.) about the time of Prayer. The Prophet said: Order Abu Bakr to lead the people in Prayer.
A'isha said: "O Messenger of Allah (s.a.w.s.) Abu Bakr is a mild and a soft hearted person and is unable to speak, and if he does not see you, he will cry and people will also cry. It would be better if

¹ In *Musnad Ahmad* the sentence is: The holy Prophet (s.a.w.s.) raised his head and did not see Ali, then he fell silent.

house." ¹ As my turn came, he got comfort in my house. In fact, he was very much fond of A'isha's stay tomorrow?"

time of his last illness he used to ask: "Where will I used to observe the turns of his wives. But at the Prophet she says in another tradition that the Prophet

¹ Sahih Bukhari, Vol. 2, P. 202

It is strange that some Muslims believe in the correctness and piety of the narrators who narrated these types of traditions from the companions and Tabac, en and writers. Prophet (s.a.w.a.).

they sacrificed the image and personality of the Holy prestige for some people, and for achieving this in any way It is strange; the story through which they wanted to make went away and got comfort!

permission, and entered the house of A'isha his distance made him to do that, and when he (s.a.w.a.) was given will I be tomorrow?" And a strong attachment to A'isha wife A'isha that he asked, "Where am I today, and where children? All his thoughts, sadness, and grief were about his his nation, the future of his nation, and his progeny and the people, at the deathbed should not have thought about years, so that the message of Allah and monotheism reach The great Prophet (s.a.w.a.) who toiled day and night for 23 (3:8)

also, "So let not your soul waste away in grief for them." (r they do not believe in this announcement." (18:6) And you will kill yourself with grief, sorrowing after them if His Lord wanted him and said, in sympathy, "Then may be Allah for guidance, and lived for guidance of the people. It is strange. The holy Prophet (s.a.w.a.) was appointed by

In Sahih Bukhari and Sahih Muslim it is narrated from A'isha: When the illness of the holy Prophet increased and his pain got severe, he took permission from his other wives, so that he could be looked after in my house. He was given the permission...¹

Nursing of the Holy Prophet (s.a.w.a.) in A'isha's house

In another tradition she said: "The illness of the holy Prophet (s.a.w.a.) began in the house of Maimuna. There he got permission from other wives so that he stayed in A'isha's house the day of his sickness. He was given the permission."²

Bukhari has narrated from A'isha that the holy Prophet (s.a.w.a.) in his last illness, always used to ask: "Where will I stay tomorrow?" In reality he was waiting for A'isha's turn. The Prophet was given permission so that he could stay in A'isha's house.³

Muslim has narrated from A'isha that the holy Prophet continuously asked, "Where should I stay today and where will I be tomorrow? And was waiting for A'isha's turn."⁴

¹ Sahih Bukhari, Vol. 3, P. 63, Vol. 4, P. 9. Sahih Muslim Vol. 2, P. 20

² Sahih Muslim, Vol. 2, P. 21

³ Sahih Bukhari Vol. 3, P. 175, Vol. 3, P. 64

⁴ Sahih Muslim, Vol. 7, P. 137

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Beneficent, the most Merciful

Praise be to Allah the Lord of the worlds and peace be upon the Seal of the Prophets and Messengers, Muhammad and his Purified Progeny.

This servant has been frequently asked about the morning Prayer of Abu Bakr, on the day of the passing away of the holy Prophet. Is it a true incident, and is it a correct narration? And if we assume that it was a fact, then how was the circumstance? In any case, what conclusions can be derived from it?

Due to this, it came to my mind that a discussion on it be presented to answer these queries.

The days when the Prophet (p.b.u.h.) was sick

We begin with what the different sources and references of tradition and history have said in this respect.

with the great scholar Syed Muraza Askari has dealt The said story is an example of such events which statements could be separated from the true ones. thorough research in history, so that false Those events have created the need for a true from the false!

way that it became impossible to differentiate the

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(p.d.u.h.), and in praise of the Caliphs in such a Prophet, especially Amirul Mo-mineen Ali were spread in condemnation of the Progeny of the new style was adopted, whereby false traditions Prophet's traditions! With the passage of time, a cause of alteration and carelessness towards the (The Book of God is enough for us). It became a that they took to the slogan *Hasbun Allah* (s.a.w.a.). It increased thereafter to such an extent continued till the demise of the holy Prophet such kind of mischief and misbehavior the people and died on the same day.

After concluding the Prayer, he gave a little talk to prayer of Abu Bakr and led it in a sitting state. feet dragging on the ground. Then he disrupted the men, as his legs had become too weak to walk, his *Bakhar*, he went to the mosque, supported by two solution. According to the narration of *Zuhri* of Abu Bakr, He said: Raise me up. Then he made Prophet (p.d.u.h.) improved and he heard the voice Prophet (p.d.u.h.). When the condition of the holy Abu Bakr stood for prayer in place of the holy "Abu Bakr to lead the Prayer in his place."

to call Bilal: "The Holy Prophet asked you to call (p.d.u.h.). Aisha thought it a good occasion and Prophet had slept with his head on the thigh of Ali Prayer! O Messenger of God! Since the holy next morning Bilal came home and cried: Prayer! elders of the community returned to Medina. The increased and its news reached the camps. The time the illness of the holy Prophet (s.a.w.a.).

intimidation. They used temptation and force to prevent the message from the masses. But the Messenger of Allah (s.a.w.s.) stood fast and firm against all those troubles and continued to fight against the devil and his servants.

But the world-seekers who saw their interests in danger, looked for an opportunity for revenge and for staging a revolt. Yet the holy Prophet took proper remedial steps. By God's help and his sharp planning, he defeated all those mischief and uprisings. The holy Prophet (p.d.u.h.), during his last illness, thought a plan for defeating the coup de etat of the rioter companions, so that all of them could be sent out of Medina along with the army of Usamah. He selected Usamah, an 18-year-old, son of martyr Zaid bin Haritha for the command of that army and ordered that all young and old men must leave Medina with him.

In that battalion, people like Abu Bakr, Umar, Abu Ubaidah Jarrah, Abdur Rahman bin Auf, Sa'ad bin Abi Waddas, Sa'ad bin Ubaidah, and many other famous companions were put under the command of Usamah. In the beginning they began to criticize, and said: "He made us subordinate to a boy of 18 years!" They retained from proceeding. The holy Prophet (p.d.u.h.) delivered a sermon for them and said: "God's Curse be on the one who opposes the Usamah's army. God's curse be on the one who does not join the army of Usamah."

The army of Usamah moved and camped at Jorah, a few kilometers from Medina. At the same

Khadjah purchased him. She gifted him to the holy Prophet. The Prophet released him and when he was not prepared to return to his tribe along with his father and uncle, the holy Prophet announced near Ka'ba and in front of people that he was his adopted son (in law).

Many of those people changed after the appearance of Islam. Mecca and Medina became centers of the light. The change reached to such an extent that an Ansari youth came to the holy Prophet (s.a.w.a.) on the day of the battle of Badr and asked: "O Messenger of Allah! What is the reward of one who fights against this community and gets killed?"

"Paradise," came the divine response. The young said: "Very nice, very nice! Then the distance between me and Paradise [the only barrier in front of me] is this date which I eat!" Saying so he threw away the dates, engaged in fighting until he was martyred. Yes, their fighting was for obtaining God's pleasure, and for prospering in the other world.¹ But the opportunists and the wish-worshipper who saw a danger to their worldly [material] profits with the ever-increasing advance of Islam, tried, by every means, to remove this heavenly Shariat [Code] from their community. In the beginning, they tried to prevent progress. Thereafter, they resorted to threatening and

¹ Askari
The Role of the Imams in the Revival of Religion, Allamah

In the name of Allah

Preface

The Arabian Peninsula has, in its long history continuously witnessed many events. With the coming of Islam and the formation of religious issues through the heavenly personality of the great Prophet of Islam (s.a.w.a.), the page of pre-Islam Arab history saw a significant change. It turned into the Islamic history. Improper individual and collective conduct, wrong ways and styles of life, and similarly the beliefs and superstitions of the ignorant Arabs were the signs of the culture and civilization of the Arab society of those days.

People had wrongly interpreted the meaning of morality. For example, they received respect by burying their alive daughters. Those who displayed more cruelty were regarded more respectable. Loot, arson, killing, and bloodshed were considered as pravity. When they heard about the Paradise, they asked whether the Paradise had its wars or no? When the reply was negative they said what was it worth!

The story of Zaid bin Haritha is an example of the condition of the ignorant Arabs. Zaid bin Haritha, during his childhood, went with his mother, to visit their relatives in another tribe, when bandits assaulted them. He could not run away and became a captive and was brought to the market of Ukaz for sale. Agents of Hadrast

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THE
PROPHET'S
LAST PRAYER

Allamah Sayed Murtaza Askari

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