

Did Umar, Abu Bakr, Usman and ... take part in the unsuccessful assassination of the messenger of God (peace of Allah be upon him and his descendants)?

The group of the companion

This question has been come up by: Jafari

Answer:

This matter, some of the companions wanted to assassinate the messenger of God (peace of Allah be upon him and his descendants), has been confirmed from the point view of the Sunni and Shiite scientists as the Quran has said

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُومَا لَمْ يَنَالُوا وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَنْتَوَلَوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ. At-Tawba / Verse 74

They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.

Most of the Sunni interpreters have said about the interpretation

«وَهُمُومَا لَمْ يَنَالُوا»

that the purpose is the persons that wanted to assassinate the messenger of God (peace of Allah be upon him and his descendants) when coming back from the Tabuk War as Beihaghi in the book " Dalael Al-Nabve" and Siuti in the book " Al-Dor Al-Mansur" have written

عن عروة قال رجع رسول الله صلى الله عليه وسلم قافلا من تبوك إلى المدينة حتى إذا كان ببعض الطريق مكر برسول الله صلى الله عليه وسلم ناس من أصحابه فتآمروا أن يطرحوه من عقبة في الطريق فلما بلغوا العقبة أرادوا أن يسلكوها معه فلما غشيهم رسول الله صلى الله عليه وسلم أخبر خبرهم فقال من شاء منكم أن يأخذ بطن الوادي فإنه أوسع لكم وأخذ رسول الله صلى الله عليه وسلم العقبة وأخذ

الناس ببطن الوادي الا نفر الذين مكروا برسول الله صلى الله عليه وسلم لما سمعوا ذلك استعدوا وتلثموا وقد هموا بأمر عظيم وأمر رسول الله صلى الله عليه وسلم حذيفة بن اليمان رضي الله عنه وعمار بن ياسر رضي الله عنه فمشيا معه مشيا فامر عمارا أن يأخذ بزمام الناقة وأمر حذيفة يسوقها فبينما هم يسيرون إذ سمعوا وكزة القوم من ورائهم قد غشوه فغضب رسول الله صلى الله عليه وسلم وأمر حذيفة أن يردهم وأبصر حذيفة رضي الله عنه غضب رسول الله صلى الله عليه وسلم فرجع ومعه محجن فاستقبل وجوه رواحلهم فضربها ضربا بالمحجن وأبصر القوم وهم متلثمون لا يشعروا إنما ذلك فعل المسافر فرعبهم الله حين أبصروا حذيفة رضي الله عنه وظنوا ان مكروهم قد ظهر عليه فأسرعوا حتى خالطوا الناس وأقبل حذيفة رضي الله عنه حتى أدرك رسول الله صلى الله عليه وسلم فلما أدركه قال اضرب الراحلة يا حذيفة وامش أنت يا عمار فأسرعوا حتى استوتوا بأعلاها فخرجوا من العقبة ينتظرون الناس فقال النبي صلى الله عليه وسلم لحذيفة هل عرفت يا حذيفة من هؤلاء الرهط أحدا قال حذيفة عرفت راحلة فلان وفلان وقال كانت ظلمة الليل وغشيتهم وهم متلثمون فقال النبي صلى الله عليه وسلم هل علمتم ما كان شأنهم وما أرادوا قالوا لا والله يا رسول الله قال فإنهم مكروا ليسيروا معي حتى إذا طلعت في العقبة طرحوني منها قالوا أفلا تأمر بهم يا رسول الله فنضرب أعناقهم قال أكره أن يتحدث الناس ويقولوا ان محمدا وضع يده في أصحابه فسماهم لهما وقال اكتماهم.

Al-Beihaghi, Abibakr Ahmad Ben Al-Hossein Ben Ali (died in 458 hejira), Dalael Al-Nabovat, Dalael Al-Nabovat, v 5, p 256, chapter roju Al-Nabi Min Tabuka va Amreh be Hadam Masjed Al-Azrar va Makara Al-Monafeghin be Fi Al-Tarigh va Esmat Allah Taala Eyah va Etelaa va Ma Zahara Fi Zaleka Min Athar Al-Nabovat, according to the software of Jamat Al-Kabir

Al-Siuti, Jalal Al-Din Abd Al-Rahman Ben Abibakr (died in 911 hejira), Al-Dor Al-Manthur, v 4 p 243, Published by: Dar Al-Fekr, Beirut, 1993

Beihaghi narrated from Arve in the book "Dalael Al-Nabve" that he said " when the messenger of God (peace of Allah be upon him and his descendants) along with the Muslims from Tabuk and they continued their movement through the path of Medina. Some of the companions got together and decided to kill Hazrat

Muhammad in one of mountains during the path secretly and they had decided to move with Hazrat Muhammad in the path of Aghabe.

The prophet (peace of Allah be upon him and his descendants) informed of this betrayal decision and bade "whoever likes can move through the path of the desert because that path was vast and the group could move along it easily. Hazrat Muhammad (peace of Allah be upon him and his descendants) continued his movement in the path of Aghabe that was a region covered with mountains. But some of them that had decided to murder the prophet got ready for it. They covered their faces and prevented the prophet between their path. Hazrat Muhammad ordered Hazife Ben Yaman and Amar Ben Yaser to be in his service and he ordered Amar to take the stein of the camel and he ordered Hazife to guide him. As they were walking, they heard the group running from their behind; they held him and they wanted to perform their ominous decision.

The prophet (peace of Allah be upon him and his descendants) became angry and he ordered Hazife to get the hypocritical group away from the prophet. Hazife invaded toward them and he hit on their horses with the stick that he had in his hand. Moreover, he wounded them and recognized them. Afterwards, God scared them and they informed that that Hazife had known them; their trick was revealed; they tried to get to the Muslims in a rush way and to join them.

After they went, Hazife came to the messenger of God and the prophet bade " move and leave Aghabe in a rush way. They were waiting until the people arrived. The prophet bade " O' Hazife! Did you recognize these persons?" he bade " I recognized such and such a horse, but because it was dark and they covered their faces, I could not recognize them".

Hazrat Muhammad bade " did you understand what their purpose was and what they wanted to do?" they said " I did not recognize their purpose". He said " this group wanted to throw me down from the mountain". They said " O' the messenger of God! Order people to cut off their neck". He bade " I would not like that people say " Muhammad accuses his companions and kills them". Then the messenger of God introduced them and bade " you ignore this topic and you do not express it".

It is not clear who these persons were. Among the Sunni scientists, Ibn Hazam Andelsi, one of Sunni scientific founders, has mentioned the name of these persons. He has written in the book " Al-Mahali"

أَنَّ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَطَلْحَةَ وَسَعْدَ بْنَ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُمْ أَرَادُوا قَتْلَ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلْقَاءَهُ مِنَ الْعَقَبَةِ فِي تَبُوكَ.

Ibn Hazm Al-Andolesi Al-Zaheri, Abu Muhammad Ali Ben Ahmad Ben Saeed (died in 456 hejira), Al-Mahali, v 11, p 224, Researched by: Le Janat Ehya Al-Torath Al-Arabi, Published by: Dar Al-Afagh Al-Jadidat, Beirut

And Dar Al-Fekr, Note: Tabaa Mosahahat Moghabelat Ala Edat Makhtutat va Nasakha Motamedat Kama Ghavilat Ala Al-Noskhat Alati Hagheghha Al-Astaz Al-Sheikh Ahmad Muhammad Shaker

Abu Bakr, Umar, Usman, Talhe and Sad Ben Abi Vaghas wanted to kill the prophet (peace of Allah be upon him and his descendants) and they wanted to throw him from a hill in Tabuk.

Of course, when Ibn Hazam narrated this Hadith, only fault that he considered about the narration was the existence of Valid Ben Abdullah Ben Jamie in the sequence of the document; hence, this narration is false.

In this part, we narrate the idea of the scientists of the Rejal science and the Sunni dignitaries so that we can understand the value of the opinion of Ibn Hazam from the scientific point of view and how much it is acceptable.

When we refer to the Sunni Rejali books, we inform that most of the Sunni scientists have Tosikh and they have considered him a honest and reliable person as Ibn Hajar Asghalani, the Hafez of the Sunni Ala Al-Etlagh and one of other Sunni scientific founders, has written about him in the book "Taghrib Al-Tahzib"

7459 - الوليد بن عبد الله بن جميع الزهري المكي نزيل الكوفة صدوق.

Taghrib Al-Tahzib, Ibn Hajar, v 2 p 286, (died in 852 hejira), Researched by: Mostafa Abd Al-Ghader Ata, Second Edition, 1415- 1995, Published by: Dar Al-Kotob Al-Elmie, Beirut, Lebanon, Note: Tabaat Moghabelat Ala Noskhat be Khat Al-Malef and Ala Tahzib Al-Tahzib and Tahzib Al-Kamal

In addition, Ibn Sad has written in the book " Al-Tabaghat Al-Kobra"

الوليد بن عبد الله بن جميع الخزاعي من أنفسهم وكان ثقة وله أحاديث.

Al-Tabaghat Al-Kobar, Muhammad Ben Sad, v 6 p 354, (died in 230 hejira),
Published by: Dar Sader, Beirut

And Ajali has written in the book " Marefe Al-Saghat"

الوليد بن عبد الله بن جميع الزهري **مكي ثقة**.

Marefat Al-Theghat, Al-Ajali, v 2 p 342, (died in 261), First Edition, 1405,
Published by: Maktab Al-Dar , Medina

Razi has also written about him in the book "Al-Jarj and Al-Tadil"

نا عبد الرحمن نا عبد الله بن أحمد بن محمد بن حنبل فيما كتب إلى قال قال أبي: الوليد بن جميع

ليس به بأس. نا عبد الرحمن قال ذكره أبي عن إسحاق بن منصور عن يحيى بن معين أنه قال: **الوليد ابن**

جميع ثقة. نا عبد الرحمن قال سئل أبي عن الوليد بن جميع فقال : **صالح الحديث**. نا عبد الرحمن قال

سألت أبا زرعة عن الوليد بن جميع فقال: **لا بأس به**.

Al-Jaraha Al-Tadil, Al-Razi, v 9 p 8, (died in 327), First Edition, 1371- 1952,
Matbaat Majles Daerat Al-Maaref Al-Osmaniye be Heidar Abad Al-Dakan,
India, Published by: Dar Ehya Al-Torath Al-Arabi,Beirut, Note: An Al-Noskhat
Al-Mahfuzat Fi Kupreili (no 278), va An Al-Noskhat Al-Mahfuzat Fi Maktab
Morad Mola (no 1427), va An Al-Noskhat Al-Mahfuzat Fi Maktab Dar Al-
Kotob Al-Mesriye (no 892)

And Mezi has written in the book " Tahzib Al-Kamal"

قال عبد الله بن أحمد بن حنبل عن أبيه، وأبو داود: **ليس به بأس**. وقال إسحاق بن منصور، عن

يحيى بن معين: **ثقة**. وكذلك قال العجلي وقال أبو زرعة: لا بأس به وقال أبو حاتم: **صالح الحديث**.

Tahzib Al-Kamal, Al-Mazi, v 31, p 36- 37,(died in 742), Researched by: Doctor
Bashar Ovad Maruf , Forth Edition, 1406- 1985, Published by: Resalat Institute,
Beirut, Lebanon

In addition, Zahabi, one of Sunni greatest scientists, has written about Valid
Ben Jamie in the book " Mizan Al-Etedal"

وثقه ابن معين، والعجلي. وقال أحمد وأبو زرعة: **ليس به بأس**. وقال أبو حاتم: **صالح الحديث**.

Mizan Al-Edal, Al-Zahabi, v 4 p 337, (died in 784), Researched by: Ali Muhammad Al-Bajavi, First Edition, 1382- 1963, Published by: Dar Al-Marefat lel Tabaat va Al-Nashr, Beirut, Lebanon

More importantly, Mosalam Neishaburi has narrated from Valid Ben Abdullah two times in the book "Sahih Mosalam", one in v 5 , p 177, chapter: Al-Vafa Ba Leahd and in the book " Sefat Al-Monafeghinand Ahkamehem. This demonstrates that Valid Ben Abdullah was reliable from his point of view and he narrated Hadith from him; otherwise, he should not have narrated Hadith from him. And if someone wants to weaken Valid Ben Abdullah, he should mention his proper name from the book "Sahih Mosalam".

Consequently, Valid Ben Abdullah is reliable; therefore, its narration is completely valid.

Of course, we do not care about the validity of this matter, they have taken part in this assassination, but we wanted to analyze and criticize the remark of Ibn Andelsi from the scientific point of view.

In fact, these Sunni scientists should answer this matter because Ibn Hazam Andelsi has narrated such narration and he has rejected it without any knowledge.

Good luck

The group in charge of answering doubts

The research centre of Hazrat Valiasr