

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Is the narration “ If you did not find me then go to Aba Bakr” has been authentically quoted from the holy prophet of GOD?

THE BOARD OF SUNNITES

A QUESTION BY; Yazdan

THE TEXT OF THE NARRATION

عن جبير بن مطعم قال: أتت النبي صلى الله عليه [وآله] وسلم امرأة فكلمته في شيء فأمرها أن ترجع إليه، قالت: يا رسول الله أرأيت إن جئت ولم أجدك ؟ كأنها تريد الموت . قال: «فإن لم تجديني فأتي أبا بكر».

Jobayr Ibn Motam says that; a woman came to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and talked to His Holiness about a subject and the holy prophet of GOD stated to her that; get back and come again and that woman said that; what I was going to do if I came and did not find you and as if her intent was after the demise of the holy prophet of GOD and then His Holiness stated that; if you came and did not find me go to Abu Bakr

-Tarikh Eslam, Termezi (died in 279 Hejira), p 11, Sahih Bokhari, Muhammad Ben Esmail (died in 258 Hejira), v 5, p 73

THE BRIEF RESPONSE

1, this narration has been merely quoted from Jobayr Ibn Motam that Zahabi has regarded him one of the Tolaqa

2, Navavi has emphasized in the description of Sahih Moslem that

فليس فيه نص على خلافته وامر بها

This narration does not necessarily imply in the Caliphate of Abu Bakr

3 and Navavi also stressed that

بل هو اخبار بالغيب الذي اعلمه الله تعالى به

This narration is a news from the unseen which the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) is aware of its occurrence in the future (and does not imply in the Caliphate of Abu Bakr)

4, this narration has been manipulated against the authentic and successive narration pertaining to the virtues of the commander of the faithful (peace be upon him)

5, the narrator has added a phrase in order to employ that to reach to a specific intended aim

6, this essential question always has been set forth that; for what reason Sunnites have never accepted the authentic and accurate narrations such as the narration of Qadir Khom as well as the narration of Thaqalayin in spite of the most trustworthy and authentic proof which has been narrated by the special figures and by the public but in the contrary, they resort to any worthless and baseless narration in spite of the weakest narrative proof which cause to cross to the mind the caliphate of the three Qaliphs and not to prove that and consider them as revealed by the divine revelation and refer to them in the various cases?

THE DETAILED RESPONSE

1, all of those who narrated this saying have quoted that from Jobar Ibn Motam that Zahabi has called him one of the Tolaqa

جبير بن مطعم : ابن عدي بن نوفل بن عبد مناف بن قصي . شيخ قريش في زمانه ، أبو محمد ، ويقال : أبو عدي القرشي النوفلي ، ابن عم النبي صلى الله عليه وسلم من الطلقاء .

-Seir Alam Al-Nobala, Zahabi (748 Hejira), v 3, p 95

2, Navavi writes in the description of Sahih Moslem pertaining to the discussion in hand that

واما قوله صلى الله عليه وسلم في الحديث الذي بعد هذا للمرأة حين قالت يا رسول الله أرأيت ان جئت فلم أجدك قال فإن لم تجديني فأتي أبا بكر فليس فيه نص على خلافته وامر بها بل هو اخبار بالغيب الذي اعلمه الله تعالى به.

-Sharh Moslem, Al-Navavi (676 Hejira), v 15, p 155

But the narration of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which will be mentioned after this is about a woman who said to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that O the holy prophet of GOD, if one day I came and did not find you then what I have to do? His Holiness stated that; in this case go to Abu Bakr and in this narration there is no emphasis on the Caliphate of Abu Bakr or an explicit order of the holy prophet of GOD (peace and bless of GOD be upon him and hi progeny) but merely is a news from the unseen which stated by His Holiness and Allah the Almighty has informed him

3, Navavi says in the description of Sahih Moslem that

... بل هو اخبار بالغيب الذي اعلمه الله تعالى به

- Sharh Moslem, Al-Navavi (676 Hejira), v 15, p 155

In this narration there is no explicit text from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to this point that what is the Qaliph after His Holiness

Further elaboration is that

Another amazing point which can be concluded here from the acknowledgment of Navavi is that supposedly, if this narration has been mentioned by the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then it can be regarded as a news from the unseen by the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the occurrence of an event in the future and this is not necessarily imply in the popularity or admission of this event in the eyes

of His Holiness and perhaps this event was the against the inward desire of the holy prophet of GOD

That means in fact, the holy prophet of GOD informed us of an outward event which will be happened in the future in this manner that His Holiness stated to that woman that; when you come to me you will find another man except me namely Abu Bakr who has taken my place and this subject has further cases as well for example that news from the unseen pertaining to Ayeshah which has been mentioned by the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that His Holiness stated;

That the holy prophet of GOD stated to Ayeshah in a news from the unseen that; you will fight against Ali Ibn Abi Taleb (peace be upon them) in an area between Kufeh and Basrah in the future

Now can we regard this news from the unseen as an order to undertake such an action as well as justify the act of Ayeshah? An action in which when Ayeshah remembered the statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in the land of Havab then she was shaking and said that;” we are from Allah the Almighty and indeed we return to Him” and she intended to give up but what a pity she continued to fight against the commander of the faithful (peace be upon him) due to the trick of Abd Allah Ibn Zobayr

4, this narration has been exactly manipulated against the narration has been mentioned by Ahmad Ibn Hanbal and Tabarani via an authentic narration proof and that is the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated pertaining to the dignity of the commander of the faithful Ali Ibn Abi Taleb (peace be upon them) that'

لَمَّا حَضَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ صَفِيَّةُ : يَا رَسُولَ اللَّهِ ، لِكُلِّ امْرَأَةٍ مِنْ نِسَائِكَ أَهْلٌ تَلْجَأُ إِلَيْهِمْ ، وَإِنَّكَ أَجَلَيْتَ أَهْلِي ، فَإِنْ حَدَّثَ حَدَّثَ فَإِلَى مَنْ ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : " إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ " .

And when the time of the holy prophet of God's demise (the martyrdom of the holy prophet of GOD) peace and bless of GOD be upon him and his progeny) came (Om Al-Momenin(the mother of the faithful) Safyah said to

His Holiness that O the holy prophet of GOD after you each of your wives will be supported by some of the people now after my family migration according to your order then to whom I can take refuge? His Holiness stated that come to Ali Ibn Abl Taleb

-Mosnad, Ahmad Ben Hanbal (241 Hejira), v 6, p 300 And Haythami has considered this narration as an authentic saying and has said pertaining to that

رواه الطبراني ورجاله رجال الصحيح .

This narration has been quoted by Tabarani and all of the narration experts have regarded as an accurate saying

-Majma Al-Zavaed, Heithami (807 Hejira), v 9, p 113

5, the majority of the books which have quoted this narration mentioned a phrase which explicitly indicate that the narrator has added something to this saying and that phrase is that

And the narrator has personally interpreted that; in fact this section of the narration if it has supposedly narrated then is manipulated by the narrator and if we eliminate this part then there is no denotation to the period after the martyrdom and the demise of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and that means, that narrator says that O the holy prophet of GOD if I came and did not find you and in this point the narrator has added that namely after your demise, if I did not find you while such an additional part does not seem apparent form the style of the narration. And perhaps it is possible that pertaining to the daily and worldly affairs someone has come and asked the holy prophet of GOD for something and His holiness stated that go back and then return and if you came and did not see me then go to Abu Bakr

And with respect to this interpretation we can figure out that this narration, perhaps, has been mentioned in some handful books in such a manner and in which this additional part which mentioned by the narrator has been eliminated as well

Some texts which have mentioned the narration with respect to the real intent of the narrator and the additional part which mentioned by the narrator are as follows

- 1, Sonan Kobra Bayhaqi, p 153
 - 2, Fath Al-Bari Ibn Hojr, v 7, p 16,
 - 3, Omdat Al-Qari Al-Aynin v 16, 4179
 - 4, Sahih Ibn Haban, v 15, p 292
 - 5, Al-Tamhid Ibn Abd Al-Bar, v 22, p 126
 - 6, Asad Al-Qabah Ibn Athir v 1, p 272
 - 7, Sahih Moslem, v 7, p 110
 - 8, Al-Badayah Va Al-Nahayah Ibn Kathir , v 6, p 231
 - 9, Sahih Bokhari , v 4, p 191, and v 8, p 127
 10. the most interesting thing is that the history of Damascus city of Ibn Asaker v 30 p 220 which has emphasized that;
- Ibn Hamdan says that; after your demise, that means Ibn Asaker emphasized that this section was not from the narration and the narrator namely, Ibn Hamdan has added that

THE MAIN QUESTION

This essential question always has been set forth that; for what reason Sunnites have never accepted the authentic and accurate narrations such as the narration of Qadir Khom as well as the narration of Thaqaalayin in spite of the most trustworthy and authentic proof which has been narrated by the special figures and by the public but in the contrary, they resort to any worthless and baseless narration in spite of the weakest narrative proof which cause to cross to the mind the caliphate of the three Qaliphs and not to prove that and consider them as revealed by the divine revelation and refer to them in the various cases?

GOOD LUCK

THE BOARD OF THE ADDRESSING THE RELIGIOUS DOUBT
THE RESEARCH INSTITUTE OF HIS HOLINESS IMAM OF THE AGE
(MAY GOD PRECIPITATE HIS REAPPEARANCE)