



# The true explanation of the Hadith of Qirtas <sup>1</sup>

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During one of his speeches, a written question was sent to Sayyid Ahmad Sa'id Kazmi that:

In the session after Dhuhr, you read the verse *Nor does he say (aught) of (his own) desire* [53:3] in light of which you said that every saying of the Prophet sallAllahu 'alaihi wasallam is divine revelation. If this is correct, then every order of the Prophet sallAllahu 'alaihi wasallam must be obeyed whereas we learn from the Hadith of Qirtas that the order of the Prophet sallAllahu 'alaihi wasallam was not obeyed and Sayyiduna Umar radiyAllahu 'anhu said: *Hasbuna kitabAllah.*

Please explain this hadith in light of the Qur'anic verse.

The Imam of Ahlu's Sunnah, Ahmad Sa'id Kazmi, replied:

The Prophet sallAllahu 'alaihi wasallam said: Give me paper. I will write such a thing that will save you from misguidance. This saying of the Prophet sallAllahu 'alaihi wasallam was not towards anyone specific; rather, it was aimed at all those present including all the other companions and all the purified persons of Ahl al-Bayt. The Prophet sallAllahu 'alaihi wasallam was seriously ill at the time and due to this, Umar radiyAllahu 'anhu said: *Wa 'indana kitabAllah – we have the book of Allah [the Qur'an] with us – wa huwa hasbuna – and it is enough for us.*

This was not disobeying the Prophet sallAllahu 'alaihi wasallam. The saying of the Prophet sallAllahu 'alaihi wasallam was actually a test for all those who were present. Since the Prophet sallAllahu 'alaihi wasallam was about to demise, it was important for him to be content that those companions who used to seek his help in every situation; after his demise, will the same companions will be able to guide the Muslims according to the Qur'an and Sunnah? Due to the blessings of their companionship with the Prophet sallAllahu 'alaihi wasallam; have they developed the ability to solve every problem according to the Qur'an and Sunnah?

Amongst the people who were with the Prophet sallAllahu 'alaihi wasallam at this time were those who were to succeed the Prophet sallAllahu 'alaihi wasallam and assume the responsibility of Khilafah. The luminosity of his companionship and the light of his

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<sup>1</sup> The original work can be read at <http://kazmis.com/khutbat1-99.html>

Prophethood had enlightened their hearts. If those who were to succeed the Prophet sallAllahu 'alaihi wasallam were unable to solve problematic situations using the Qur'an and Sunnah; then this would mean, Allah forbid, that the Prophet sallAllahu 'alaihi wasallam was finishing the religion.

Hence, to clarify this, the Prophet sallAllahu 'alaihi wasallam asked for paper by the order of Allah so that he may advise them of that thing which will save them from misguidance – upon hearing which, someone from his companions would exclaim: Our Master! You are not departing from us such that we require any further ruling for the betterment of mankind. Rather, you have created the insight within us that the book of Allah is enough for us. The reason for revelation and the wish of the Prophet sallAllahu 'alaihi wasallam was fulfilled by this saying of Umar radiyAllahu 'anhu that: Hasbuna kitabAllah.

Otherwise, after hearing the reply of Umar, the Prophet sallAllahu 'alaihi wasallam would have further insisted and reprimanded him that I have asked you for paper and instead of fulfilling my order, you are proclaiming your aptitude and ability. I am a Prophet and I am about to tell you what has been revealed to me. How can you know this by yourself?

And then, the silence of Abu Bakr, Uthman and Ali radiyAllahu 'anhum after hearing the reply of Umar radiyAllahu 'anhu and by them not repeating the order further strengthens the case that these venerated personalities had also understood the wisdom behind the Prophet's words. Hence, Umar radiyAllahu 'anhu was acting as a spokesman for them all because the Prophet sallAllahu 'alaihi wasallam said about him: Inna'l haqqa yantiqu 'ala lisani Umar.

Some companions did object to the Umar radiyAllahu 'anhu. Even though they were revered and exalted, they had not reached the level of the leading companions. Hence, their opposition will be considered a *mashwara* [advice] and the silence of the leading companions will be considered an affirmation of Umar's radiyAllahu 'anhu reply. The Prophet sallAllahu 'alaihi wasallam did not admonish Umar; hence, the opposition of some companions does not hold the meaning which some detractors have understood.

Whether the detractor considers every saying of the Prophet sallAllahu 'alaihi wasallam to be divine revelation or not; he will certainly agree that when the Prophet sallAllahu 'alaihi wasallam propagated and gave explanations for the matters of the religion, then these sayings were certainly according to divine revelation. Now ask yourself: was this matter to do with the religion or not? To refrain from misguidance and adopt the Sirat al-Mustaqim is the purpose of religion. Hence, this saying was certainly through divine revelation.

If this explanation of mine is not accepted, then it will be said that a writing to do with the religion that the Prophet sallAllahu 'alaihi wasallam was about to instruct according the order of Allah – after hearing Umar radiyAllahu 'anhu – the Prophet sallAllahu 'alaihi wasallam did not instruct it. This would mean, Allah forbid, that the Prophet sallAllahu 'alaihi wasallam himself failed to obey the order of Allah and this is not possible because the Qur'an says:

O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not,  
then you have not delivered His message [5:67]

Hence, it must be accepted that the Prophet sallAllahu 'alaihi wasallam delivered all those things to the ummah that were necessary for them such as matters of the religion and that safeguarded them from misguidance and allowed them to adopt the right path. In this hadith,

after Umar radiyAllahu 'anhu gave his reply, the Prophet sallAllahu 'alaihi wasallam did not write anything. Therefore, we must agree that reason why the Prophet sallAllahu 'alaihi wasallam gave the order; this reason was fulfilled through the reply of Umar radiyAllahu 'anhu.

It must also be borne in mind that that era was one in which education was not common. Not every person knew how to read and write and pen and paper were uncommon too and not everyone possessed them. Everyone also knows that the home of Sayyida Fatima Zahra radiyAllahu 'anha was next to the Masjid al-Nabawi and Ali radiyAllahu 'anhu was amongst the scribes of divine revelation. Hence, when the Prophet sallAllahu 'alaihi wasallam asked for paper, then the foremost responsibility was upon Ali radiyAllahu 'anhu to bring paper and present it to the Prophet sallAllahu 'alaihi wasallam because his house was very near the house of Sayyida Aisha radiyAllahu 'anha. Him not doing this is proof that he agreed with the reply of Umar radiyAllahu 'anhu.

A very significant point in this matter is that if something did not reach us due to which the ummah would be saved from misguidance and would always remain on the right path and which was very important; then the religion would be incomplete. This is because that thing which the Prophet sallAllahu 'alaihi wasallam was about to say is unknown to us. It would have aided us against misguidance but the Qur'an is saying: This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion [5:3]. The religion is complete and Umar radiyAllahu 'anhu is clarifying that: Oh Prophet! Allah has perfected the religion and we have heard glad tidings of this from you. You have trained us and to fulfil the reason you have asked this question; I am saying that due to the blessings of your companionship, your servants have become so adept that they can find the right path and abstain from misguidance in light of the Qur'an.