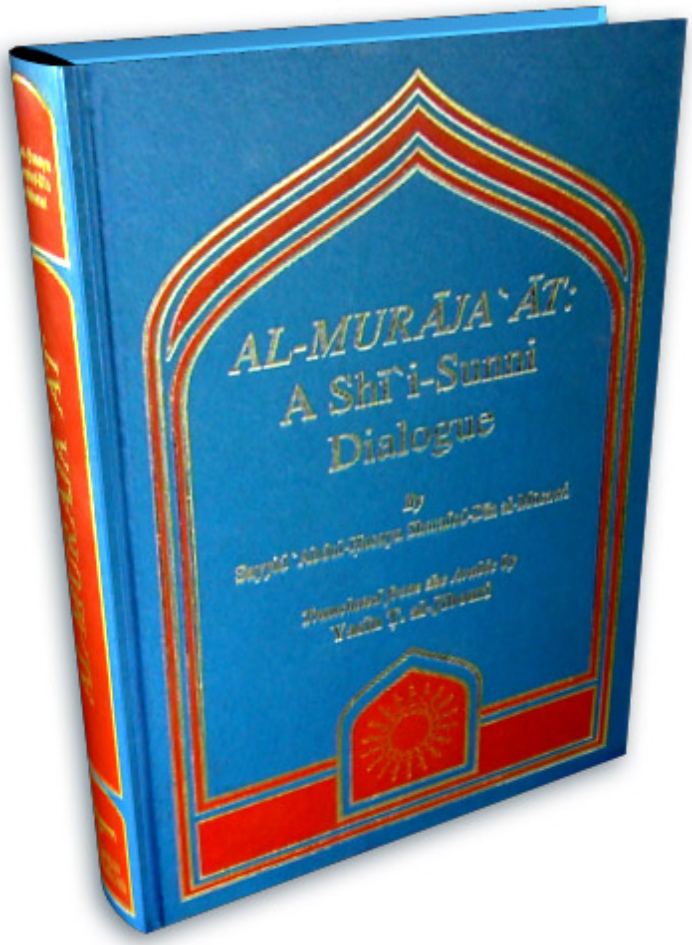
AL-MURAJA'ĀT:

A Shi'i-Sunni Dialogue

المراجعات



_By_ Sayyid Abd al-Hussain Sharaf al-Dīn al-Mūsawi

Translated from the Arabic _By_ Yasin T. al-Jibouri

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مكتب شيخ الجامع الأزهر

بسم الله الرحمن الرحيم

نص الفتوى

التي أصدرها السيد صاحب الفضيلة الأستاذ الأكبر

الشيخ محمود شلتوت شيخ الجامع الأزهر

في شأن جواز التعبد بمذهب الشيعة الامامية

* * * * * * * * * * * * * * *

قبل الفضيلته :

ان بعض الناس يرى أنه يجب على المسلم لكي تقع عباداته ومعاملاته على وجه صحيح أن يقلد أحد المذاهب الأربعة المعروفة وليس من بينها مذهب الشيعة الامامية ولا الشيعة الزيدية ، فهل توافقون فضيلتكم على هذا الرأي على اطلاقه فتمنعون تقليد مذهب الشيعة الامامية الاثنا عشرية مثلا ؟

فأجاب فضيلته :

١ — ان الاسلام لا يوجب على أحد من أتباعه اتباع مذهب معين بل نقول : ان لكل مسلم الحق في أن يقلد بادئ ذي بدء أي مذهب من المذاهب المنقولة نقلا صحيحا والمدونة أحكامها في كتبها الخاصة ولمن قلد مذهبا من هذه المذاهب أن ينتقل الى غيره — أي مذهب كان — ولا حرج عليه في شيء من ذلك .

٢ — أن مذهب الجعفرية المعروف بمذهب الشيعة الامامية الاثنا عشرية مذهب يجوز التعبد به شرعا كسائر مذاهب أهل السنة .

فينبغي للمسلمين أن يعرفوا ذلك ، وأن يتخلصوا من العصبية بغير الحق لمذاهب معينة ، فما كان دين الله بما كانت شريعته بتابعة لمذهب ، أو مقصورة على مذهب ، فالكل مجتهدون مقبولون عند الله تعالى يجوز لمن ليس أهلا للنظر والاجتهاد تقليدهم والعمل بما يفرونه في فقههم ، ولا فرق في ذلك بين العبادات والمعاملات

* * * * * * * * *

السيد صاحب السماحة العلامة الجليل الاستاذ محمد تقي القمي

السكرتير العام

لجماعة التقريب بين المذاهب الاسلامية

سلام الله عليكم ورحمته أما بعد فيسرني أن أبعث الى سماحتكم بصورة موقع عليها بامضائي من الفتوى التي أصدرتها في شأن جواز التعبد بمذهب الشيعة الامامية ، راجيا أن تحفظوها في سجلات دار التقريب بين المذاهب الاسلامية التي أسهمنا معكم في تأسيسها ووفقنا الله لتحقيق رسالتها .

والسلام عليكم ورحمة الله »

شيخ الجامع الأزهر

محمود شلتوت

Text of the *fatwa* (binding religious edict) issued by His Late Eminence Shaikh Muhammad Shaltout, then rector of al-Azhar, endorsing the Shī`a faith. Translation on p. 18

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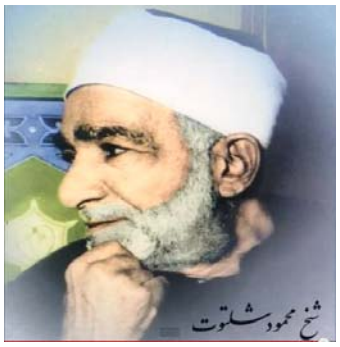
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Prayer time at Imam Ali's Shrine in al-Nafaj al-Ashraf, Iraq

PROLOGUE



Al-Azhar's Rector, Shaikh Mahmoud Shaltūt, and Shī`a Islam

Shaikh Mahmoud Shaltūt (1310 – 1383 A.H./1893 – 1963 A.D.) was an Egyptian theologian who ascended the post of rector of Al-Azhar, and he is credited for the issuing of a famous fatwa (religious edict) which recognized the Shī`a School of Muslim Law and facilitated teaching it at the Azhar.

The Shaikh was born in Minyat Bani Mansour village, al-Jīza governorate, on April 23, 1893 and joined the Alexandria (Egypt) Institue of Theology in 1906 from which he earned his Ph.D. in 1918. He was one of the most renown and highly respected theologians of Egypt and remains to be so due to his sincere efforts to bring the Muslims of the world closer to each other and to end sectarian rivalries and hostilities, unlike what the Wahhabi movement has done and is still doing. Shaikh Shaltūt became rector of Al-Azhar in 1893 and kept his post till his demise.

Shaikh Shaltūt was a member of the House of Bridging the Gap among Islamic Sects which aimed at uniting the Muslims and ending the dissensions among them by introducing the study of Islamic sects, including that of the Shī`as, into the Azhar's curricular system. He was once asked this question:

ان بعض الناس يري انه يجب علي المسلم لكي تقع عباداته ومعاملاته على وجه صحيح ان يقلد أحد المذاهب الاربعة المعروفة، وليس من بينها مذهب الشيعة الإمامية، ولا الشيعة الزيدية؛ فهل توافقون فضيلتكم على هذا الرآي على إطلاقه فتمنعون تقليد مذهب الشيعة الإمامية الاثنا عشرية مثلاً؟

Some people are of the view that in order for a Muslim's norms of worship and dealings to be Islamically sound, he has to emulate one of the four famous sects, which do not include the sect of Imāmite Shī`as, nor that of Zaidi Shī`as; so, does your Eminence agree with this viewpoint in its absolute sense, prohibiting the emulation of, for e.g., the sect of Inthna-`Asheri Imāmite Shī`as?

The answer of His Eminence was as follows:

1- ان الإسلام لا يوجب علي أحد من اتباعه اتباع مذهب معين بل نقول: ان لكل مسلم الحق في أن يقلد باديء ذي بدء أي مذهب من المذاهب المنقولة نقلاً صحيحاً والمدونة احكامها في كتبها الخاصة، ولمن قلد مذهباً من هذه المذاهب أن ينتقل الي غيره أي مذهب كان ولا حرج عليه في شيء من ذلك.

2- إن مذهب الجعفرية المعروف بمذهب الشيعة الإمامية الاثنا عشرية مذهب يجوز التعبد به شرعاً كساير مذاهب اهل السنة. فينبغي للمسلمين ان يعرفوا ذلك وان يتخلصوا من العصبية بغير الحق لمذاهب معينة، فما كان دين الله وما كانت شريعته بتابعة لمذهب أو مقصورة علي مذهب، فالكل مجتهدون مقبولون عند الله تعالي، يجوز لمن ليس اهلاً للنظر والاجتهاد تقليدهم والعمل بما يقررونه في فقههم ولا فرق في ذلك بين العبادات والمعاملات.

محمود شلتوت

1. Islam does not obligate any of its adherents to follow a certain sect. rather, we say: Every Muslim individual has the right to emulate, first, any sect which is transmitted accurately and its rulings are recorded in its special books, and anyone who emulates one of these sects has the right to shift to any other sect without feeling any embarrassment for so doing.

2. The sect of the Ja`faris, which is known as the sect of the Ithna-`Asheri (Twelver) Imāmite Shī`as, is a sect which can be followed

legitimately like any other Sunni sect. so, the Muslims must get to know this and to rid themselves of fanaticism without justification for certain sects. The religion of Allāh (Islam) and its Shari`a (legislative system) have never belonged exclusively to a particular sect: All mujtahids are accepted by Allāh Almighty. One who is not qualified to look into [complex theological] matters has the right to emulate them and to act upon what they decide regarding their fiqh, and tehre is no difference in this regard between rituals and dealings.

Mahmoud Shaltūt





In the Name of Allah, the most Gracious, the most Merciful

TRANSLATOR'S FOREWORD

This is the first American edition of a great book, actually one of the greatest in the Islamic library, a book so important the government of Iraq banned it in the 1960s, imposing a hefty fine and a jail sentence, or both, on anyone found to have it in his personal library. But if you read this book, you will conclude that those who ban it are really cursed with shallow minds, short-sightedness and blind prejudice based on ignorance.

Ignorance and fear have always been mankind's worst enemies. Fear is caused by ignorance. This means that the Number One Enemy of man is ignorance. It is for the sake of removing this ignorance about what Shī`a (or Shī`ite) Muslims believe that we introduce this book to the readers all over the world. When they read it, they will wonder about the stupidity of those who banned it and of those who till now are reluctant to translate it into other foreign languages…, let alone those who are "too scared" to read it. I say so because when I inquired at the time about why this great book was not translated until then, I was told that translators did not want to take such a "risk"…

Surely there is a story behind the publication of every book, and this one is no exception at all. Here is the complete story for you:

When I was living in the early 1970s in Atlanta, Georgia, and studying for my graduate degree on my own, two dignitaries asked me to edit an awful translation of this book titled "The Right Path".

The Indian translator of the latter book, whose name I was told once as being "Dr. Haidar", had obtained a Persian (Farsi) translation of it, so he, a physician whose knowledge of English was pathetically limited, decided to undertake the task of translating it into English. Some Iranian people in Houston, Texas, decided to spend money on publishing and promoting "The Right Path" and later asked me to send them my own translation of it, which I refused to do.



One of those two dignitaries who asked me to edit "The Right Path" was the late Dr. Muhammed-Ali al-Shahristani (right photo), and the other was martyr Sayyid Muhammed-Mahdi al-Hakim, so I feel that it is incumbent on me to introduce the reader to both of these great men in recognition of their contributions to the promotion of accurate knowledge about our precious creed.

Dr. Muhammed-Ali al-Shahristani, an architect by profession, was born in Kerbala in 1932 and died in London, U.K., on February 28, 2011 and his body was transported to Kerbala for burial near the Shrine of Imām al-Hussain عليه السلام. Al-Shahristani was an expert on Islamic architecture and founder of the International Islamic University of England. He contributed to the reconstruction efforts of the holy shrines in Samarra, Iraq, which were bombed by Wahhabi terrorists on February 22, 2006. He acted as a representative of UNESCO in also reconstructing other holy shrines in al-Kadhimiyya and Kerbala, all located in Iraq. He also rendered architectural services to Saudi Arabia, the United Kingdom and Iran.

In 1975, I al-Shahristani came to visit me at my humble apartment (the right word is "dump") accompanied by his younger brother, Hassan, and Mr. Morteza Nouri, who was in charge of managing the WOFIS (World Organization for Islamic Services) office in Tehran. He saw how I lived, so he could not control himself when tears

forced their way down his cheeks, but I told him that I was happy with the way I was living and that he really did not have to feel so sorry for me. He asked me what I wanted, and I told him that we needed Islamic literature badly for distribution and for our library's archives. He later instructed WOFIS to send me books and booklets, and three shipments were sent as per his instructions. Here below I narrate to you the story of each of those shipments so you and other readers in the future may come to know the truth "from the horse's mouth," as Americans say:

Delta Airlines sent me a letter that year telling me that I had a shipment of books that needed customs clearance. The word "clearance" upset me; it meant I would have to pay cutoms duties on it. I went to the customs office in downtown Atlanta where the officials showed me the large size of Nahjul-Balāgha books the shipment contained, asked me how much I would be selling them for. I told the officer with a pale and helpless smile on my face that if he knew how much my Society had in its bank account, he would not have asked me that question, but he seemed not to have understood what I meant, so I had to explain to him that I was in charge of a non-profit organization that promotes spiritual upliftment, that we were not in the business of buying and selling books. He was not convinced, so I told him that he could take a copy of the book for himself and distribute the rest of copies to his coworkers and others if he wished especially since our goal is to distribute them anyway. I rose and went to the exit door when he apparently was finally convinced, so I took the precious carton box containing these great books and with a difficulty hid my feeling of happiness.

That was the first shipment. The second shipment was sent also through Delta Airlines and in the same year. This time I was instructed to go to the air freight section at Atlanta's International Airport to receive the shipment. I called and asked the Airlines whether I should expect any customs clearance routine for them, and the answer was affirmative. Needless to say, I was upset, so I called my friend Basil Arif, may the Almighty rest his soul in peace, and told him about it. I did not have a car at that time, whereas Basil was

the Vice President of Contintental Trading Company, a firm trading in chemicals. Basil agreed to go with me to the airport in his car. There, the same problem rose: There was a sum of money which the customs office imposed on that shipment according to its assement of its commercial value. I told the lady that I did not have that kind of money, that ours was a very small religious organization which depended on voluntary contributions to sustain itself and that I would prefer she and her office would take the shipment and sell its contents themselves. The lady said she would let me have it with a 50% discount. I again told her that I really did not have money for even half the amount imposed on it by the customs office. It was then that Basil interfered and said that he would pay the customs dues himself, so he wrote a check on my behalf and solved the problem.

The story of the third shipment is more interesting, at least this is what I hope you will find it. I received a letter from WOFIS telling me that it sent seventy-five thousand books and booklets via both surface and sea routes to me, that the first destination was a sea port in Germany from which the large shipment, which is erroneously stated in some books as being seven thousand and five hundred, would be sent to New York from which it would be sent to me via American Airlines. I was thrilled, and I told the members of my organization who all were really excited about receiving such a large number of publications. The sea route took months to complete after which I received a letter from American Airlines telling me that it had a pre-paid shipment of books which it was transporting from the New York Harbor to Atlanta, Georgia. I wondered what I had to do since it did not give me any instructions in this regard, so I kept waiting for further developments.

One day I returned home from working as a “bus boy” at a restaurant in downtown Atlanta, the Holiday Inn Hotel’s restaurant to be exact. Being so tired, I went straight to my apartment after getting off the bus without looking right or left. The street was dark and my neighbourhood was dark, too, literally! Spooky! Before getting a chance to change my clothes, one of my neighbors, a very nice Nigerian man who was studying for his graduate degree there,

knocked at my door politely and asked me if I had looked at the other sidewalk of the street where our apartment building stood. I answered him in the negative, so he smiled and said that he and the other neighbors noticed the unloading of a large shipment of books brought there by an American Airlines trailer truck. When the neighbors inquired about it, they were shown my name on the delivery slip which they volunteered to take to hand me.

It must have been close to 11:00 pm that evening when I came to know all the above, but my love for books and excitement at the arrival of the shipment made me forget how exhausted I was, so I immediately got down from my second story apartment and cast a look at how the books were lined up for several yards on the sidewalk's pavement, hardly leaving room for people to walk… I was really glad, and I started moving them to my apartment upstairs without help from anyone save the Almighty. By the time I was through, I was "half dead" as Americans say.

The next day I called Basil and told him about the new shipment, adding that I needed book shelves. He again donated some money for the shelves which could not accommodate all of them, so I had to put the rest here and there in my 2-bedroom apartment. Days later, a Christian friend, namely Dr. Fadhil Malik, visited me and saw the book shelves, so he immediately remarked that the roofs of the building where I was living were made of wood which could easily collapse under the weight of those books…, so now you have an idea about how many books I received. Dr. Malik told me once that his brother, Charles Malik, helped draft the United Nations' Human Rights Charter, and I believed him.

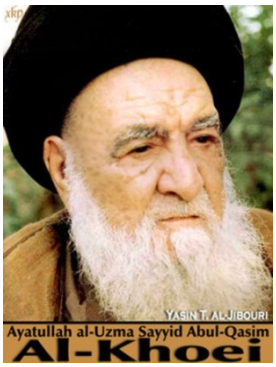
What did we do with all those books? I was hoping we could sell some of them and thus pay some of the expenses of publishing and distributing our Islamic Affairs newsletter, but Dr. al-Shahristani did not welcome the idea, so we started mailing them out to those who requested them. Only some of those who requested them included checks to cover the postage…

The last time I met Dr. al-Shahristani, that is, "Abū Ihsan," Ihsan being the name of his oldest son, was during the Summer of 2003 when I was on my way back home, Iraq, which I left the last time in 1971. He took me for a tour of his school, the International Islamic University of England, and familiarized me with its teaching and curricular methods as well as degree awarding. His school is often referred to as the Islamic Open University due to its open teaching method. Its late founder had by then set up research centers affiliated with this university in various Arab and Islamic countries. That was the last time I saw him, may the Almighty bless his soul and reward him for his nOmarous services of His Deen, *Allāhomma Aameen*.

Al-Shahristani was one of the first figures to defend religious leadership in al-Najaf, Iraq, actively supporting human rights organizations in Iraq and elsewhere. I could not find a date for the founding of the said University…



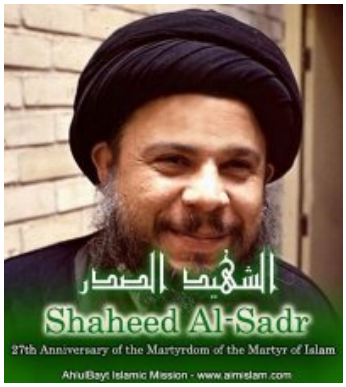
As for the other dignitary whose support resulted in the translation and publication of *Al-Muraja`āt* in May 1995 by the Imām Hussain عليه السلام Islamic Foundation Beirut, Lebanon, he was Hujjatul-Islam wal Muslimeen Sayyid Muhammed-Mahdi al-Hakīm, one of the sons of the late Grand Ayatollah Sayyid Muhsin al-Hakīm whose biography is detailed in the Preface to my book titled *Mary and Jesus in Islam* which you can obtain from Amazon or any other major bookseller. I had the honor of meeting this great sage, i.e. the Grand Ayatollah, when I was studying for my undergraduate degree at the College of Arts, Baghdad University, a year before his demise. One of his sons, Sayyid Yousuf, showed me their very small house, and I exchanged correspondence with him when I later went to the States. Sayyid Muhsin al-Hakīm was one of Iraq's foremost scholars and religious



leaders of the twentieth century, and his family has produced great theologians, scholars and political leaders.

Martyr Sayyid Muhammed-Mahdi al-Hakīm (pictured above), more famous as Sayyid Mahdi al-Hakīm, "Abū Salih", was born in 1935 in the holy city of al-Najaf al-Ashraf where he started at the very young age of ten studying the *Muqaddimat* (Introductions) under the tutelage of mentor Muhammed-Taqi al-Faqih. Having completed this study phase, he started studying the *Sutooh* (the equivalent of a Masters degree study program) in the *Kharij* (the equivalent of a Ph.D. study program) under the tutelage of mentor Ayatollah Hussain al-Hilli. He also studied the *Sutooh* in *Fiqh al-Kharij* at the hands of then Grand Ayatollah Sayyid Abul-Qasim al-Khoei whose biography is also included in the Preface to my book *Mary and Jesus in Islam*. He maintained a strong relationship with martyr Muhammed-Bāqir al-Sadr who set aside for him a class in the *Usool* (principles of jurisprudence) at the start of his youth, having noticed his early interest in Islamic work.

Early in 1964, martyr al-Hakīm represented his father, who was then the supreme religious authority in Iraq, the Grand Ayatollah, in Baghdad and was involved during those years in many social activities in the capital. He was an active member of the commission known as the Group of Scholars in Baghdad in general and al-Kadhimiyya in particular which assumed a significant role in disseminating awareness and resisting the dubious ruling regime.



Having noticed the impacts of his social and political activities and the clout enjoyed by the martyr throughout Iraq and the importance of his ties with politicians, the officials of the then ruling Arab Baath Socialist Party in Iraq decided to eliminate him, so the Party accused him of having "connections with foreigners" as a prelude for arresting him. Another objective behind this scheme was the

defamation of the supreme Marji`iyya, the country's highest Shī`ite religious authority. The Party, therefore, announced this charge on the government's radio in June of 1969, sentencing him to be executed and his possessions confiscated, posting a bounty of five thousand dinars which, at the time, was the equivalent of fifteen thousand dollars, for anyone who could apprehend him. He, therefore, had to discreetly leave Iraq for Pakistan then Dubai, U.A.E., where he carried out wide charitable projects in order to serve the issue of Islam and Muslims. Those activities included the building of mosques and Husainiyyas, the delivering of lectures and the establishment of the Ja`fari Endowments as well as the Ja`fari Council of Shari`a. He kept himself informed of all Islamic awareness movements throughout the Islamic world.

After that, the martyred al-Sadr asked him to go to London and to settle there in order to manage the Islamic and political work from there and thus expand the area of the Iraqi opposition abroad. All this preceded the outbreak of the Iraq-Iran war which Saddam Hussein started in September 1980. After his arrival at London and the escalation of the Iraqi opposition on the political and military levels, he founded the following:

1. The Islamic Regiments Movement **حركة الأفواج الإسلامية** for organizing the Iraqi forces to fight the then regime,
2. Ahl al-Bayt Center **مركز أهل البيت**, a cultural and religious center for serving Islamic world issues,
3. The Human Rights Organization in Iraq **منظمة حقوق الإنسان في العراق**,
4. The Committee for Looking after Displaced Iraqis **لجنة رعاية المهجرين العراقيين**, particularly those whom the Saddami regime expelled to Iran because it suspected them of dissent.



All these activities intensified the hostility of the Saddami regime towards him, so it decided to eliminate him once and for all, and here is the complete story of his martyrdom:

On Thursday-Friday, January 7, 1988, martyr al-

Hakīm received a letter from Sa`eed Muhammed, editor-in-chief of *Al-Aalam* newspaper **جريدة العالم** inviting him to attend the Islamic Conference in the Khartoum which was held under the auspices of the National Islamic front in the Sudan **الجبهة الاسلامية القومية في السودان**. The afore-mentioned individual received al-Hakīm's passport in order to get the entry visa to the Sudan. Martyr al-Hakīm found out later that he did not get the entry visa because, reportedly, his passport was lost at the Sudanese Consulate in London, so he sent Dr. Abdul-Wahhab al-Hakīm, who was accompanying him, to Sa`eed Muhammed in order to inquire about the fate of his passport. There, Dr. al-Hakīm was introduced to one Tijani man as their host in the Sudan.

On Wednesday, January 13, 1988, the day when both Hakīms were supposed to fly to the Sudan, the men visited the said Consulate and received their passports which did not have any entry visas, something which Sayyid al-Hakīm denounced, prompting the Consulate to issue the visa on the spot so they could travel. But both men could not leave before Friday, January 15, causing Sayyid al-Hakīm to miss the sessions of the conference, so he was quite angry with the behavior of his Sudanese invitees. On the same day, al-Hakīm received at his residence at the Khartoum Hilton Hotel Captain al-Noor Zaroof who was accompanied by the afore-mentioned Muhammed Sa`eed. The Sudanese couple went to al-Hakīm to apologize for all the run-around he had been given by the Sudanese Consulate in London. At the same time, they warned him about Sudanese Baath Party elements whom they described as "killer criminals who may harm you." This statement may have been either a warning or a prediction of an imminent attack on a guest of the Sudanese people.

On the next day, Saturday, one Ahmed al-Imām conveyed a message to Sayyid al-Hakīm that the renown Sudanese politician, Hassan al-Turabi, wished to meet him, so the Sayyid decided to oblige on the following day. Al-Hakīm visited al-Turabi with whom he held an extensive meeting during which a discussion went on regarding some issues that concerned the Arab and Islamic worlds, including the role of the Islamic movement in Iraq and its plan to establish an

Islamic government. Al-Hakīm offered an initiative to mediate to mend broken ties between al-Turabi and al-Sādiq al-Mahdi, who was then the head of the Sudanese government and the president of the Umma (nation) Party, which the first welcomed. Al-Hakīm contacted al-Sādiq al-Mahdi who also welcomed his initiative. The men's meeting went on till 8:10 am on the next day, Sunday. After the meeting, al-Hakīm and his companion returned to the hotel which they reached 15 minutes later.

When both men entered the door to the reception area of the Hilton Hotel, they noticed two suspicious persons at the end of the hall who seemed to be Iraqis, perhaps men of the Iraqi Embassy's intelligence staff. Both Hakīms asked for the keys to their rooms. Moments later, on that Sunday, January 17, 1988, according to the Gregorian Christian calendar (which coincided with the 4th of January according to the Julian Christian calendar), both suspicious looking men fired at the Hakīms, killing Sayyid Mahdi al-Hakīm and wounding Dr. Abdul-Wahhab al-Hakīm in the leg. Despite his wound, Dr. Abdul-Wahhab tried to get close to Sayyid Mahdi by rolling his body. He saw the culprits going towards the hotel's door. Dr. Abdul-Wahhab told me later, when he visited me at my Falls Church, Virginia, house, just few days after the incident how not a single individual at that crowded hotel hall tried to stop the assailants or catch them or do anything at all. Dr. Abdul-Wahhab al-Hakīm did not get medical assistance except two hours later. The culprits were seen leaving the hotel, each driving his Mercedes car, a red and a white one, both carrying diplomatic license plates clearly indicating that they belonged to the staff of the Iraqi Embassy at the Khartoum.

Hours after this incident, the Sudanese minister of the interior went to the site of the crime and stressed, perhaps for domestic consumption, that Sayyid Mahdi al-Hakīm was "guest of the Sudan" and that "justice would take its course." It never did, and it never will.

In the evening of the same day, senior Sudanese officials were at the Khartoum Airport in order to welcome Arab ministers of agriculture

who were to hold a meeting there and then. They were Arab Gulf ministers in addition to the Iraqi minister of agriculture. All arrived on board an Iraqi plane. As the plane was heading towards the stop point, someone noticed an official of the Iraqi Embassy who worked as the media attaché and whose name was Muthanna al-Hārithi مُثَنّى الحارثي rushing towards the Iraqi ambassador to the Sudan, Tāriq Yahya who was among the welcoming party. He greeted the ambassador while being in a clearly visible tense mood, and both men talked for few moments following which Muthanna al-Hārithi went to the plane that had just brought the ministers of agriculture there and boarded it.

The visiting delegation noticed at the Umm Durman area of the Sudanese capital, Khartoum, some security barriers and obvious confusion among the police which surrounded the entrances and exits of the Hilton Hotel. Reports by then had spread about an assassination that took place at the hotel's hall where an unknown assailant emptied bullets from his silenced pistol in the chest of Sayyid Muhammed-Mahdi al-Hakīm and that the assailant and an accomplice were able to escape.





After security investigations had been conducted, the incident's details became clear, and fingers of accusation were directed at Muthanna al-Harithi who boarded the Iraqi plane minutes after the assassination. Once he was on board, the plane turned around, taking him away. Time played a role as it was calculated by the Iraqi intelligence operatives who plotted so the crime could be carried out in a way that would enable the assailant, Muthanna al-Harithi, to disappear from Khartoum.

Saddam Hussein's regime, which was installed and maintained then toppled by the U.S., collapsed in 2003, and now this is the year 2015, yet nobody has conducted an investigation into this crime in which the criminal remains at large, all due to the political turmoil into which Iraq was hurled since its "liberation" from Saddam's regime.

All these details are introduced to the reader for one purpose: revealing the truth about the bloody hands that ruled Iraq with the blessing of the West in general and the U.S. in particular for so

many years. Iraq remains the hostage of Western plots that are woven and executed with plenty of help from "allies," i.e. stooges and lackeys, of the West in the region: Wahhabi rulers of Saudi Arabia and corrupt tyrants of the Gulf area.

I met the martyr the first time in Atlanta, Georgia, in the mid-1970s who was accompanied by Dr. Salah Shubber, once adviser to the Iraqi health minister. My family is tied to the Shubber family through marriage; one of my sisters is married to a Sayyid from this great family. Dr. Salah was then studying for his degree in medicine in Louisiana, and one day he called me to let me know that he was coming in the company of Sayyid Mahdi al-Hakīm to visit me, so I welcomed the opportunity to meet this great dignitary.

Martyr al-Hakīm was an excellent organizer: He recognized a good opportunity for organized work when he saw one. Apparently, he realized that I could be of assistance to his plan to promote Islam in the West and to expose the dictatorship of Saddam Hussein's government. He, therefore, maintained his ties with me from that year, either 1975 or 1976, I cannot recall for sure, until his martyrdom. When he was in Dubai, United Arab Emirates, he kept sending me reports about the armed resistance to Saddam's regime which I received via the facsimile machine, translated and circulated throughout the U.S. to many decision makers, the news media and important individuals on the political level. When I moved from Atlanta, Georgia, to Hyattsville, Maryland, he met me there, too. I sat with him once and showed him the faxes which he was sending me and how I was reproducing them, after enhancing their quality, translating and circulating them in Arabic and English. He remarked that he could not understand how I improved the quality of the Arabic texts which the fax machine deteriorated, so I told him that I kept making copies of each sheet until its ink reached a good level, then I would take the "exacto knife" and clean any excess ink…

At the time, my financial situation was pathetic in the true sense of the word. I did not have my "green card" yet, so nobody was willing to hire me. I, therefore, had to work to a temporary work service called TeleSec which used to pay me pittance, so I was living in a

"rooming house," occupying one room while sharing the kitchen and the bathroom with the other tenants.

During one of his visits, the martyr sat with me in the kitchen as I was preparing food for both of us. I told him that my favourite topic is life hereafter. I kept talking to him about that subject, feeling kind of carried away, just to turn and see him in tears. I apologized to him and said that I did not intend to cause him to shed tears, but he said, "No, no; anyone who does not think about or remembers the hereafter is not a believer."

There were boxes in my room piled up on top of each other, so he asked me about them. I told him that they were boxes containing literature requested by people who could not even afford to pay for the postage. He, therefore, instructed the faithful in London to send me some money to pay for their postage.

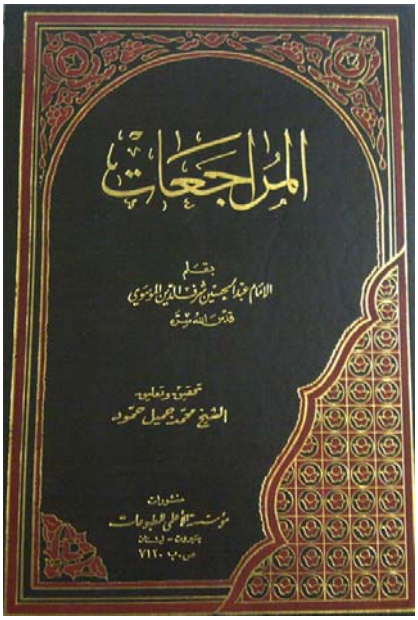
Whenever Martyr Sayyid Mahdi al-Hakīm visited us in the U.S., all Iraqis welcomed him. Some drove all the way from California, Texas, Arizona, Phoenix and New York to meet him. One meeting we held with him took place at Atlanta's 73-floor Westin Peachtree Plaza Hotel, then the tallest in the world, where the group was comprised of an amazing mixture of black and white Americans, Iraqis, Lebanese and Iranian admirers of the martyr who all were anxious and hopeful to see an Islamic government in Iraq. I remember how Sayyid Mahdi al-Hakīm was asked so many questions not only about the status quo in the Islamic world but also about matters relevant to the fiqh and Shari`a and how he answered all questions as if he had already prepared himself for them.

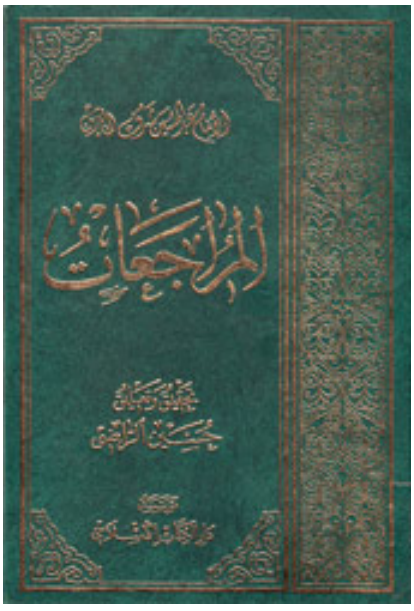
Men such as Martyr Mahdi al-Hakīm do not die; they continue to live in people's hearts and minds forever. As for me, I know I will never forget him, and when the time comes for me to leave this world, and if I have any favour at all with the Almighty, I will plead to Him to let me see my friend, Martyr Sayyid Muhammed-Mahdi al-Hakīm, and I pray that He will respond to my plea…

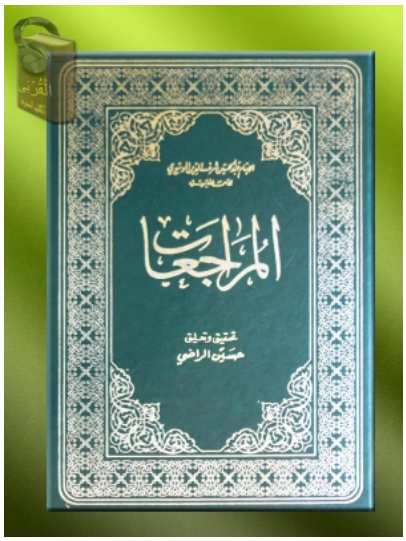
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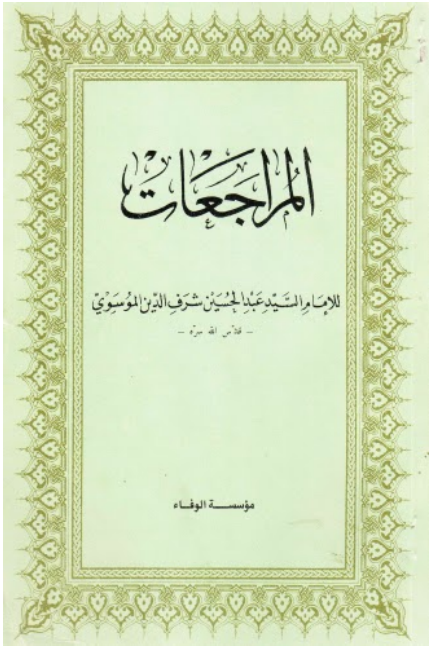
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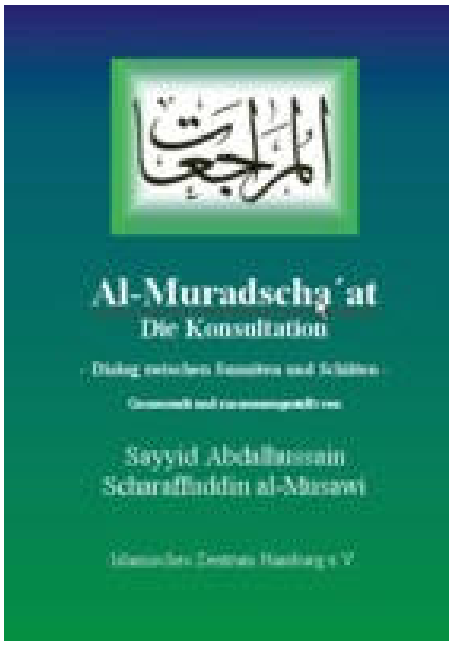
AL-MURAJA`ĀT



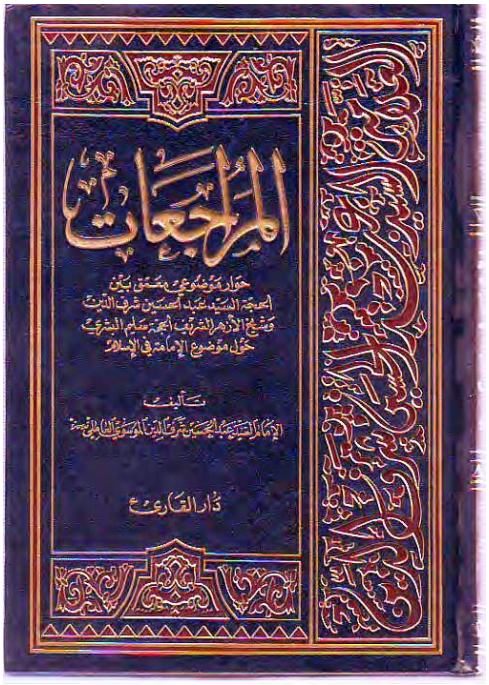


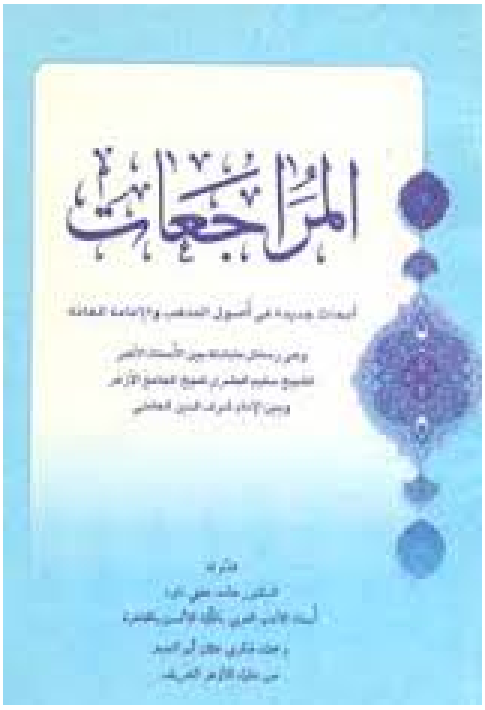

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تحقيق وتعليق
حسين الراضي

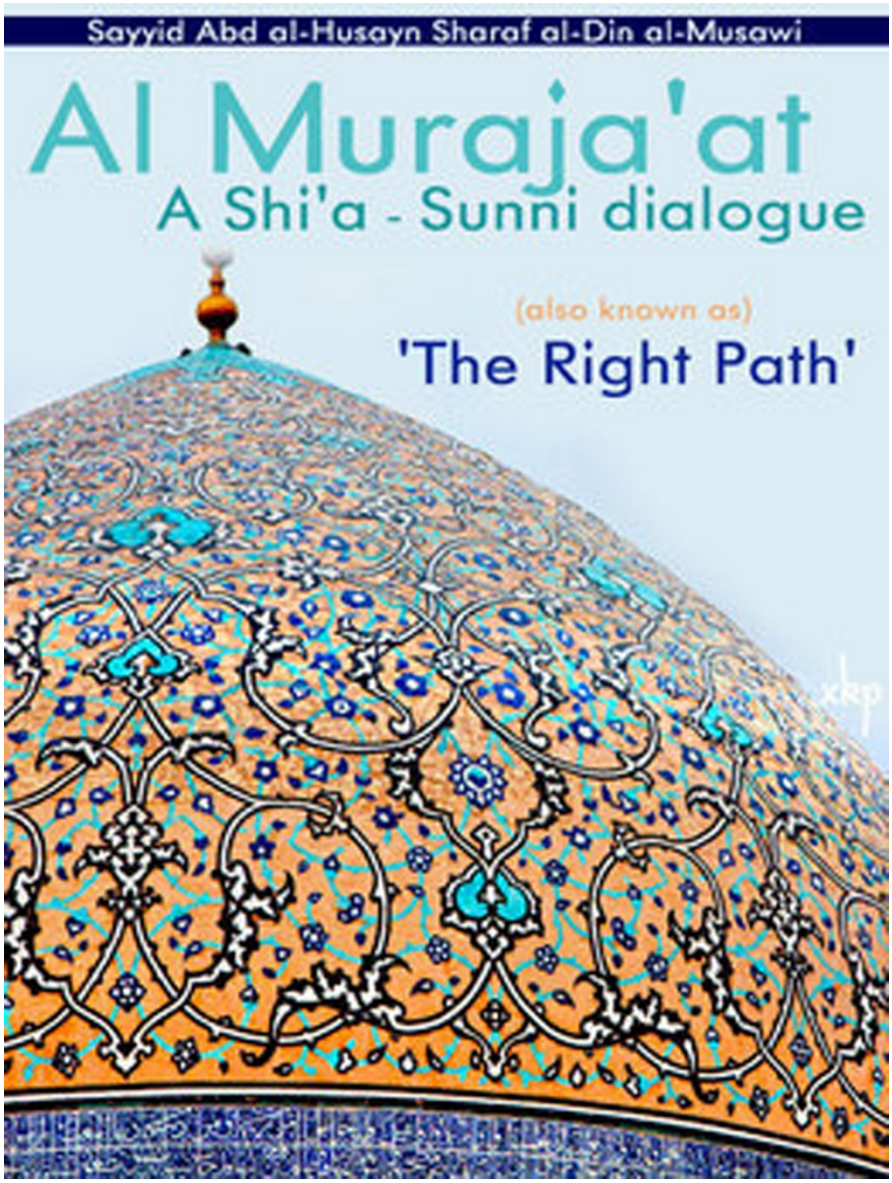

المراجعات
للإمام السيد عبد الحسين شرف الدين الموسوي
- قدس الله سره -
مؤسسة الوفاء

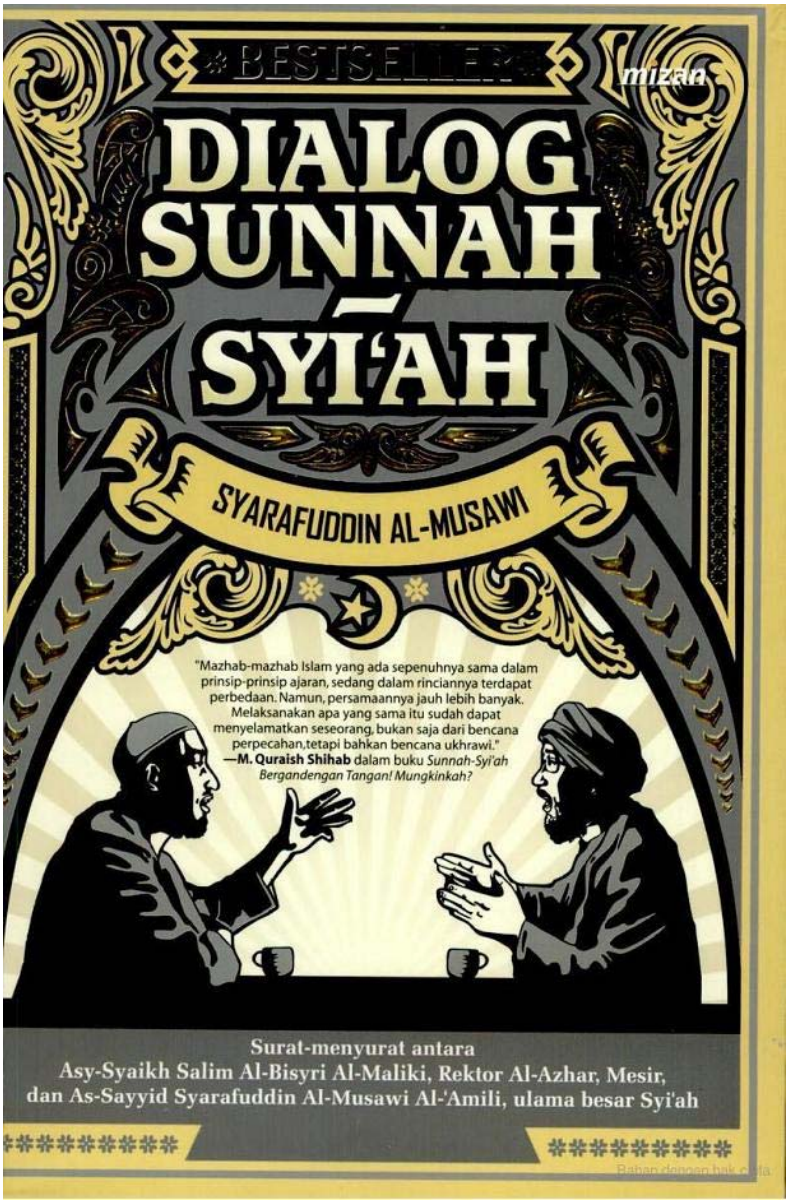

المراجعات
Al-Muradschaʿat
Die Konsultation
Sayyid Abdulhussain
Scharafuddin al-Musawi

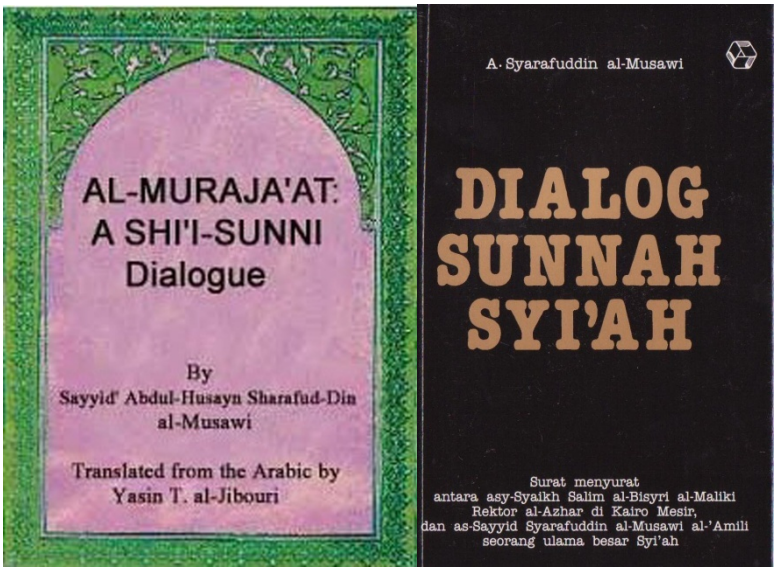

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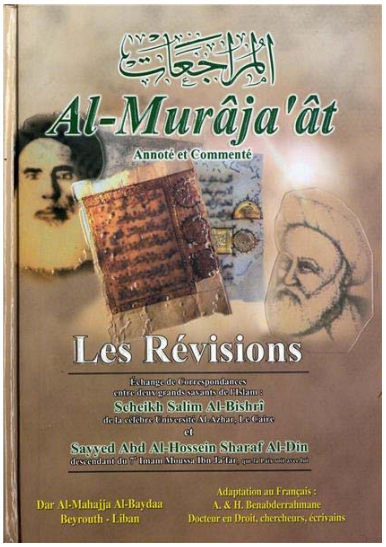

المراجعات
حوار موضوعي معمق بين
أحد جهابذة السنة وشيخ الأزهر الشريف أحد جهابذة علماء الشيعة
حول موضوع الإمامة في الإسلام
تأليف
دار القارئ


المراجعات


Sayyid Abd al-Husayn Sharaf al-Din al-Musawi
Al Muraja'at
A Shi'a - Sunni dialogue
(also known as)
'The Right Path'


BESTSELLER
mizan
DIALOG SUNNAH – SYI'AH
SYARAFUDDIN AL-MUSAWI
"Mazhab-mazhab Islam yang ada sepenuhnya sama dalam prinsip-prinsip ajaran, sedang dalam rinciannya terdapat perbedaan. Namun, persamaannya jauh lebih banyak. Melaksanakan apa yang sama itu sudah dapat menyelamatkan seseorang, bukan saja dari bencana perpecahan, tetapi bahkan bencana ukhrawi."
—M. Quraish Shihab dalam buku Sunnah-Syi'ah Bergandengan Tangan! Mungkinkah?
Surat-menyurat antara
Asy-Syaikh Salim Al-Bisyri Al-Maliki, Rektor Al-Azhar, Mesir,
dan As-Sayyid Syarafuddin Al-Musawi Al-'Amili, ulama besar Syi'ah





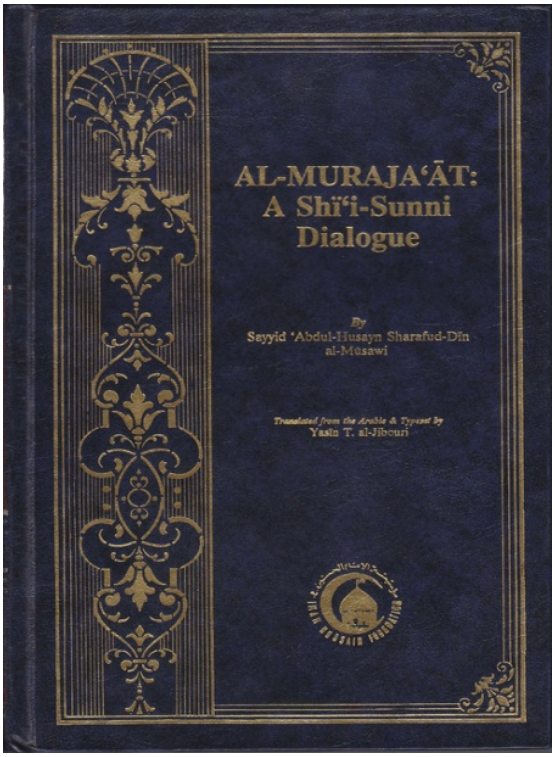
The reader must have, by now, acquainted himself with Sayyid 'Abd al-Hussain Sharaf al-Dīn al-Mūsawi, the Shī`ite scholar, and now we must introduce him to the Sunni scholar with whom he debated the Shi`i-Sunni issue, namely Shaikh Saleem al-Bishri.

Shaikh al-Bishri was born in 1248 A.H./1832 A.D. in the Bishr area of the Egyptian Baheera governorate, and his family followed the

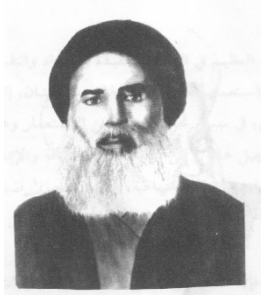
Maliki Sunni sect. He ascended the ladder of scholarship until he assumed the highest degree of any scholar in the Sunni world, that is, becoming the rector of Al-Azhar in 1317 A.H./1900 A.D. He maintained his post until 1320 A.H./1904 A.D. Then again he assumed this coveted post in 1327 A.H./1909 which he kept till his death in 1335 A.H./1916 A.D.

When Sayyid al-Mūsawi desired to become familiar with Egypt's senior scholars, and his desire materialized when he met Shaikh al-Bishri in 1329 A.H./1911 A.D., a meeting which was the first but not the last. During their several meetings, number of important issues were discussed, particularly those of the Imāmate and the reasons behind the differences between the Sunnis and the Shī`ites. Those discussions nurtured the spirit of love and respect between both men and prompted written correspondence between them after al-Mūsawi had returned home the next year. Another benefit from those meetings was the call of both men for the establishment of a house to bridge the gap between the Sunni and Shī`ite sects, prompting Shaikh Mahmud Shaltūt to issue his fatwa recognizing the viability of following the Iic creed according to the Shī`a Ja`fari School of Muslim Law as indicated above.

A quarter of a century had passed before al-Mūsawi was able to publish his debtes with al-Bishri, and the reasons were recoreded by the first in the Introduction to his book, i.e. the incidents and catastrophes that made it impossible to publish them. These included the eruption of World War I in 1332 A.H./1914 A.D. and the subsequent French occupation of Lebanon. The French broke into his house and burned his library in 1338 A.H./1920 A.D., and the burning included the original copies of the correspondence between both men as were his other works, but he soon resumed work on *Al-Muraja`āt* due to his realization of its significance. Finally, in 1355 A.H./1937 A.D., al-Mūsawi was able to publish the exchanged letters in book form which was reprinted scores of times and translated into a number of other languages.



Above is the cover of the first Lebanese authentic Arabic-English translation by al-Jibouri of *Al-Muraja`āt: A Shī`i-Sunni Dialogue* which was published, as per instructions of Martyr Sayyid Muhammed-Mahdi al-Hakīm, in Beirut, Lebanon, by the Imām Hussain عليه السلام Islamic Foundation of Beirut, Lebanon, which is administered by some members of the Hakīm family, and the year of publication was 1415 A.H./1995. This book takes the form of correspondence between the late Shaikh Salīm al-Bishri, Egypt's then Maliki imām, *mufti* and rector of al-Azhar, who lived from 1832 to 1917 (or 1916 according to the Arabic edition of this work consulted for this book which does not provide us with the exact year when he met his Shī`ite counterpart), according to *Biographical dictionary of modern Egypt* by Arthur Goldschmidt, and Sayyid Abdul-Ḥusayn Sharafud-Dīn al-Mūsawi, a highly respected Shī`ite scholar whose date of birth, death and visit to Egypt vary from one account to another. Goldschmidt places al-



Bishri's year of birth in 1832 A.D., a date which agrees with the account provided by Murtaḍa Āl-Yāsin, to whom reference is made below, but he is very brief in recording his account of al-Bishri, so he makes no reference to the meeting between him and al-Mūsawi. The following information is presented to the reader as it exists in the 4th edition of the original Arabic edition published in 1428 A.H./2007 A.D. by Dār al-Qāri' for printing, publishing and distribution دار القاريء للطباعة و النشر و التوزيع (of Beirut, Lebanon). According to this edition, Sayyid Abdul-Ḥusayn Sharafud-Dīn al-Mūsawi was born in Kāẓimiyya, Iraq, in 1290 A.H./1871 A.D. and died at the age of 87 (on Jumāda II 8, 1377 A.H./December 18 [according to the Julian calendar], or December 31, according to the Gregorian calendar, 1957 A.D.). Some references place his year of death in 1958. Al-Mūsawi visited Egypt for the first time in pursuit of knowledge in 1329 A.H./1911 A.D. and stayed there for one year, according to Murtaḍa Āl-Yāsin who wrote in 1365 A.H./1946 A.D. the "Author's Biography" for this same Lebanese edition when he was in his home town, al-Kāẓimiyya, Iraq. During that year, when he was 39, he met in Cairo al-Azhar's rector (head, dean), who was then 79 years old. This historic meeting between both men sparked a debate about the similarities and differences between Islam's two branches, the Sunni majority and the Shī`ite minority, which was later written in the form of correspondence the first letter of which is dated Dhul-Qi`da 6, 1329 A.H./October 16, 1911 and the last, which was sent by the Shī`i scholar to his Sunni debator, is dated Jamādi al-Ūla 2, 1330 A.H./April 6, 1912. It was then that Al-Azhar started teaching the Shī`i *fiqh*, regarding it the fifth School of Islamic Law.



In the Name of Allāh, the most Gracious, the most Merciful

Author's Biography

Only a few names of men, who were distinguished for their gifts and genius which lifted them to the highest pinnacles of recognition, are etched on the horizons of our Islamic world. Like bright stars, such names have kept glittering in the depths of the skies.

As for those whose names are portrayed in every horizon of the Islamic world, these, indeed, are even fewer. They are a minority. They are none other than those whom nature has elevated. They achieved such rare genius that made them unique throughout all Islamic lands. Among such people is our master-author, may Allāh rest his soul in peace. The Supreme Will decreed to bless his knowledge and pen, producing from them the best intellectual output. I may not exaggerate if I allow my pen to record this: The master-author advanced through what he produced to the very front row of Shī`a scholars. The latter dedicated their entire lives to serve their religion and school of thought. He, therefore, deservedly occupies the front seat among the contemporary elite of the Muslim world.

Within such a limited undertaking, I do not find myself inclined to elaborate on what Sayyid `Abdul-Hussain Sharafuddin had accomplished in life's spheres and undertakings. Such a task may

have been made easier had the author being discussed been someone else. It would have been easier had the author been among those men whose lives and works were limited. But a man whose calibre is as vast as this author makes it very difficult for any writer to describe and be fair to. When the writer stands for such an undertaking, he will surely feel as though he is facing an entire generation reverberating with hues of life, overflowing from all sides and directions. He can hardly refer each hue to its source except through research with full responsibilities of logic and knowledge. This may even be beyond the capacity of trustworthy historians to tackle.

Birth and Upbringing

Sayyid `AbdulHussain Shrafuddin, may Allāh expand his shade, was born in Kazimiyya (north Baghdad, Iraq) in 1290 A.H./1874 A.D. for good parents linked to one another by kinship and united through a family tree of good roots. His father is noble Yousuf son of noble Jawad son of noble Isma`il. His mother is virtuous Zahra daughter of Sayyid Hadi son of Sayyid Muhammed Ali, ending in a short kinship to Sharafuddin, one of the renown dignitaries of this good family.

He grew up in a house for which the avenues of scholarly mastership had been paved, whose pillars were erected on renown dignitaries of good reputation, whose favour and services are acclaimed and appreciated throughout the Islamic world.

He grew up in that lofty house, nurtured in the gardens of knowledge and ethics, ascending the heights of dignity. When he reached tender adolescence, he became fully acquainted with the causes of goodness, the following of which made him the embodiment of virtue. On making his first stride in the scholarly life, he was distinguished by notable accomplishments and achievements. His students and admirers kept him company. He had a reverberating voice in the learning centers of Samarra and al-Najaf al-Ashraf where he achieved distinction.

Ever since that day, his star had always been shining amidst the circles of knowledge, its light extending far and wide as his knowledge expanded. He advanced his stages until his scholarly life was cultivated at the hands of many a genius among the pillars of knowledge in al-Najaf al-Ashraf and Samarra such as Tabataba'i, Khurasani, Fath-Allāh al-Isfahani, Shaikh Hassan al-Karbala'i and many other renown pillars of religion and imāms of knowledge.

At `Amila

When his maturity received recognition, his star in the circles of research and meetings of debate and learning started shining, he, at thirtytwo, went back to the mountain of `Amil, south Lebanon, dignified, renown, selfsatisfied, promising, articulate, glowing in brilliance. The day of his arrival was memorable. `Amila sent her sons to welcome his arrival, so luminous in lands and skies, welcoming him in demonstrations containing men of scholarship and public leadership, up to the borders of the mountain from Syria's highway, celebrating as though it was `Id.

His Reforms

A new life started in `Amila aiming at strict implementation of religion, improvement of manners, the strengthening of right with might, kindness to the weak, the enjoining of right and the forbidding of wrong, comfort with the masters of religion and humbleness towards the men of knowledge.

His Eloquence

His eloquent lectures and terse methods of directives had the largest share in producing the much desired reform. This comes as no surprise when we know that the Sayyid possessed such an eloquence of speech which made him the envy of Arabia's orators. Religion, scholarship and ethics are all proud of him.

He was great, besides his eloquence, in choosing the jewels of his thoughts, the garbs of his opinions which he masterly fitted and organized, breathing life into whatever he desired of arguments,

explanations, logic, expositions, additions, and into all his works which are organized through harmony and equilibrium.

His Services

As regarding his contributions to the struggle against foreign colonialism, you may elaborate on these as you please. This undertaking does not allow us to go into such struggle in detail; however, I may summarize it in one statement: His great services during the Turkish regime, then the French occupation, then the post-independence, were simply extensions of the movements of liberation. He raised their level of effectiveness and directed them towards the noble objectives of securing justice and stability, thus bringing fresh hope to the masses. All authorities during these regimes, however, spared no effort to oppose him and undermine his plans through the implementation of whatever plots, persecution and harmful means they could improvise.

The calamities from which this great imām suffered while trying to make his people happy may not have been endured except by the most outstanding Arab chiefs and leaders, those who struggled heroically and suffered a great deal in the process.

I do not need to elaborate on the surprise the occupying French authorities had in store for him when they felt sick and tired of him. They instructed some of their hoodlum hardliners to assassinate him. Ibn alHallaj suddenly broke into his house when he, together with members of his family and kin, had none of his supporters around. Allāh the Glorious and Sublime willed for him the opposite of their will. He kept their evil away from him, and they retreated in humiliation, stumbling in their failure and shame. As soon as the news of this surprise attack was broadcast in `Amila, crowds rushed to Sur from each and every direction in order to be under the command of their master as to what to do about that incident. Yet the Sayyid dispersed them after thanking them, advising them to simply overlook it.

This incident was succeeded by many, many other similar ones. The gap became wider, and dissension exploded until, eventually, the

Sayyid, together with his kith and kin among the chiefs of `Amila, had to seek refuge in Damascus which he reached despite the French army's attempt to close the highway in his face. The aggressive authority was chasing him with some of its armed troops in order to forbid him from reaching Damascus. When it lost hope of capturing him, it went back to set his house in Shahur on fire, leaving it in ashes strewn in the air; then it set its hands on his big house in Sur after allowing the sinful hands to plunder and loot it until they left nothing valuable or otherwise in it. The most damaging in that tragedy was the burning of the Sayyid's library with all its precious books and most distinguished works including nineteen of his own which were still handwritten manuscripts.

Then he travelled to Egypt during the climax of upheavals which inflicted the region. When he arrived there, the Egyptians warmly welcomed him and recognized him in spite of his disguise behind a kaffiyya and iqal, outfits common to the bedouins of the desert. He took in Egypt certain stands which attracted the attention of the elite among the scholars of knowledge, the pillars of literature, and the men of politics, according to the demands of his revered personality.



That was not his first visit to Egypt. Egypt knew him eight years earlier when he visited it at the close of 1329 A.H.,/1911 A.D. staying in it till the year 1330 A.H. during a trip in pursuit of knowledge. He met then with the researchers and master-minds of learned Egyptians. After that, he and Shaikh Salim alBishri (pictured above), the then rector of al-Azhar, met quite often and exchanged discussions dealing with the significant matters of *Kalam* (logic) and *Usul* (basics of jurisprudence). Among the results of those meetings are the Muraja`āt with which we are dealing here.

His Quest for Knowledge

Noting the preface above, you may first get the impression that the social problems surrounding him have diverted his attention from pursuing knowledge and kept him away from literary work. In fact, anyone who is inflicted as our Sayyid was is normally diverted from

attainable knowledge and authorship. The problems surrounding him would have indeed limited his chances to look into the library, or to write. But the fact is that his time is blessed, his heart is spacious, and his mind is powerful.

While dealing satisfactorily with the problems which he encountered, he also quenched his thirst for knowledge. He obtained from his library the portion of knowledge his practical life demanded. Ever since leaving al-Najaf al-Ashraf, he continuously kept researching, reading, writing and debating. During his leisure hours, he daily went to his library in order to find his peace of mind in its subjects and forget whatever busy and exhausting life lay beyond its precincts.

His Works

1) *AlMuraja`āt* is but a true specimen of his writing, and I cannot tell you enough about it here. His own tongue is indeed much more eloquent and outspoken than mine. It was printed at al`Irfan Press, Saida (Lebanon), in 1355 A.H./1937 A.D., and all its copies were immediately sold out. It was translated into Persian, and I have heard that it has been translated into English by Dr. Zayd, an Indian, and also into Urdu.

2) *Al Fusul Al Muhimmah fi Tal'if Al Ummah* ["The Important Chapters in Unifying the Nation" is one of the best Islamic books which deal with controversial matters regarding which Sunnis and Shī`as dispute in the light of *Kalam*, reason, deduction and analysis. It was finished in 1327 A.H./1909 A.D. and was twice printed in Saida, `Amil Mountain. The text of its second edition (1347 A.H./1929 A.D.) was increased. In its own subjectmatter, *Al Fusul Al-Muhimmah fi Ta'lif Al-Ummah* suffices for an entire library. It contains 192 small size pages.

3) *Ajwibat Masa'il Musa Jar-Allāh* ["Answers to Musa JarAllāh's Questions". Although small in size, this is a magnificent book of tremendous knowledge. As the title suggests, it contains answers to twenty questions put forth by Musa JarAllāh to Shī`a scholars. He thinks they include some embarrassing questions such as why Shī`as

consider some Companions *kafir* and denounce them, and the allegation that Shī`as altered the text of the Qur'ān and made *Jihad* unlawful, and also matters like *Bada'* (change of destiny by Allāh), *mut`a* (temporary marriage), *bara'a* (dissociation from the enemies of Allāh), *`awl* (a law of inheritance adopted by the Sunnis), etc. His answers were most authentic, derived from abundant knowledge and based on proofs and logic, leaving no room for doubt. It has an Introduction about the call for unity and a Conclusion regarding the ignorance of those who raise such issues and propagate such allegations about Shī`a literature, and also of the confusion which exists in some Sunni books. It is in 152 small pages, printed at al-`Irfan Press, Saida, in 1355 A.H./1936 A.D.

4) *Al Kalimah Al Gharra' fi Tafdil alZahra'* ["The Convincing Statement in Preferring alZahra'". Its 40 halfsize pages have combined with the text of the second edition of *Al Fusul al-Muhimmah*. It contains the deepest studies. It is most authentic in style and derivation. It testifies to the overflow of the writer's pen, his fountainhead.

5) *Al Majalis Al Fakhirah fi Ma'atim al`Itrah Al Tahirah* ["The Magnificent Commemorative Speeches in Honour of the Purified Progeny". The Introduction to this book has already been printed. The total number of its halfsize pages is 72. The author explains in it the philosophy of conducting commemorative Hussaini ceremonies, and the secrets of the Taff martyrdom are very nicely and precisely explained.

6) *Abū Hurairah*, printed in 1365 A.H./1946 A.D. at Al-`Irfan Press, Saida. It is a new method in authorship and a victory in the world of biographies because of its absorbant analytical style. In its depth and style, it may well be compared with the most respectable works of its category. It deals in the light of knowledge and reason with the life of Abū Hurairah, his time, circumstances, friends, traditions, and the special attention meted to him by the six *sahīh* books which quote his traditions.

7) *Bughyat Al-Raghibin* ["Quest of the Willing" is a unique family manuscript tracing the Sharafuddin family tree and close relatives. It stands as a grand, magnificent and excellent work among the literature of diaries in its own accomplished method of classification. He narrates in it the biographies of some renown masterauthors, as well as their times and circumstances. You will, therefore, find it an excellent and interesting literary book, nay, an entire history of generations and dignitaries.

8) *Thabt Al Athbat fi Silsilat Al Ruwat* ["The Ultimate Proof in the Chain of Narrators". In this book, the author lists his mentors among renown Muslim sects in a sequence which goes back to the Prophet ﷺ and Imāms عليهم السلام, to works and their authors traced through various nOmarous avenues. He narrates some of them by way of reading or hearing, or depending on the authority of renown men belonging to the Shī`a IthnaAsheri or Zaydi creeds, as well as from renown Sunnis. To elaborate on all his methods here will require lengthy details; therefore, I content myself with referring to the contents of *al-Thabt* which was twice printed in Saida.

He has authored other books not mentioned above such as *Masa'il Khilafiyya* ["Caliphate-Related Issues" and *Risaleh Kalamiyya* [Dissertation in Theological Philosophy (i.e. derived from ‘Iilm al-Kalam).

His Precious Lost Works

Besides all these immortal jewels, he has written other precious works. Had they not been burnt or shredded during the 1920 raid, they could have been included among the few distinguished treasures of reason and thought. But alas; these were lost during such painful events; therefore, the institute of knowledge has suffered a severe loss. I wish our master's time will extend in order to compensate by bringing them back to life anew. Here we list them as the author does at the end of his commentary on *Al-Kalemah Al-Gharra'* (The Precious Word):

1) *Sharh Al-Tabsirah* ["Explicating the *Tabsirah* Book, i.e. Proofs in *Fiqh* Concerning Enlightening Deductions: They are three bound

volumes containing chapters on cleanliness, justice, witness and inheritance.

2) His commentary, in one volume, on the topic of *Istishab* from Shaikh al-Ansari's letters deals with the principles of jurisprudence (*Usul alFiqh*).

3) *Risaleh fi Munjazat Al-Marid* ["Dissertation on A Sick Person's Road to Recovery)" written in a rationalizing approach.
4) *Sabil Al-Muminin*, in three volumes, deals with the topic of Imāmate.

5) *Al-Nusus Al-Jaliyyah* ["The Obvious Texts" also deals with Imāmate, and it contains forty texts unanimously agreed on by Muslims in addition to forty others narrated through Shī`a ways polished by analysis and philosophy.

6) *Tanzil Al-Ayat Al-Bahira* ["Revelation of the Dazzling Verses" also deals with the topic of Imāmate. It is written in one volume based on one hundred Qur'ānic verses revealed in praise of the holy Imāms عليهم السلام according to *sahīh* books.

7) *Tuhfatul Muhaddithin fima Akhraja `anhu Al-Sittah minal Muda``afin* ["Ornament of the Entertainers from the hadīth Regarded by the Authors of the Six (*sahīh*s) as `Weak'". This is a book totally new in its subjectmatter, one the like of which has never been written before. 8) *Tuhfatul Ashab fi Hukm AhlelKitab* ["The Companions' Ornament in Judging the People of the Book".

8) *Tuhfatul Ashab fi Hukm AhlelKitab* ["The Companions' Ornament in Judging the People of the Book".

9) *Al-Thari`a* ("The Pretext") is a book rebutting alNabahani's *Badi`a*.

10) *Al-Majalis Al-Fakhira* ["The Excellent Assemblies" is a four-volume book. Its first volume deals with the Prophet's biography, the second with the biographies of AmirulMuminin, alZahra and al-

Hassan عليه السلام, the third with the biographies of Imām Hussain عليه السلام, and the fourth with the biographies of the nine Imāms, Allāh's peace with all of them.

11) *Mu'allifu Al-Shī`a fi Sadr Al-Islam* ["Shī`a authors at the Dawn of Islam". Some of this book's chapters were published in Al-`Irfan mgazine of Saida (see Al-`Irfan, Vols. 1 & 2).
12) *Bughyatul Fa'iz fi Naql Al-Jana'iz* ["The Winner's Quest in Coffin Bearing". Most of this book's text was published in Al-`Irfan.

13) *Bughyatul Sa'il `an Lathm Al-Aydi wal Anamil* ["Quest of the Inquirer about Hand and Finger Kissing". This is a scholarly thesis in literary and intelligent humour containing eighty traditions from our way and the way of others.

14) *Zakāt al-Akhlaq* ["Behavioural Purification". Al-`Irfan published some of its chapters.

15) *Al-Fawa'id wal Fara'id* ["The Benefits and the Rareties" is a useful inclusive book.

16) His commentary on Bukhari's *Sahīh*. 17) His commentary on Muslim's *Sahīh*.

18) *Al-Asalib Al-Badi`ah fi Rujhan Ma'atim Al-Shī`a*: ["The Witty Methods in the Properiety of Shī`as' Commemorations" is a book based on logical and traditional proofs, and it is, in its subjectmatter, a new production.

He has written an Introduction, besides these, dealing with different topics some of which were lost while others were resurrected and are yet to be finished.

His books are characterized by keen observation, vast investigation, inclusive research, authentic conclusion, good finish, honest quotations and interrelation of chapters in qualities which wear the critic out and challenge the mischievous.

His Manners and Talents

He is very patient, dignified, openminded, gentle, brave, and highly-respected. He inspires an awe which forces you to respect and love him even if you do not know him.

He does not compromise justice, nor does he admit relaxation or leniency when an effort is exerted to counter injustice or wrong-doing, yet he remains humble, generous, maintaining a pleasant countenance.

Evenhandedness has such a position within him that he is fair to both strangers and kin; doing right is his motive and motto.

He is a model of piety, selfease, clarity of conscience, and the speaking of what is right. Besides, he is wise in his views, far-sighted. He sifts people's temper and reaches the reality and depth of affairs. He cannot be deceived by appearances, nor can he be cheated outrightly. He does not deviate from accuracy nor be tempted into hypocrisy.

These good manners may have contributed to his accomplishments, influence, and true qualifications. He is, then, counted among the most eloquent Arabs when he talks, the most outspoken when he lectures, the most hearttouching when he preaches, the most efficient in implementing the law, the most fair in judgment and clarity of argument, and he is the most deep in philosophy of life.

His Travels

In 1329/1330, he undertook a scholarly visit of Egypt, as we mentioned above. During that visit he met with the most distinguished intellectuals in Egypt headed by Shaikh Salim alBishri alMaliki, the then rector of Al-Azhar Mosque. The outcome of meeting him and corresponding with him is this book which suffices to be the sweet fruit of that visit.

By 1338, he made his religiopolitical migration about which you have learned a short while ago. In it he visited Damascus, Egypt, and

Palestine. In all these countries, he reaped the fruits of knowledge and delivered invaluable lectures.

He was the first learned Shī`a to lead the thronged stampeding masses which assembled at the Haram mosque (the Sacred Mosque) in the holy precincts of Mecca for prayers. It was the first time that people in thousands openly prayed behind a Shī`a Imām without resorting to *taqiyya*.

This is why the news of his performing the pilgrimage earned such a great fame that people kept talking about it in all Muslim lands. King Hussain son of Ali offered him the best welcome, and they met more than once. They together washed the Ka`ba.

By the close of 1355 A.H./1937 A.D., he visited the Imāms' shrines in Iraq and had a reunion with his family and kinfolk. On the day of his arrival, the Iraqi cabinet ministers, dignitaries, and chiefs, headed by his holiness Sayyid Muhammed Bāqir al-Sadr, welcomed him and escorted him the entire distance from Baghdad to Falluja's bridge in motorcades. At Kerbala and Najaf, he was met with a magnificent welcome from learned men as well as the general public. The similitude of that fantastic welcome is indeed rare.

I imagine him saying, when he reached the playgrounds of his childhood and youth:

Tears overcame me when the Tawbad did I see;
And it glorified the Merciful on seeing me...

It was only natural that he would burst into eager tears because of his anxiety to see such heart-comforting institutes, and the latter would glorify Allāh while welcoming him, ecstatic at his arrival after an absence which lasted for many long years.

Had he not left them satisfied? Had they not acclaimed him when he was filling their halls with the best that fills an institute thronged with outstanding students?

Yes, indeed. They both exchanged passion, eagerness, anxiety and greetings. Such a purely spiritual exchange was reciprocated by all elements of goodness and sincerity at Najaf, Kerbala, Kazimiyya and Samarra'. There were many merry and colourful celebrations from which time had kept him away and obstructed him from seeing them and their distinguished dignitaries.

His meetings with the distinguished pioneers of knowledge and research were full of benefits in the different scholarly branches of knowledge.

He proceeded travelling from Iraq to Iran. In the latter country, he was blessed by visiting the mausoleum of Imām Rida, peace with him. While he was en route, he passed by Qum and Tehran and other Iranian cities. In all of those cities, he was met with all sorts of welcome his beloved personality deserved.

His Legacies and Construction Projects

1) He inaugurated his construction projects with a *waqf* Hussainiyya which he built so that people might meet there on different occasions and circumstances to uphold the tenets and receive religious education and spiritual guidance, and also to offer their prayers. Shī`as, when he visited Sur, did not have a mosque there.

2) He erected, in the first stages, six stores at the city's entrance. He had a spacious house built on their rooftops wherein he planned that it would hopefully be converted into the desired school. Unfortunately, the completion of the project was not possible then because of the ruling authority's opposition as well as that of seekers of selfinterest who followed its line; therefore, he had to content himself with that portion, waiting for the opportune chance.

3) Over the other side of the building he had a unique club erected which he named Imām Jafar alSādiq Club, 22.5 meters long and 15.5 meters wide, which he reserved for celebrations, learning, religious, social and academic occasions. Then he established in 1361 A.H./1942 A.D. a school for girls. Like the one for boys, this school

implemented a curriculum which promoted the education of useful topics that would secure a more ideal norm of life.

The location of the school and the club is the best in beauty, landscape and spacious openness. The view is the beautiful water, extending endlessly, and if you are tired of the sea and its waves, look in another direction: towards the plains and mountains embracing the villages as far as your eyes can see. Your sight will wander from here to there, active, dazzled, dreaming of that captivating and enchanting beauty of natural scenery, extending in felicity, roaming unobstructed in pleasure and joy.

If you stand by the row of all these huge adjacent buildings, you will see in them a great structure very well put together, strongly erected, inspiring an awe within you because of their engineered beauty and magnificent design. Then your awe will increasingly intensify when you come to know its fertile output which combines both abundance of quantity with goodness of quality.

All of this, in its completion and perfection, is but a seed, considering the ambition of our masterauthor who purchased to the south of its location a vast tract of land and linked it to the institution in order to complement through it his charitable projects and achieve his Islamic objectives. He hoped that in the end he might lay the foundation of a university that would teach its students the best principles in the widest fields of knowledge. He saw that that way was the best to deal with any imminent danger, to protect the new generation descending from our own to generations which might force it to be an enemy to ours. May Allāh take his hands and lead him to whatever brings forth the wellbeing of this life and religion and the welfare of Islam and Muslims; praise be to Allāh, Lord of the Universe.

Murtadha Āl Yāsīn,
al-Kādhimiyya, Iraq
1365 A.H./1946 A.D.



In the Name of Allāh, the most Gracious, the most Merciful

INTRODUCTION AND FOREWORD

These pages have not been written today, and these thoughts have not been born recently: they have been organized for over quarter of a century; they could have appeared in print sooner barring hostile circumstances and calamities that put strong obstacles in their way. They had, therefore, to remain waiting for a chance to gather whatever limbs they squandered and parts they lost, for the events that delayed their publication did, at the same time, alter their organization.

As for the book's idea, this has long preceded its debates. It shone within my chest ever since my young days just like lightning shining among the clouds, and were boiling in my blood enthusiastically, searching for a straight avenue to stop Muslims at a deadline terminating their chaos and lifting the veil from their vision so that they might look at life more seriously and go back to the roots of their religion as they are enjoined to do. It is only then that they will be able to make their strides to uphold the Rope of Allāh all together under the banner which calls unto them to educate themselves and behave as dutiful Brethren strengthening each other.

But the sight of these brethren, who are linked to one another by one principle and one creed, has unfortunately been a violent controversy that gets heated during arguments, just as ignorant folks go to extremes, so much so that it seemed as if controversy in the methods of purusing knowledge was an etiquette in debating, or a final resort. This, indeed, is enough reason for worry which calls for contemplation. This, indeed, invites grief, agony and sorrow; so, what is the solution? What should be done? These circumstances have been plaguing us for hundreds of years, and these calamities

have been endangering us from front and back, right and left. That is a pen twisted with barrenness once and harmed by greed another; partisanship pushes it once and once it permits itself to yield to emotion, and between this and that there is reason for embarrassment; so, what should we do? What is the solution?

I have been fed up with all this, and grief has filled my heart; therefore, I reached Egypt by the close of 1329 A.H./1911 A.D. hoping to achieve my objective. I was inspired by the hope that I would succeed in satisfying at least part of my desire and be in direct contact with someone with whom I might exchange my views. I hoped that by discussing useful advice, Allāh might assist us in achieving our objectives in the land of Kinana (Egypt) and cure the persisting disease endangering Muslims with tearing them apart and plaguing their groups with dissension. I have been able, Praise to Allāh, to achieve that goal, for Egypt is a country which plants knowledge and the latter grows in it nurtured by sincerity and submission to the deeprooted Truth through the power of evidence. This distinguishes Egypt and puts it even above all its other unique distinctions.

There, my circumstances being good, my mind peaceful, my soul delighted, I was lucky enough to come in contact with one of its distinguished renown personalities who possessed a broad mind, gentle manners, throbbing heart, vast knowledge and high honour which he rightly enjoyed due to the quality of his religious leadership.

How good are the spirits men of knowledge are known to have, how acceptable their sayings, and how prophetic their manners! As long as an `alim is so well attired, he will always remain good and prosperous, people will be safe and blessed, and nobody will hesitate to voice his opinion or unveil his thought to him.

That was the renown dignitary and Imām of Egypt, and such were our meetings for which we thanked the Almighty without an end or limit. I complained to him about my worries, and he complained to me about similar worries and uneasiness, and it was a right hour for

both of us to contemplate on that which would, by the Will of Allāh, unite ourselves and our nation. We have agreed, thereon, that: both groups, i.e. the Shī`a and the Sunni, are Muslims who indeed follow the right religion of Islam, that they all are in unanimous agreement regarding the Prophet's message, that there is no basic difference among them on fundamental issues which would impair their adherence to the glorious principles of Islam, that there is really no dispute among them about the basic tenets except that which naturally occurs among *mujtahids* regarding some rules because of the latter's derivations from the Book or the Sunnah, the consensus, or the fourth proof, and that this does not in any way justify such a huge gap or bottomless pit. What then caused all of this dispute of which the flashes have been sparkling ever since there were two nouns: "Sunni" and "Shī`a"?

If we scrutinize the Islamic history and discern the beliefs, views and precepts which bred therein, we will come to know that the causing factor for this dissension is agitation for a particular belief, a defense of a theory, or partisanship for an opinion, and that the greatest dispute which has occurred to the nation is the dispute about Imāmate, for there have never been more swords unsheathed because of an Islamic principle as they have been because of Imāmate. The issue of Imāmate, then, has been among the most direct factors causing such a dissension. The various generations that differed among themselves concerning Imāmate became used to being fond of such fanaticism, and such partisanship was created without precautions or care. Had either of these groups looked into the explanations of the other in understanding eyes, not in those of a cursing antagonist, the truth would have then become very clear and morning light could have been noticed by all those who can see.

We have made it incumbent on us to deal with this issue by looking into the arguments of both groups in order to thoroughly comprehend them, without being motivated by our own personal inclinations derived from environment, habit, or custom. Instead, we must be stripped of all emotions and fanaticism and aim at reaching the truth from its generally acclaimed route, and touch on it. This may attract the attention of Muslims, bring tranquility of mind with

its decided facts from us to them and put, by the Will of Allāh, a definite deadlock.

We decided, therefore, that he would present his own question in writing so that I would provide him with my written answer stating the correct conditions and supported them by either reason or authenticated quotations from both groups.

Thus were all of our debates conducted, through the help of Allāh, the Sublime and Mighty. Later on, we wanted to have them published so that we could enjoy the fruits of our labour purely seeking the pleasure of Allāh, the Exalted, the Sublime, but cruel days and overcoming fates discouraged us, and maybe that was, after all, for the best.

I do not claim that these pages are confined to the texts composed then by us, or that any of the forthcoming statements is not written by my own pen. The circumstances that delayed their publication also altered their organization, as we said above. But the sessions concerning the issues we debated are included herein *verbatim* with some necessary additions called forth by counsel and guidance, or they may have been caused by the sequence of discussion without violating our mutual agreement.

I have today the same wish I had yesterday: that this book will cause reform and goodness. If it wins the attention and acceptance of Muslims, then that is a grace from my Lord, and that is what I wish for my labour to accomplish: I want nothing but reform, as much as I can get, and my success depends on Allāh; in Him do I trust, and unto Him do I return.

I present my book to each and every man of reason who pursues knowledge, to the keen researcher who is acquainted with the intricate facts concerning the quest for knowledge, and to the learned outspoken scholar whose speech is an authority on the sayings and practices of the Prophet ﷺ, to the philosopher who has mastered the science of speech, and to each and every educated youth who is free from all chains or shackles, who can be depended on for the

new life of freedom: if all of these accept it, realizing the advantage therein, then I am most pleased.

I have painstakingly produced this book by providing its answers in the best way from all aspects, aiming thereby at inspiring the fair-minded people with its thought and taste with evidences which do not leave out any probability, and arguments which do not permit any loophole. I have paid a special attention to the authentic evident texts and the sayings and practices of the Prophet ﷺ, a care which has made this book suffice for a library entirely wellequipped with the most precious books on Islamic theology, traditions, biographies, and the like. The latter are all related to this most significant subject. I have applied therein a philosophy which is very well balanced and authentic, and methods which force anyone who is acquainted with such books to walk behind this work while they, I mean the lovers of the truth, are its own followers from its beginning till the last paragraph. If my book, therefore, is accepted by fairminded readers, then this is exactly what I desire and for which I thank Allāh.

As regarding my own self, I am well satisfied with this book, pleased with my life after it. It is, I believe, a work which must make me forget all that which has made me fed up: life's heavy burdens, the impoverishing worries of time, and the enemy about whom I complain to none but Almighty Allāh; He alone is his Judge and Muhammed ﷺ his adversary. Forget about the looting called for in its own quarters... I have also endured the calamities pouring like a flood from every direction, bearing woeful presentiments, combined with uneasiness and grief. But my life, which will be immortalized through this book, is one of mercy in this life and the life to come; within it my soul has been pleased and my conscience eased. Therefore, I implore to Allāh to take my labour with acceptance and overlook my mistakes and faults; my reward for this book will inshaAllāh be the benefit and guidance of believers.

Those who believe and do good deeds: their Lord guides them through their faith; rivers flow from beneath them in the Gardens of Immortality; their prayer therein is: "Lord! Glory to Thee!" and their

greeting has peace therein, and they conclude their prayers with: "All praise is due to Allāh, Lord of the worlds." (Qur'ān, 10:9-10)



Shrine of Imām Ali ibn Abū Tālib عليه السلام, al-Najaf al-Ashraf, Iraq



In the Name of Allāh, the most Gracious, the most Merciful

Letter 1
Thul Qi`da 6, 1329 A.H./October 29, 1911 A.D.[1]

I Greeting the Debater
II Asking Permission to Debate

1) Peace and Allāh's mercy and blessings be on the learned honourable Shaikh `Abdul-Hussain Sharafuddin Al-Mūsawi.

I have not been acquainted yet with Shī`as' conscience nor have I tested their manners for I have never kept company with any of them nor come to know the traditions of their folks. But I have always been eager to debate with their renown scholars anxious to mix with their commoners in order to sift their trends and attempt to know their inclinations until Allāh helped me stand by the spacious shore of your ocean of knowledge and you let me taste of your brimful cup; Allāh helped me quench my thirst. I swear by the city of Allāh's knowledge your Chosen Grandfather and by its gate your pleased ancestor that I have never tasted anything so satisfying to the thirsty and so curing to the sick like your overflowing stream. I used to hear that you Shī`a folks prefer to avoid your brethren the Sunnis and keep away from them and that you find your ease in loneliness resorting to isolation and so on and so forth. But I have found your person to be gently charming keen in debating courteous strong in argument well humoured honest in duel appreciated in misunderstanding cherished in competition; therefore I have found the Shī`a a pleasant fragrance to sit with and the quest of every man of letters.

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[1] All A.D. dates in this book are Gregorian which are the most widely used.

2) While standing by the shore of your tumultuous sea I ask your permission to swim in it and dive deeply in pursuit of its jewels. If you grant me your permission we will dig deeply for the root causes of particulars and obscurities which have long been agitating me; if not it is entirely up to you. In raising my questions I do not look for a fault or a defect nor do I oppose nor refute; instead I have only one quest: searching for the truth. When truth is manifest it then deserves to be followed; if not I am only like one (poet) who said:

We in what we have and you in what you offer
Are all satisfied even when our views differ.

I will if you permit me confine my debate with you to two topics: one deals with the sect's Imāmate in its roots and branches[1] and the other deals with the general Imāmate i.e. succession to the Messenger of Allāh, peace with him, and his progeny. My signature at the close of all my debates shall be "S and let yours be Sh." In advance I solicit your forgiveness for every fault and peace with you.

Sincerely,
S

[1] Having sought permission to debate, he starts explaining the debate's subject-matter thus demonstrating his moral accomplishments and excellence as far as the norm of debate is concerned. The use of the initials "S" and "Sh" is an obviously suitable vehicle for carrying such a debate on since "S" denotes his name "Salim" and his being a Sunni while "Sh" signifies the author's surname "Sharafud-Din and his being a Shī`a.

Letter 2
Thul Qi`da 6 1329 A.H./October 29, 1911 A.D.

I Greetings Reciprocated
II Permission to Debate Granted

1) Peace of Allāh with Maulana Shaikh al-Islam, His mercy and blessings.

Your very kind letter has granted me and bestowed on me so many graces for which the tongue can hardly thank you enough nor can it fulfill a portion of its duty even in a lifetime.

You have placed your hopes on me and brought me your request while you yourself are the hope of anyone with a quest the refuge of whoever seeks refuge. I myself have come to you all the way from Syria in order to relish your knowledge and seek your favours and I am sure I will leave you strong in optimism except if Allāh wills otherwise.

2) You have asked permission to speak up. You have the right to bid and forbid. Say whatever you will: you have the favour; your judgment is final your verdict fair and peace with you.
Sincerely,
Sh

Letter 3
Thul Qi`da 7, 1329 A.H./October 30, 1911 A.D.

I Why do Shī`as not Uphold the Majority's Sects?
II The Need for Unity
III Unity Achieved Only by Adhering to the Majority's Sects

1) I ask you now about the reasons why you (Shias) do not follow the sect of the majority of Muslims I mean the sect of al-Ash`ari in determining the principles of the creed and the four sects in its branches. Muslims agreed to abide by them in each time and clime unanimously acclaiming their founder's fairness and *ijtihād* their trustworthiness piety renunciation of worldly riches straight-forwardness good morals and lofty status in knowledge and deeds.

2) How great our need today for unity and uniformity is! This can be achieved through your own adherence to these sects according to the general consensus of Muslims especially when the religion's

enemies have made up their minds to harm us by all possible means. They have set their minds and hearts on such goals while Muslims are heedless as if they are overcome by slumber assisting their enemies against their own selves by letting them split their own ranks and tear their unity apart through partisanship and fanaticism leaving them disunited divided leading each other astray excommunicating one another; hence wolves preyed on us while dogs coveted our flesh.

3) Do you see other than what we state here may Allāh lead your steps to unite our ranks? Tell me for you will be heard when you speak and obeyed when you command and peace with you.

Sincerely,
S

Letter 4
Thul Qi'da 4, 1329 A.H./October 29, 1911 A.D.

I Juristic Proofs Mandate Adherence to the Sect of Ahl al-Bayt
II There is No Proof for Mandating Adherence to the Majority's Sects
III Generations of The First Three Centuries Never Knew Those Sects
IV Possibility of *Ijtihad*
V Unity can be Achieved by Respecting Ahl al-Bayt's Sect

1) Our adherence in the principles of the creed to a sect other than that of al-Ash`ari and our following in the branches of Islam of a sect other than those four sects has never been due to partisanship nor fanaticism nor has it been because of doubting the *ijtihād* of the Imāms of these sects of their fairmindedness trustworthiness integrity or loftiness in knowledge and deeds.

2) Juristic proofs rather have mandated on us to follow the sect of the Imāms from the Household of Prophethood the cradle of the Message and the place the angels frequent the abode of revelation

and inspiration. We have always therefore referred to them in order to comprehend all matters related to the creed's branches and doctrines in the roots and in the bases of *fiqh* in the knowledge of ethics behaviour and manners. We have done all this in accordance with the judgment of evidence and proof following the Sunnah of the Master of Prophets and Messengers peace of Allāh be on him and all his progeny.

Had the proofs allowed us to differ from the Imāms of Muhammed's progeny or had we been able to achieve nearness to Allāh Glory to Him by following others' sects we would then have followed in the general public's footsteps asserting the friendship and strengthening the ties of fraternity. On the contrary positive proofs stand in the believer's way diverting him from following his own inclinations.

Still the majority cannot prove that their own sect must be preferred over those of others let alone making it obligatory. We have looked into Muslims' pretexts as one inquiring in depth with keen eyes but we have found no proof for your argument except what you mentioned of their *ijtihad* trustworthiness fair-mindedness and loftiness.

You however know that *ijtihad* trustworthiness fair-mindedness and loftiness of status are not a monopoly of them only; therefore how since the case is as such can their sects be obligatory by your merely pointing them out?

I do not think that there is anyone who dares to advocate their preference in knowledge or deeds over our Imāms who are the purified *`itra* the nation's life-boats the Gate of Salvation the security against dissension in religion the flags of its guidance the descendants of the Messenger of Allāh and his remnant in his nation. He Allāh's peace with him and his progeny has said: "Do not go ahead of them lest you should perish nor should you lag behind them lest you should perish. Do not teach them for they are more learned than you." But it is the dictates of politics at the dawn of Islam.

I wonder about your claim that the good previous generations adhered to those sects finding them the most fair and the best of sects and that they agreed to adhere to them in every time and clime. You say so as if you do not know that our predecessors the good past generations that followed the progeny of Muhammed and that literally constituted half the Muslim population followed only the faith of the Imāms among the descendants of Muhammed peace of Allāh be on him and his progeny. They did not find for it any substitute and they have been this way ever since the days of Ali and Fatima when neither al-Ash`ari nor any Imām of the other four sects or even their fathers existed as you very well know.

The generations of the first three centuries then never followed any of those sects at all. Where were those sects during those three generations the best generations ever? Al-Ash`ari was born in 270 A.H./883 A.D. and died in 320 A.H./932 A.D. Ibn Hanbal was born in 164 A.H./780 A.D. and died in 241 A.H./855 A.D. Al-Shafi`i was born in 150 A.H./367 A.D. and died in 204 A.H./819 A.D. Malik was born in 95 A.H./713 A.D.[1] and died in 179 A.H./795 A.D. Abū Hanifah was born in 80 A.H./699 A.D. and died in 150 A.H./767 A.D. Shī`as follow the sect of the Imāms from the Prophet's Household and the household surely know what their house contains. Non-Shī`as follow the sects of the learned *sahabah* and *tabi`in*; so what makes it "mandatory" on all Muslims after those three centuries had gone by to follow those sects instead of the one followed before them? What made them divert their attention from those who were peers only to the Book of Allāh and its own companions the descendants of the Messenger of Allāh and his trustees the nation's ark of salvation the leaders the security and the Gate of Salvation?

4) What caused the door of *ijtihad* to be shut in the face of Muslims after it had been kept widely open during the first three centuries other than resorting to reluctance comfort laziness the acceptance of deprivation and the satisfaction with ignorance? Who would permit himself knowingly or unknowingly to say that Allāh Dignity and Glory to Him has not sent the best of His Messengers and Prophets with the best of His religions and codes nor has He revealed unto

him His best Books and Tablets judgment and doctrines nor has He completed His Religion for him and perfected His blessing unto him nor has He taught him the knowledge of the past and the present except for the sole purpose that the whole matter would end to the Imāms of those sects to monopolize for their own selves? They would then forbid all others from acquiring it from any other source as if the Islamic faith in its Book and Sunnah and in all other signs and testaments a property of their own and that they forbade faring with it in any way contrary to their own opinions... Were they the Prophets' heirs or had Allāh sealed through them the successors and Imāms or taught them the knowledge of the past and the present and that He bestowed on them what He had never bestowed on anybody else among all human beings?

No! They were just like many others pillars and care-takers of knowledge ministers and callers. Those who call for knowledge are far above closing its doors against others or forbidding others from reaching it. They never curb the minds nor confine public attention only to their own selves nor can they seal people's hearts or make others deaf blind dumb handcuffed or chained. This can never be attributed to them except as a liar's allegation and their own statements bear witness to ours.

Let us now concentrate on the matter to which you attracted our attention: the unity of Muslims. What I see is that this matter does not depend on Shī`as forsaking their faith nor the Sunnis forsaking their own. Asking Shī`as to do so without asking others (Sunnis) to do likewise is to prefer without preponderance or even to favour the less preferable. It is demanding what is beyond one's capacity as it is known from our Introduction.

Yes. Unity and uniformity can be achieved if you release Ahl al-Bayt's sect and view it as you view any of your own sects so that the Shafi`is Hanafis Malikis and Hanbalis may consider the followers of Ahl al-Bayt just as they consider each other. Only then can the unity of Muslims be achieved and they will be unified in one fold.

The difference among Sunni sects is not less than it is between the Sunni and Shī`a schools of thought as thousands of books on the principles and branches of the creed of both groups testify; therefore why have several people among you condemned the Shī`as for differing from the Sunnis? Why have they not by the same token condemned the Sunnis for differing from the Shī`as or even for differing from one another? If sects can be four why cannot they be five? How come it is alright to have four sects but not five? How can four sects be considered as "unifying" Muslims and when they increase to five unity is shattered and Muslims are divided unto themselves? I wish when you invited us to "sectarian unity" you also invited the followers of the four sects to the same. The latter will be a lot easier for you and for them. But why have you singled us out for your invitation anyway? Do you find the followers of Ahl al-Bayt breaking the unity while the followers of others unite the hearts and determination even though their sects and minds are different their tastes and inclinations are nOmarous? I think of you to be above that knowing your love for your kinfolk and peace with you.

Sincerely,
Sh

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[1] In his biography of Mālik, Ibn Khallikān indicates in his *Al-A`yān* that the man lingered in his mother's womb for almost three years. The same is mentioned by Ibn Qutaybah who includes Mālik among wise sages on page 170 of his book *Al-Ma`ārif* recounting him on page 198 among men whose mother's pregnancy outlasted the normal period.

Letter 5
Thul-Qi`da 9, 1329 A.H./November 1, 1911 A.D.

I Admitting Our Argument
II Asking for Detailed Proofs

1) Your letter has been quite clear very well arranged praiseworthy. It is eloquent powerful in determination and strong in argument. It spares no attempt to prove that it is not compulsory to follow the majority's sects in the principles and branches of religion saving no

effort to confirm that the doors of *ijtihad* must remain open. Your letter therefore is strong in both matters correct in proving each one of them and we do not deny your careful research in their respect your clarification of their obscurities although we really were not acquainted with them and our view in their regard is identical to yours.

2) We had asked you about your reason for not accepting the sects followed by the Muslim majority and your answer was that because of "judicial proofs " whereas you were expected to explain that in detail. Could you please yield now to explaining them with positive proofs from the Book (Qur'ān) or the Sunnah which as you mentioned divert the believer from following his own inclinations? Thank you and peace with you.

Sincerely,
S

Letter 6
Thul-Qi`da 12, 1329 A.H./November 4, 1911 A.D.

I References to Proofs Mandating Following the *`Itra*
II The Commander of the Faithful عليه السلام Invites to Ahl al-Bayt's Sect
III Relevant Statement of Imām Zainul-`Abidin

You thanks to Allāh can be convinced by a mere hint without the need for an explanation and you are above doubting the very fact that the purified offspring (*`itra*) are superior to all others. Their case is quite clear: they have surpassed those with qualifications and have distinguished themselves from seemingly equal peers. They have carried from the Messenger of Allāh, peace with him, and his progeny the knowledge of the prophets and from him have they digested secular and religious jurisdictions.

1) The Prophet hence has made them equal only to the Glorious Book and set them models of conduct for those endowed with reason and the ark of safety when hypocricy with its tumultous waves

overwhelms the security of the nation safeguarding it against dissension if the tempests of division rage the Gate of Salvation: whoever enters it is forgiven and the strong Rope of Allāh which is unbreakable.

2) The Commander of the Faithful is quoted in sermon 86 in *Nahjul-Balāgha* as saying: "Where are you heading?" (Qur'ān 81:26) and "Where are you straying?" (Qur'ān 6:95 10:34 35:3 40:62) "… since the flags are hoisted up high, the Signs are clear, and the light-house is erected? So where are you straying? Nay! How can you be blindfolded while you have among you the household (*`itra*) of your Prophet? They are the reins of righteousness the religion's flags and the tongues of truth; therefore accord them as you accord the Qur'ān and approach them as thirsty camels approach the water. O people! Take this[1] from the last of the Prophets Allāh's peace with him and his progeny: `Whoever among us passes away he is not really dead and whoever disintegrates (after dying) from among us does not really disintegrate; therefore do not say what you do not know for there is the greatest truth in what you deny. Accept the argument of one against whom you have no argument and it is: `Have I not dealt with you according to the Greatest Weight[2] (Qur'ān)? Have I not left among you the Lesser Weight (Ahl al-Bayt) and laid firm among you the flags of faith?'"

He peace with him said in sermon 96 of *Nahjul-Balāgha* "Behold the Household of your Prophet; emulate their example and follow in their footsteps for they shall never take you out of guidance nor shall they ever bring you back into destruction; halt when they halt and rise when they rise and do not go ahead of them lest you should stray nor should you lag behind them lest you should perish." He peace with him has mentioned them once as stated in sermon 237 of *Nahjul-Balāghah* saying, "They are the life of knowledge and the death of ignorance; their forbearance informs you of their knowledge and their outward appearance informs you of their conscience. Their silence indicates the wisdom of their speech. They neither differ from truth nor do they differ among themselves about it. They are the pillars of Islam and the gateways to salvation. Through them justice was achieved and wrong-doing was removed

and its tongue was uprooted. They comprehended the creed with care and concern not like hearing and reporting for the `reporters' of knowledge are many indeed but those who safeguard it are few." He peace with him as stated in sermon 153 in *Nahjul-Balāghah* has also said, "His offspring (*`itra*) is the best and his family is the best. His tree is the best of trees: it was planted in the sacred place (*Haram*) and it grew like a vine; it has long branches and its fruit is not unattainable."

He peace with him is quoted in sermon 153 of *Nahjul-Balāghah* saying: "We are the banner the companions the trustees and the gates. Houses are not supposed to be approached except through their gates: whoever approaches them otherwise is called a thief " until he said describing the purified offspring (*`itra*) "They are the vital portions of the Qur'ān and they are the teasures of the Merciful. They tell the truth when they speak or when they remain silent; none can speak ahead of them. Therefore let the forerunner speak the truth to his people maintaining his reason."

He has said in sermon 146 of *Nahjul-Balāghah*: "You should know that you will never know guidance unless you know who abandons it nor will you abide by the Book (Qur'ān) unless you know who contradicts it and you will never uphold it unless you know who has discarded it; so seek that from those who possess it for they are the life of knowledge and the death of ignorance. They are the ones whose judgment informs you of their knowledge their silence of their power of speech their outer appearance of their inner selves; they neither violate the religion nor do they differ among themselves about it while it is among them a truthful witness and a silent speaker."

There are many similarly impressive statements of his peace with him in this regard; consider this one which is excerpted from sermon 4 in *Nahjul-Balāghah*: "Through us you received guidance in the darkness ascending the zenith of nobility and through us you reached the light and dissipated the gloomy night. May the ears that do not listen to the summoner be deafened."[3] He is quoted in sermon 104 of *Nahjul-Balāghah* saying: "O people! Secure your light from the

flame of the lamps of a preacher who follows what he preaches and drink from a spring cleansed from impurity."

He has also said the following in sermon 108: "We are the tree of Prophethood the place of the Message the ones to whom the angels make a pilgrimage the treasures of knowledge the springs of wisdom. Our supporter and lover awaits the mercy while our enemy or antagonist us awaits the wrath."[4]

Among what he has said in this regard is sermon 143 of *Nahjul-Balāghah* wherein he says: "Where are those who claimed to be deeply versed in knowledge other than our own selves? (See also Qur'ān 3:7 and 4:162). It is a lie and a transgression against us for Allāh has raised us high while putting them down; He bestowed on us while depriving them and He permitted us to enter (in the fortress of knowledge) while turning them out. Through us guidance is achieved and blindness is removed. Surely the Imāms from Quraysh have been planted in Hashim's loins. Imāmate can never fit anyone else nor can government either." Then he stated: "But they preferred a speedy gain to a later one forsaking a pure well to drink from an impure one " up to the end of his statement. He has also said at the conclusion of *khutba* (sermon) 189 of *Nahjul-Balāghah*: "Whoever among you dies on his bed knowing the rights of his Lord and knowing the rights of His Messenger and his family (Ahl al-Bayt) dies as a martyr and his reward will be incumbent on Allāh and he deserves the reward of what good deeds he has intended to do: his own intention will make up for his use of his sword (in *jihād*)."

Also he peace with him has said: "We are the virtuous; our descendants are the descendants of Prophets; our party is the party of Allāh the Sublime the Glorified while the transgressing party is the devil's; whoever equates us with our enemy is certainly not of us."[5] Imām al-Mujtaba Abū Muhammed Hassan the patient master of the youths of Paradise عليه السلام has said the following in one of his sermons: "Fear Allāh regarding us for we are your rulers."[6]

3) Whenever Imām Abū Muhammed Ali son of al-Hussain Zainul-`Abidin master of those who prostrate in prayer used to recite

this verse of the Almighty: "O ye who believe! Fear Allāh and be with the Truthful " he would make a lengthy invocation to Allāh containing his plea to be included among "the Truthful" to attain the high ranks. He would then count the calamities and innovations of the group that split from the Imāms of Faith and the Tree of Prophethood. Then he would say: "Some people went as far as underestimating us making excuses for the Qur'ānic verses which seem to them to be alike giving their own interpretation thereof and casting doubts about the transmitted narrarations in our honour " until he would say: "With whom shall people in this nation seek refuge since the pillars of this creed have been forgotten and the nation has divided on itself with dissension each party accusing the other of *kufr* while Allāh says: `Do not be like those who became divided and disagreed (with each other) even after receiving the Clear Evidences (Qur'ān 3:104)?' Who can be trusted to convey the Divine proofs and interpret the Judgment other than the peers of the Qur'ān and the descendants of the Imāms of Guidance the lamps amidst the darkness those whom Allāh made as His Arguments against His servants? He has never left His creation alone without a Proof. Do you know them or find them except from the branches of the Blessed Tree the remnant of the Elite from whom Allāh has removed all impurity purifying them with a perfect purification clearing them from sinning and decreeing their love in His Book?"

That was his own speech peace with him *verbatim*.[7] Look into it and into our quotations from the speech of the Commander of the Faithful; you will find them both representing the Shī`a School of Muslim Thought in this regard very clearly. Consider this much of their speech as a specimen for all such speeches of the Imāms from Ahl al-Bayt. They all are unanimous in this respect and our *sahīh* books quoting them are *mutawatir* (consecutively reported) and peace with you.

Sincerely,
Sh

[1] He means to say: "Learn this from the Messenger of Allāh, peace with him, and his progeny: `When a member of the Prophet's Household dies he

in reality does not die " that is his soul remains shining in the real world. This is also stated by Shaikh Muhammed `Abdoh and others.

[2] The Commander of the Faithful عليه السلام acted on the Greater Weighty Thing namely the Holy Qur'ān leaving the Lesser Weighty Things i.e. both his sons behind. It is also said that his progeny are the models of conduct for others as stated by Shaikh Muhammed `Abdoh and other commentators of *Nahjul Balāghah*.

[3] In his commentary Shaikh Muhammed `Abdoh says: "The `sarar ' pronounced like `sahab' and `kitab ' is the last night of the lunar month during which the moon disappears. The meaning would be: `You entered into the dawn ' meaning `You used to live in utter darkness the darkness of polytheism and misguidance till you emerged into the light through our guidance and instruction ' a reference to Muhammed peace with him and his progeny and his cousin Imām عليه السلام the one who supported his mission.

[4] See the conclusion of sermon 105 page 214 Vol. 1 of *Nahjul Balāghah*. Ibn `Abbās has said: "We are members of the Prophet's Household whose homes are the visiting places of the angels the Ahl al-Bayt of the Messenger of Allāh and members of the household of mercy and knowledge." He is quoted saying so by a group of most reliable Sunni traditionists and as stated at the conclusion of his chapter on the characteristics of Ahl al-Bayt عليهم السلام on page 142 of Ibn Hajar's *Al-Sawa`iq al-Muhriqa*.

[5] This statement is quoted by many authors including Ibn Hajar at the conclusion of his chapter on the characteristics of Ahl al-Bayt عليهم السلام near the conclusion of page 142 of *Al-Sawa`iq al-Muhriqa* where he makes quite a few lies about them being grossly unfair to them.

[6] Refer to it at the conclusion of his chapter on the will of the Prophet صلى الله عليه وآله وسلم in their regard on page 137 of Ibn Hajar's *Al-Sawa`iq al-Muhriqa*.

[7] Refer to it on page 90 of *Al-Sawa`iq al-Muhriqa* where Ibn Hajar explains the meaning of the fifth verse: "And uphold Allāh's rope all of you together" as one of many others which he explains in Section 1 Chapter 11.

Letter 7
Thul-Qi`da 13 1329 A.H./November 5, 1911 A.D.

I Requesting Proofs from Statements by Allāh and His Messenger
II Proofs from Ahl al-Bayt are Circumventive

1) Bring the proofs from the statements of Allāh and His Messenger bearing witness to the mandatory allegiance to the Imāms among the Ahl al-Bayt exclusively and leave aside the speech of anyone else in this respect except those of Allāh and His Messenger.

2) *Your* Imāms' statements cannot serve as arguments against their rivals and such an argument creates a logical cycle as you know and peace with you.

Sincerely,
S

Letter 8
Thul-Qi`da 1329

I Overlooking Our Previous Statements
II Error in Necessity of (Logical) Cycle
III Hadīth of the Two Weighty Things
IV Its *Tawatur*
V Non-Adherents to the *`Itra* Shall Stray
VI Their Similitude to the ark of Noah the Gate of Salvation and the Security Against Religious Dissensions
VII What is Meant by "Ahl al-Bayt" in this Regard
VIII Reasons for Similitude to Noah's Ark and the Gate of Salvation

1) We have not neglected deriving our proofs from the traditions of the Prophet peace and blessings of Allāh be on him and his progeny. As a matter of fact we referred to them at the beginning of our letter which clearly stated that following the Imāms from Ahl al-Bayt

exclusively is mandatory. We did so when we stated that he peace with him and his progeny had compared them with the Glorious Book setting them as a model for those endowed with reason equating them with the ark of salvation the nation's security the gate of salvation - all in reference to and quotations from the well-known clear texts in the *sahīh* books. We have also said that you would be satisfied with the hint instead of the details without the need for further explanations.

2) The statements of our Imāms then as we have explained do fit to be used as an argument against their opponents and using it as such a manner cannot be regarded as a (vicious) cycle as you yourself know.

3) Take for example the statements of the Prophet peace and blessings of Allāh be on him and his progeny to which we referred whereby he struck an awe in the heart of the ignorant calling on the indifferent as quoted by al-Tirmithi and al-Nisa'i from Jabir and they in turn are quoted by al-Muttaqi al-Hindi at the beginning of his chapter on those who uphold the Book and the Sunnah in his work *Kanzul-`Ummāl* Vol. 1 page 44 saying: "O people! I am leaving with you the Book of Allāh and my household (*`itra*) my family (my Ahl al-Bayt). As long as you uphold them you shall never go astray."

He has also said: "I have left with you that which as long as you uphold you shall never let you stray after me: Allāh's Book a Rope extending from heavens to earth and my *`itra* my Ahl al-Bayt. These twain shall never separate from one another till they reach me by the Pool; therefore see how you succeed me in faring with them."[1]

He peace with him and his progeny has also said: "I am leaving among you two successors: the Book of Allāh a rope extending from heavens to earth—or between heavens and earth—and my household (*`itra*) from my family (Ahl al-Bayt); they shall never separate from each other until they reach me by the Pool."[2]

He peace with him and his progeny also said: "I am leaving among you the Two Weighty Things: the Book of Allāh and my Ahl al-

Bayt; they shall never separate from each other till they reach me at the Pool."[3]

He peace with him has said: "Methinks I am going to be called on and shall answer the call and I am leaving among you the Two Weighty Things the Book of Allāh Almighty and my offspring my Ahl al-Bayt. The Sublime and omni-Scient has informed me that they shall never part from each other till they reach me by the Pool; so see how you succeed me in faring with them."[4]

Having returned from the Farewell Pilgrimage he peace with him and his progeny camped at Ghadir Khumm and ordered the area underneath a few huge trees to be swept clean then said in his sermon: "It seems as if I am going to be called on and shall answer the call and I am leaving with you the Two Weighty Things one of which is greater than the other: the Book of Allāh Almighty and my Household; so see how you succeed me in faring with them for they shall never separate from each other until they reach me at the Pool." Then he ﷺ added the following: "Allāh the Exalted and the Sublime is my Master and I am the master of every believer." Having said so he took Ali's hand and said: "To whomsoever I have been a master this Ali is his master. O Allāh! Befriend whosoever befriends Ali and be the enemy of whosoever opposes him etc."[5]

`Abdullāh ibn Hantab has said: "The Messenger of Allāh ﷺ delivered a sermon to us at Al-Juhfa wherein he asked us: 'Don't I have authority over your own selves more than you yourselves do?' Attendants there answered: 'Yes indeed O Messenger of Allāh!' Then he said: 'I shall then question you about these two: the Qur'ān and my *`itra*.'"[6]

4) The *sahīh* books which deem it mandatory to follow the Two Weighty Things are successive through more than twenty companions who all are in consensus in this regard. The Messenger of Allāh, peace with him, and his progeny has emphasized these things on nOmarous occasions: on Ghadir Khumm's Day on the `Arafat day of his Farewell Pilgrimage after leaving Taif from his pulpit in Medina and inside his blessed chamber during his sickness

when the room was full of his companions. He said in the latter incident: "O people! I feel I am going to die very soon and I had previously informed you as my duty and to leave no excuse for you that: I am leaving with you the Book of Allāh the Glorious and Mighty and my *`itra* my Ahl al-Bayt."

Having finished he took Ali's hand and lifted it saying: "This Ali is with the Qur'ān and the Qur'ān is with Ali: they shall never separate from one another till they reach me by the Pool."[7]

A learned group among the majority has admitted the above. Even Ibn Hajar quoting the tradition of the Two Weighty Things says "Be informed then that the tradition calling for upholding both of them comes through nOmarous ways narrated by more than twenty companions." Further he says "Here a doubt arises about when he said so. Some traditionists say he said so at Arafat during the Farewell Pilgrimage and others that he said so in Medina when he was sick while his room was crammed with his companions. Another group say that he made that statement at the Khumm swamp and in yet another that he made it by way of preaching after having left T'aif as mentioned above." Ibn Hajar furthermore says "There is no contradiction here for there is no objection to his repeating it at those places and at others out of his own concern for the unassailable Book and the Purified *`itra* " up to the end of his statement.[8]

Suffices the Imāms from the Purified *`itra* the fact that their rank with Allāh is similar to that of the Book which falsehood cannot approach from front or from back. This must be sufficient testimony that takes people by the neck and obligates them to abide by their sect. A true Muslim does not accept any substitute for the Book of Allāh; therefore how can he deviate from the path of those who are its own peers?

5) The gist of his saying "I am leaving unto you that which as long as you uphold to it shall never let you stray: the Book of Allāh and my *`itra*" is that anyone who does not uphold both of them spontaneously will eventually stray. This is supported by his saying

peace with him and his progeny in the tradition of the Two Weighty Things as Tabrani narrates it "Do not go ahead of them else you should perish and do not teach them for they are more learned than you." Ibn Hajar has said: "In his statement peace with him and his progeny `Do not go ahead of them else you should perish and do not teach them for they are more learned than you ' there is proof that whoever among them is elevated to high offices and religious vocations must be preferred over all others " up to the end of his statement.[9]

6) What makes it compulsory to follow and refer to Ahl al-Bayt is this hadīth of the Messenger of Allāh, peace with him, and his progeny: "The similitude of my household among you is that of the ark of Noah: whoever embarks on it is saved and whoever lags behind it is drowned "[10] and his statement ﷺ "The similitude of my Household among you is that of the ark of Noah: whoever boards it is saved and whoever lags behind it is drowned. And the similitude of my Household among you is the Gate of the Israelites: whoever enters it is forgiven."[11] Also consider his statement peace with him and his progeny "The stars protect the inhabitants of earth against drowning and my Ahl al-Bayt protect my nation against dissension (in religious matters). If a tribe among the Arabs differs (regarding the commandments of Allāh the High the Mighty) from them they will all then differ and become the party of Satan."[12] This is fully sufficient to oblige the nation to follow them and to protect it against differing from them. I do not think that there is any language of man more clear than this hadīth to support my argument.

7) What is meant by his word peace with him and his progeny "Ahl al-Bayt" (i.e. "Household") here is their entirety collectively as being their Imāms not merely their entirety inclusively for this status is nothing but a testimony for the Proofs of Allāh - particularly those who stand for His Commandments - as reason and scholarship would rule. A learned group among the majority has admitted the same such as Ibn Hajar in his *Al-Sawa`iq al-Muhriqa*. Some of them have said that what is probably meant by `Ahl al-Bayt' who are a security are their own learned men for they are the ones who are like guiding stars; when lost inhabitants of the earth will get what they

were ominously warned against. Ibn Hajar said: "That will be during the time when al-Mahdi عليه السلام appears and the tradition indicates that Jesus will pray behind him and the anti-Christ will be killed during his time; after that unusual events will succeed one another " up to the end of his statement which is quoted in the exegesis of verse 7 in Chapter 11 page 91 of *Al-Sawa`iq al-Muhriqa*. Somewhere else he indicates that the Messenger of Allāh, peace with him, and his progeny was asked once: "How would people live after them?

Letter 9
Thul Qi`da 1329

Requesting More Relevant Texts

Do not curb your pen and do not worry about boring me. I am all ears listening to you; my chest is wide and in learning from you my heart is at ease and soul in peace and tranquility. All the proofs and arguments which you have stated made me even more enthusiastic thus removing the obstacle of boredom. Send me therefore more of your captivating speech and manifestations of wise genius. I find in your speech the quest of the wise and it is thus more saturating to my heart than crystalclear cool water; so let me have more may Allāh bless your father and peace with you.

Sincerely,
S

Letter 10
Thul-Qi`da 1329

A Glimpse of Sufficient Texts

If you have been pleased by receiving my letter and if you have approached it with self-satisfaction then I have often placed my hope on you for victory and concluded my effort with success. Whoever intends well adopting a good attitude while being humble amiable dignified crowned with knowledge well-mannered with patience is

surely worthy of being truthful in what he says and writes while equity and integrity are in his hand and on his tongue.

It is you to whom I owe my thanks when you asked for more for who else can be more graceful kind and humble? In order to grant your quest and cool your eyes I would like to state the following:

*Al-Mujma` al-Kabir* and Rafi`i's *Musnad* quoting Ibn `Abbās state that "The Messenger of Allāh, peace with him, and his progeny has said: `Let whoever is pleased to live like me and die like me and inhabit Eden's Paradise which my Lord cultivated take Ali as his master after me and let him obey whoever he places in charge over him and let him follow the example of my Ahl al-Bayt after me for they are my progeny: they are created of my own mould and blessed with my own comprehension and knowledge. Woe unto those who reject them and separate me from them! May Allāh never permit them to enjoy my intercession.'"[1]

Al-Matir al-Barudi Ibn Jarir Ibn Shahin and Ibn Mundah have all quoted Ishaq citing Ziyad ibn Matraf saying: "I have heard the Messenger of Allāh saying: `Whoever wishes to live my life and die my death and enter the Garden which my Lord promised me the Garden of eternity then let him take Ali and his progeny after him as his masters for they shall never take you out of guidance nor let you stray.'"[2]

Similarly Zayd ibn Arqam is quoted in one hadīth saying: "The Messenger of Allāh, peace with him, and his progeny has said: `Whoever wishes to live like me and die my death and inhabit the perpetual Garden promised to me by my Lord let him take Ali as his master for he shall never get you out of guidance nor shall he let you stray.'"[3]

Also consider this tradition narrated by `Ammar ibn Yasir: "The Messenger of Allāh, peace with him, and his progeny has said: `I admonish whoever believed in me and held me truthful to accept the government of Ali ibn Abū Tālib for whoever accepts him as the ruler accepts me as such and whoever loves him loves me too and

whoever loves me loves Allāh. Whoever hates him hates me and whoever hates me hates Allāh the Sublime the Almighty."[4] `Ammar quotes others stating this hadīth: "O Lord! Whoever believed in me and held me truthful let him take Ali as his master for his government is also mine and mine is that of the Almighty Allāh."[5]

He peace with him and his progeny once delivered a sermon wherein he said: "O people! Favours honours prestige and government are for the Messenger of Allāh and his progeny; therefore let no falsehood divert you."[6] He peace with him and his progeny said: "In every generation of my nation there are members of my Household who equal only my own self and who safeguard this religion from the distortion of wrong-doers and the interpretation of the ignorant. Be informed that your Imāms are your deputies to Allāh; so see who you send to Him as your deputies."[7] He peace with him and his progeny has also said: "Do not go ahead of them else you should perish nor should you lag behind them else you should perish. Do not teach them for they are more learned than you."[8] He peace with him and his progeny has said: "Consider my Ahl al-Bayt among you as you consider the head of the body and the eyes in the head for the head is guided by the eyes."[9] He peace with him and his progeny said: "Uphold loving us we Ahl al-Bayt for whoever faces Allāh loving us shall enter Paradise through our intercession. I swear by the One in Whose Hands my soul is placed that the good deeds of a believer shall never avail him except through recognizing our rights."[10] And he has also said: "The knowledge of the progeny of Muhammed brings salvation from the Fire and loving Ahl al-Bayt is walking on the Straight Path. Allegiance to the progeny of Muhammed is a security against the torture."[11] He peace with him and his progeny has said: "The feet of any servant of Allāh shall never move on the Day of Judgment unless he is asked about four things: how he spent his life what he wore his body out for how he made and spent his wealth and about loving us we Ahl al-Bayt."[12]

He peace with him and his progeny has said: "If a man stands in prayer between the Rukn and Maqam hating Muhammed's progeny he shall still enter Hellfire."[13]

He peace with him and his progeny has also said: "Whoever dies because of his love for the progeny of Muhammed dies a martyr. Whoever dies because of loving the progeny of Muhammed dies as a believer of a perfect faith. Whoever dies for loving Muhammed's children will be given the glad tiding of entering Paradise by the angel of death then by Munkir and Nakir. Whoever dies for loving Muhammed's descendants will be taken to Paradise like a bride taken to her groom's house. Whoever dies loving Muhammed's progeny will have two doors in his grave overlooking Paradise. Allāh will make the grave of whoever dies for loving Muhammed's children a visiting place for the angels of mercy. Whoever dies for loving Muhammed's progeny dies adhering to the Sunnah and consensus. Whoever dies hating Muhammed's progeny will come on the Day of Judgment with this inscribed between his eyes: `He should despair of Allāh's mercy '" up to the end of his unmatchable sermon[14] the sermon whereby he peace with him and his progeny intended to divert the inclinations and whims.

The implication is that all these traditions are unanimously agreed on especially those narrated through the authority of the purified *`itra*. Their status would not have been confirmed had they not been the obvious Proofs of Allāh and the fountainhead of His Jurisprudence the obvious Proofs of Allāh the fountainhead of His Jurisprudence the ones who represent the Messenger of Allāh in bidding or forbidding his own deputies in the most clear terms. Whoever loves them therefore is also a lover of Allāh and His Messenger and whoever hates them is an enemy of Allāh and His Messenger. He peace with him and his progeny has said: "None loves us except a God-fearing and sincere believer and none hates us except a hypocritical wretch."[15] It is for these reasons that al-Farazdaq the poet has said these verses in their praise:

You are ones loving whom is belief hating an abomination;
Nearness to you is indeed a rescue and a salvation.
If the pious ones are counted you will be their Imāms; it is true.
If one asks: "Who are the best of man?" the answer will be you.

The Commander of the Faithful peace with him used to say: "I and the virtuous among my descendants are the best in manners when young and the most learned when old. Through us does Allāh obliterate lies and through us does He turn the wild fox's teeth ineffective. Through us does Allāh cure your barrenness and through us does He emancipate you. Through us does Allāh begin and conclude."[16]

Suffices us a reason for preferring them over others the fact that Allāh the Sublime the Almighty has preferred them over all others making sending prayers unto them part of the obligatory prayers albeit if the one saying his prayer were a Siddiq or Faruq with one light or two or with nOmarous lights. Nay! Everyone who worships Allāh by performing His obligations also worships Him while doing so by sending blessings unto them just as he worships Him when testifying through the two parts of the Shahadah. This indeed is a status before which the nation's heads were lowered and in front of which the eyes of whoever you mentioned of the imāms have submitted. Imām al-Shafi`i may Allāh be pleased with him has said:[17]

O Household of Allāh's Messenger! Loving you is an obligation
Which Allāh has enforced in His Honored Revelation;
Suffices you a great honour if one sends no prayer unto you all,
It will be as though he did not say his prayers at all.

Let us now be satisfied with this much of the sacred Sunnah in testimony to the fact that following their Sunnah is compulsory; so is emulating them. In the Book of Allāh Almighty the Sublime and the omni-Potent there are clear verses which make that too compulsory. It is to such verses that we would like to attract your aware conscience and sensitive reason.

You can be satisfied with an indicative hint and a signal suffices to attract your attention; all praise is due to Allāh Lord of all the world.

Sincerely,
Sh

[1] This hadīth *verbatim* is No. 3819 of the ones included on page 217 Vol. 6 of *Kanz al-`Ummāl*. He also quotes it in *Muntakhab al-Kanz*; so refer to the latter's text at the beginning of the footnote on page 94 of Vol. 5 of Ahmed's *Musnad* although the author states: "They were endowed with my comprehension " rather than "comprehension and knowledge." The copier may have committed a mistake. Al-hafiz Abū Na`im in his *Hilyat al-Awliya'* has also quoted it and he in turn is quoted by the Mu`tazilite scholar on page 450 Vol. 2 of his commentary on *Nahjul Balāghah* Egyptian edition. He also quoted something similar on page 449 from Abū `Abdullāh Ahmed ibn Hanbal in both his *Musnad* and his book titled *Manaqib Ali ibn Abū Tālib* عليه السلام.

[2] This hadīth is number 2578 of the ones quoted in *Kanz al-`Ummāl* Vol. 6 page 155. It is also quoted by *Muntakhab al-Kanz*; so refer to the latter and read the last line of the footnote on page 32 Vol. 5 that quotes Ahmed's *Musnad*. It is also quoted by Ibn Hajar al-`Asqalani abridged in the biography of Ziyad ibn Mutraf in Part One of his *Isaba* then he adds: "This hadīth is quoted by Yahya ibn Ya`li al-Muharbi a weak traditionist." This is strange coming from al-`Asqalani for Yahya ibn Ya`li according to the consensus of scholars of hadīth is quite trustworthy. In his *Sahīh* al-Bukhari quotes his ahādīth related to the Hudaybiya treaty. He taught hadīth to Muslim Ghaylan ibn Jami`. Moreover al-Thahbi in his *Mizan* takes the man's integrity for granted and so do many authorities held reliable by both Shaikhs as well as by others.

[3] This is quoted by al-Hakīm at the end of page 128 Vol. 3 of his authentic book *Al-Mustadrak*. He adds the following: "The narrators of this hadīth are all trustworthy and they (both Shaikhs) did not quote it." It is quoted by al-Tabrani in his *Al-Jami` al-Kabir* and by Abū Na`im in his book dealing with the excellences of the *sahabah*. It is hadīth 2577 of the ones included in *Kanz al-`Ummāl* on page 155 Vol. 6. The author also quotes it in his *Muntakhab al-Kanz*; so refer to the footnote on page 32 Vol. 5 of the *Musnad*.

[4] Al-Tabrani has quoted it in his *Al-Jami` al-Kabir* and so has Ibn `Asakir in his history book and it is hadīth 2571 of the ones included in *Kanz al-`Ummāl* at the end of page 154 Vol. 6.

[5] Al-Tabrani has quoted it in his *Al-Jami` al-Kabir* as narrated by Muhammed ibn Abū `Ubaydah ibn Muhammed ibn `Umayr ibn Yasir who quotes his father citing his grandfather `Ammar. It is hadīth 2576 of the

ones included in *Kanz al-`Ummāl* page 155 Vol. 6. It is also quoted in *Muntakhab al-Kanz*.

[6] It is narrated by Abul Shaikh in a lengthy hadīth and transmitted by Ibn Hajar at the end of *maqsad* 4 of his *Maqasid* while explaining, on page 105 of his *Al-Sawa`iq al-Muhriqa*, the verse enjoining kindness to the Prophet's kin after having scrutinized it, and in the supreme *maqsad* of his book *Ghayat Al-Maram*. Do not overlook his statement: "Do not accompany the wrong-doers."

[7] This is quoted by al-Malla in his *Sirat*, as in Ibn Hajar's explanation of the verse "And follow in their footsteps, for they shall be questioned" in his *Al-Sawa`iq al-Muhriqa*, page 90, suggests.

[8] This is quoted by al-Tabrani who discusses the hadīth of the Two Weighty Things, and he is quoted by Ibn Hajar when the latter explains the meaning of this verse of Chapter Four: "And follow in their foot steps, for they shall be questioned," a verse which he discusses in Chapter 11 of *Al-Sawa`iq al-Muhriqa*, page 89.

[9] This is quoted by a group of authors of books of traditions from Abū Tharr, and it is transmitted by Imām al-Sabban while enOmarating the excellences of Ahl al-Bayt عليهم السلام in his work *Is`af al-Raghibin*, and by Shaikh Yusuf al-Nabhani on page 31 of *Al-Sharaf al-Mu'abbad*, and by many other authorities. It is a text which enforces their leadership and implies that guidance to righteousness can be attained only through them.

[10] This is quoted by al-Tabrani in his *Al-Awsat* as transmitted by al-Sayyuti in his *Ihya'ul Mayyit*; by al-Nabhani in his Forty Forty [ahādīth]; by Ibn Hajar in his chapter discussing enjoining their love in *Al-Sawa`iq al-Muhriqa*, in addition to many other renown authorities; so, consider his statement: `Nobody's good deeds will avail him unless he is mindful of our rights," then tell me what these rights are, the ones that are considered by Allāh as prerequisites to the acceptance of good deeds. Is it not obeying them and attaining Allāh's Pleasure through following their RIGHT PATH? What is the commandment to which both Prophethood and caliphate attach such a great significance? But we have simply been inflicted by people who do not contemplate; so, "We are Allāh's, and unto Him is our return."

[11] This is quoted by the judge `Iyaz in a chapter explaining the fact that to venerate the Prophet صلى الله عليه وآله and be worthy of pleasing him is to please his progeny and descendants, as indicated at the beginning of page 40, Part

Two, of the book titled *Al-Shifa* which was printed in Istanbul in 1328 A.H./1910 A.D. You know that "knowing" them in this text does not mean just knowing their names and persons, and that they are kin of the Messenger of Allāh, for even Abū Jahal and Abū Lahab knew all of that, but it means recognizing the fact that they are the authorities after the Messenger, peace with him and his progeny, as he himself has said: "Whoever dies not knowing the Imām of his time surely dies the death of *Jahiliyya*," and the meaning of loving them and their *wilayat* is the love and *wilayat* that are obligatory on "those who follow righteousness," i.e. the Imāms of Truth, a fact that is quite obvious.

[12] This is so due to the fact that Allāh has granted them a special status which requires obedience to them. Loving them as such is rewardable. This hadīth is quoted by al-Tabrani from Ibn `Abbās, and it is transmitted by al-Sayyuti in his *Ihya'ul Mayyit*, and by al-Nabhani in his *Al-Arba`in*, besides many other renown authorities.

[13] This is quoted by al-Tabrani and al-Hakīm, and it also exists in Nabhani's *Al-Arba`in*, in Sayyuti's *Ihya'ul Mayyit* and in others. This hadīth is akin to his saying, peace with him and his progeny, as in one hadīth which you have already heard, "By the One in Whose Hands my life is, nobody's good deeds will be of any avail without recognizing our right." If hating them is not hating Allāh and His Messenger, the good deeds of those who hate them would not have been rendered vain even if they spend their life between the Rukn and the Maqam [of Ibrahim], as praying and supplicating; even then, they would not have enjoyed such a status. Al-Hakīm and Ibn Hayyan, in his *sahīh*, as stated in Nabhani's *Al-Arba`in Arba`in* and Sayyuti's *Ihya'ul Mayyit*, from Imām al-Hassan, the Prophet's grandson, who said to Mu`awiyah ibn Khadij once: "Beware of hating us, we Ahl al-Bayt عليهم السلام, for the Messenger of Allāh has said: `Whoever hates or envies us would be pushed away from the Pool [Kawthar] with whips of fire.'" The Messenger of Allāh, peace with him and his progeny, delivered a sermon once and said: "O People! Anyone who hates us, we Ahl al-Bayt عليهم السلام, will be resurrected on the Day of Judgment as a Jew." This hadīth is quoted by al-Tabrani in his *Al-Awsat* as stated in al-Sayyuti's *Ihya'ul Mayyit* and Nabhani's *Al-Arba`in Arba`in* and in other books.

[14] This is quoted by Imām al-Tha`labi in his explanation of the verse enjoining the love of Ahl al-Bayt عليهم السلام in *Al-Tafsir al-Kabir* from Jarir ibn `Abdullāh al-Bijli from the Messenger of Allāh, peace with him and his progeny. Al-Zamakhshari takes its authenticity for granted in his own exegesis of the same verse in his book *Al-Kashshaf*; so, refer to it.

[15] Al-Malla has recorded it in the second *maqsad* of Chapter 14 of the Holy Qur'ān in his own Chapter 11 of *Al-Sawa`iq al-Muhriqa*.

[16] This is quoted by `Abdul-Ghani ibn Sa`d in his *Eizah al-Ishkal*. It is hadīth 6050 of the ones included in *Kanz al-`Ummāl* at the end of page 396, Vol. 6.

[17] *These two couplets of al-Shafi`i are very well-known and in wide circulation. Many trustworthy authorities have taken this fact for granted, indicating that he is the one who has composed them. Among them are: Ibn Hajar, who quotes them while explaining the verse "Allāh and His angels send prayers unto the Prophet ﷺ," on page 88 of his* Al-Sawa`iq al-Muhriqa*; al-Nabhani on page 99 of his* Al-Sharaf al-Mu'abbad*, Imām Abū Bakr ibn Shihabud-Din in his* Rashfatul Sadi*, and by many others.*

Letter 11
Thul-Qi`da 1329

I Admiring Our Clear Texts
II Wondering at Compromising Them With the Majority's Beliefs
III Asking for Clear Signs from the Book

1) I have been honoured to receive your highly&-173;esteemed letter which I found to be authentic in its mainstream comprehensible. You have filled your bucket to the brim. The flood of your eloquence has surmounted the highest peaks. I have scrutinized your letter very carefully and I have found you to be far in vision firm strong in argument outspoken.

2) Having deeply considered your argument and dug deep into your proofs I found myself in a very dangerous situation: When I look into your proofs I find them convincing. When I consider your explanations I find them indicative. When I look at the Imāms of the Purified *`itra* I find Allāh and His Messenger commending their status highlighting its greatness and prestige. Then when I look at the majorty of Muslims who represent most of this nation I find them differing from Ahl al&-173;Bayt contrary to the obligation of those proofs. Now I find myself to be split in two parts: one part of

me yielding to the proofs while the other seeking refuge with the majority of Muslims. I have submitted the first to you to lead: it is tame in your hands while the other has stubbornly rejected you.

3) Could you please therefore overcome the latter's stubbornness with convincing proofs from the Book which could curb it and divert it from yielding to the common beliefs? Peace be with you.

Sincerely,
S

Letter 12
Thul-Qida 1329

Qur'ānic Proofs

You praise to Allāh have studied the Book thoroughly becoming acquainted with both its obvious and implied meanings. Has there been anyone praised therein like the Purified *`itra*? Have its perfect verses described any as "purified from all uncleanness"[1] other than them? Has the verse of Purification been revealed in honour of anyone else?[2] Has the perfect Revelation commanded love for any others?[3] Has Gabriel brought the verse of Mubahala in praise of anyone else?[4]

Has "Hal Ata" been revealed in praise of others? No! I swear By the Lord Who rightly used it for them Who is right and fair.[5]

Are they not "Allāh's Rope" concerning whom He has said: "Hold together to Allāh's Rope and do not be divided (Qur'ān 3:103)"[6]? And "the truthful" concerning whom He has said: "Be ye all with the Truthful (Qur'ān 9:119);"[7] "Allāh's path" about which He has said: "Do not follow different paths else they should divert you from Allāh's path (Qur'ān 6:153)"[8] the ones "entrusted with authority among you (Qur'ān 4:59)"[9] the "custodians of Revelation" about whom He says: "Ask the custodians of Revelation when you do not know (Qur'ān 21:7)"[10] the believers about whom He says: "Whoever differs from the Messenger after guidance has been made clear to

him following paths other than those of the Believers We shall leave him in the path he has chosen and place him in Hell what an evil refuge (Qur'ān 4:115) "[11] and the "guides" about whom He says: "You are a warner and for each nation there is a guide"?[12] Are they not among those on whom Allāh has showered His blessings and to whom He has referred in the Fatiha and the Glorious Qur'ān saying "Guide us unto the Right Path the Path of those whom You have blessed "[13] and He has also said: "These are with those whom Allāh has blessed from among the prophets the truthful the martyrs and the righteous (Qur'ān 4:69)"?[14]

Has He not granted them the general authority? Has He not confined it only to them after the Prophet? Read: "Your Master is Allāh and His Messenger and the Believers who uphold prayers and pay *zakāt* even while prostrating; whoever takes for Master Allāh and His Messenger and the Believers then the Party of Allāh are indeed the victorious (Qur'ān 5:58)."[15] Has He not made salvation for those who repent and do good deeds dependent on accepting their guided authority saying: "I am most Forgiving for those who repent believe do good deeds and received guidance (Qur'ān 20:82)"[16]? Isn't their *wilayat* part of the "trust" about which the Almighty says: "We offered the trust unto the heavens the earth and the mountains but they all refused to bear it out of extreme fear then man bore it: he is most unjust most ignorant (Qur'ān 33:72)"?[17]

Have they not been the "peace" wherein Allāh has commanded everyone to enter saying "O ye who believe! Enter in peace all of you and do not follow the steps of Satan (Qur'ān 2:208)"[18]. Are they not the "blessing" concerning whom Allāh the Sublime has said, "You will be questioned on that Day about the Blessing (Qur'ān 102:8)"[19]? Has not the Messenger of Allāh ﷺ been commanded to convey all of this? Has Allāh not emphasized conveying it in such a language which sounded like threatening saying "O Messenger! Convey that which has been revealed unto you and if you do not do it then you have not really conveyed His Message at all and Allāh shall protect you from (mischievous) people (Qur'ān 5:70)"?[20] Has not the Messenger of Allāh, peace with him, and his progeny conveyed it on the Ghadir Day having reached its plains and

delivered the Message whereon Allāh revealed this congratulating verse: "Today have I completed your religion for you perfected My blessing unto you and accepted Islam as your religion (Qur'ān 5:4)"?[21]

Have you noticed what your Lord did with the person who openly denied their authority saying "O Allāh! If this Message is truly from Thee then let stones fall on us[22] like rain from the skies or cause a severe torment to befall on us"? Allāh hurled a Sijjil stone at him as He had done with the Fellows of the Elephant. He revealed these verses on that occasion: "A person questioned about a penalty to befall the unbelievers which cannot be warded off: (a penalty) from Allāh Lord of the Ways of Ascent (Qur'ān 70:12)."

People will cetainly be questioned about such authority when they are resurrected as indicated in the explanation of the verse saying: "And follow in their footsteps for they have the authority (Qur'ān 37:24)."[23] There is no room to wonder any longer then especially when we discern the fact that their authority has been sanctioned by Allāh unto people through His prophets providing proofs and arguments for it as indicated by the explanation of His saying: "And ask the Messengers whom We sent before thee (Qur'ān 43:45)."[24] Nay! Allāh has even taken for it a promise on the Day of Alasto from the souls of His creatures even before creating their physical forms as referred to in this verse: "When thy Lord drew forth from the children of Adam - from their loins - their descendants making them promise asking them: `Am I not your Lord?' They said: `Yes! We testify!' This is so lest you should say on the Day of Judgment: `Of this we were never mindful (Qur'ān 7:172)'."[25] Through their intercession has Allāh granted forgiveness to Adam who learned the words of repentance referred to in Chapter 2 Verse 37 of the Holy Qur'ān.[26]

"Allāh does not expose them to torture "[27] for they are the security of the inhabitants of earth and mankind's means towards Him. They are the ones of whom people are jealous and about whom Allāh says: "Should they feel jealous of them because Allāh Has granted them His favours (Qur'ān 4:54)"?[28] They are the ones who are "deeply

rooted in knowledge" about whom He says: "Those who are deeply grounded in knowledge say: `We believe (Qur'ān 3:7)!'"[29] They are the ones who will be on the Heights and to whom Allāh refers when he says "On the Heights are men who know all by their marks (Qur'ān 7:48)."[30] They are the men of truth about whom He says: "Among the Believers are men who fulfilled their promise unto Allāh; some of them have passed away while others are waiting and they have not changed in the least (Qur'ān 33:23)."[31] They are the ones who glorify Allāh continuously. About them He has said: "He is Glorified in the early morning and during the night by men who are not divered by either trade or selling from mentioning Allāh the saying of prayers or the paying of *zakāt*: they fear the Day when hearts and sights are overturned (Qur'ān 24:3637)."[32]

Their houses are the ones mentioned in Allāh's verses saying: "In houses which Allāh permitted to be elevated and His Name be recited therein."[33] Allāh has made their niche in Surat An-Nur (Qur'ān 24:35)[34] an example for His own Light: Allāh is the Light of the heavens and the earth. The parable of His Light is a niche within it is a Lamp: the lamp is enclosed in glass; the glass is as (bright as) a brilliant star lit from a blessed tree an olive neither of the east nor of the west whose oil is wellnigh luminous though fire scarcely touches it: Light on Light! Allāh guides whom He will to His Light: Allāh sets forth parables for men and Allāh knows all things.

They are the foremost in accepting the faith and implementing it and they are the nearest to Allāh as He indicates in Chapter 56 verses 10 and 11.[35] They are those who testify to the Prophet's truthfulness (Qur'ān 4:69).[36] They are the martyrs and the virtuous. Regarding them and their followers has Allāh said: "Among Our creation is a nation calling unto the right guidance through the truth and they are most just therein" (Qur'ān 7:181).[37] Also Allāh has said the following about their party and about that of their enemies: "Inhabitants of the Fire are not equal to those of Paradise: inhabitants of Paradise are the victorious."[38] About both parties He has also said: "Should We treat those who believe and do good deeds as We treat those who cause corruption on earth or should We equal the virtuous to the corrupt (Qur'ān 38:28)?"[39] He has also said

the following verse concerning both parties: "Do those who commit bad deeds surmise that We will treat them like We treat those who believe and do good deeds in life and in death? Ill is their judgment."[40] About them and their supporters He has said: "Those who believe and do good deeds are the best of creation (Qur'ān 98:7)."[41]

About them and their adversaries Allāh has said: "These are two opponents who differed regarding their Lord: those who disbelieve will be clothed with clothes of fire: boiling liquid shall be poured on their heads (Qur'ān 22:19)."[42] Regarding them and their enemy Allāh has revealed these verses: "Is this who has been a believer like unto him that who has been an evildoer? They are not equal. As for those who believe and do good deeds their abode shall be Perpetual Gardens a reward for their good deeds. As for those who cause corruption their abode is Hell-fire; every time they want to get out of it they are turned back into it and is said to them: `Taste the torment of the Fire in which you disbelieved (Qur'ān 32:19 20).'"[43]

Concerning them and those who boasted of providing water for the pilgrims and looking after the Haram mosque Allāh has revealed this verse: "Do you count the providing of the pilgrims with water and the maintenance of the Haram mosque equal to (the value of) those who believe in Allāh and the Last Day and fight in the Way of Allāh? They are not equal in the eyes of Allāh and Allāh does not lead the wrongdoers (Qur'ān 9:19)."[44]

About their triump in many trials and the magnitude of their patience the Almighty says: "Among people is one who sells his life in return for Allāh's Pleasure; Allāh is Clement towards His servants (Qur'ān 2:207)."[45] Regarding their endeavour in the way of Allāh and their toil Allāh has said: "Allāh has traded the believers' lives for Paradise: they fight in the Way of Allāh and they kill or get killed. It is His true Promise in the Torah the Gospel and the Qur'ān: who fulfills his promise better than Allāh? Rejoice therefore for your bargain; that is the great victory. Those who turn (to Allāh) in repentance worship Him and praise Him wander in devotion to the Cause of Allāh bow down and prostrate in prayer enjoin goodness

and forbid evil and observe the limits set by Allāh (they do rejoice). So proclaim the glad tidings to the Believers (Qur'ān 9:111112)." "Those who (in charity) spend of their possessions by night and by day in secrecy and in public have their reward with their Lord: on them there shall be no fear nor shall they grieve (Qur'ān 2:274)."[46]

They truly say only the truth. The Truthful Himself blessed be His Name has borne witness to that saying: "Those who have brought forth the truth believing therein are indeed the Godfearing (Qur'ān 39:33)."[47] They are the faithful relatives of the Messenger of Allāh ﷺ his kinfolk whom Allāh Has chosen for His beautiful care and great attention saying: "And warn your near in kin (Qur'ān 26:214)." They are his relatives and "Relatives have the priorities according to the Book of Allāh" (Qur'ān 8:75; see also 33:6). On Doomsday they will ascend to his rank and join him in the perpetual gardens of felicity as witnessed by Allāh's statement:

Those who believe and whose families follow them in faith - to them shall We join their families: We shall never deprive them (of the fruit) of aught of their deeds (yet) each is in pledge for his deeds. (Qur'ān 52:21)[48]

They have the right dues as the Qur'ān has stated: "And give the near in kin his dues (Qur'ān 17:26) " and they have the fifth: nobody's responsibility will be cleared until he defrays it: "Know ye this: whatever ye obtain of spoils its fifth goes to Allāh the Messenger and the (Messenger's) kinfolk (Qur'ān 8:41)."

They are the ones on whom Allāh's favours have been bestowed as implied in this verse: "What Allāh has bestowed on His Apostle—(and taken away) from them—for this ye made no expedition with either cavalry or camelry but Allāh gives power to His apostles over any He pleases and Allāh Has power over all things (Qur'ān 59:7)."

They are Ahl al-Bayt addressed by Allāh thus: "Allāh desires to remove all abomination from you Ahl al-Bayt and purify you with a perfect purification (Qur'ān 33:33)." They are the family of Yasin whom Allāh greets in the Glorious Qur'ān thus: "Peace be unto the

family of Yasin (Qur'ān 37:130)."[49] And they are the family of Muhammed on whom greetings and peace have been enforced by Allāh Who says: "Allāh and His angels send greetings unto the Prophet: O ye who believe! Send greetings unto him and many salutations (Qur'ān 33:56)."[50]

Some people asked the Prophet peace with him and his progeny "O Messenger of Allāh! We know how to greet you with peace but how can we greet you with prayers?" He Allāh's peace and blessings be on him and his progeny answered "Say: `O Allāh! Send blessings unto Muhammed and the family of Muhammed,'" according to the hadīth. It was then understood then that greeting them was part of the prayers enjoined by this verse. This is why learned men have included the verse quoted above among others in their praise. Ibn Hajar has listed it in part 11 of his *Al-Sawa`iq al-Muhriqa* among verses in their praise[51] peace with them. A good resort for them and a good reward: Gardens of Eden with gates wide open to receive them.[52]

Who can compete with them? In the sun is meaning and heat
Parching exerting the one who dares to compete.

Allāh has chosen them for His favours and they are the ones who are faster than all others in doing good deeds; they inherit the Book of Allāh; about them He has said the following therein: "Among men is one who wrongs his own self (by ignoring the Imāms) and one who seeks righteousness (by following the Imāms) and one who is faster than others in doing good deeds by the Will of Allāh (who is the Imām himself): this indeed is Allāh's great favour (Qur'ān 35:32)."[53]

These verses which demonstrate the Imāms' virtues and merits must suffice. Ibn `Abbās has said: "In praise of Ali alone three hundred verses were revealed."[54] Others say that one fourth of the Holy Qur'ān has been revealed in their praise. This comes as no surprise when we consider the fact that they and the Qur'ān are twin brothers who do not separate from one another.

Be satisfied for now with what we have stated here of the perfect verses of the Holy Qur'ān. Take them easily going and returning making the advent of morning beams easily and nicely forgiving and at ease from someone very well acquainted therewith for none can tell you better than one endowed with experience and peace with you.

Sincerely,
Sh

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[1] As it ruled in its departure therefrom according to the Almighty's statement: "Allāh wishes to remove all abomination from you members of Ahl al-Bayt عليهم السلام and purify you with a perfect purification (Qur'ān 33:33)."

[2] Nay! Nobody else can claim that at all. They have been selected for it; so nobody can reach their station nor dream of attaining their achievements.

[3] Nay! Allāh has selected them for it and preferred them over all others saying: "Say (O Muhammed): `I do not ask you for any reward other than being kind to my kin ' and whoever attains a good deed [being kind to them] We shall certainly increase him in goodness; verily Allāh is Forgiving [to those who are kind to them], Appreciative [of such kindness] (Qur'ān 42:23)."

[4] Nay! The verse of Mubahala was revealed specifically in their praise. Allāh the Dear One says therein: "Say (O Muhammed): `Let us bring our sons and your sons ... (Qur'ān 3:61)."

[5] This is a reference to the revelation of Ayat al-`Asr (Chapter of Time) regarding them and their foes and whoever wishes to be familiar with this matter as dealt with in the verse of purification verse of *mubahila* the verse enjoining kindness to the Prophet's kin and the verse of time he must refer to our own statement in this regard for it is the remedy for every ailment. It brings the foes back to their senses and it provides knowledge for those who do not know and praise be to Allāh.

[6] In his commentary on the meaning of this verse in his *Al-Tafsir al-Kabir* Imām al-Tha`labi quotes Aban ibn Taghlib reporting that Imām Ja`far al-Suddiq عليه السلام has said: "We are Allāh's rope about which He has said: `And uphold Allāh's rope all of you together and do not be separated (Qur'ān 3:103)'." Ibn Hajar has included this verse among others revealed in their praise being the fifth in the series of verses which he enOmarates in

Chapter 11 of *Al-Sawa`iq al-Muhriqa*. While explaining its meaning the author quotes al-Tha`labi as you have heard above citing Imām Ja`far al-Sādiq عليه السلام. Imām al-Shafi`i is quoted in *Rashfatul Sadi* by Imām Abū Bakr ibn Shihabud-Din as having said: "When I saw people being carried away to the seas of misguidance and ignorance by their sects I boarded in the Name of Allāh the Ark of Salvation that is the Household of the Chosen One the Seal of Prophets. And I upheld Allāh's Rope and it is obedience to them as He has commanded us to uphold to the Rope."

[7] The "truthful" here are Allāh's Messengers and the Imāms of his purified progeny according to our consecutive *sahīhs* and as supported by al-Hafiz Abū Na`im and Muwaffaq ibn Ahmed and transmitted by Ibn Hajar in his explanation of Chapter 5 Section 11 of *Al-Sawa`iq al-Muhriqa* page 90 quoting Imām Zaynul `Abidin عليه السلام in a statement quoted above (see Letter No. 6).

[8] Imāms al-Bāqir and al-Sādiq عليهما السلام used to always say: "The RIGHT PATH here is the Imām and do not follow diverse paths (imāms of misguidance) for they will divert you from His Path (and we are His Path)."

[9] In his authentic *sahīh* the trusted authority of Muslims Muhammed ibn Ya`qub al-Kulayni has quoted Burayd al-`Ajli saying: "I asked Abū Ja`far (Imām Muhammed al-Bāqir as) about the verse saying: `Obey Allāh and obey the Messenger and those charged with authority among you (Qur'ān 4:59) ' and he answered me by saying: `Have you not observed those (Jews) who are given a portion of the (knowledge of the) Book? They are invited to the Book of Allāh so that it might decide between them then a party among them turns back (therefrom) and they withdraw (Qur'ān 3:23) ' how they believe in sorcerers and tyrants instead and how they say to those who disbelieve that they are closer to the Straight Path than the Believers? They tell the imāms of misguidance and the callers unto the Fire that their guidance is more accurate than that of Muhammed's progeny; `Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allāh has cursed and whoever Allāh curses you shall never find for them any helper. Or have they a share in the kingdom? But then they would not give people even the speck in a date stone (Qur'ān 4:51-53) ' nor will they ever own aught of Allāh's domain that is Imāmate and Caliphate `... or do they envy the people for what Allāh has bestowed on them of His own favours (Qur'ān 4:54)?' We are the ones who are

envied because of the Imāmate which Allāh has bestowed on us rather than anyone else among His creation; `We bestowed on the descendants of Ibrahim (Abraham) the Book and the Wisdom and We provided them with a great kingdom (Qur'ān 4:54) ' meaning He made some of them messengers prophets and imāms; so how can they recognize its existence to the descendants of Ibrahim while denying it to the descendants of Muhammed ﷺ?!" "Among them are those who believed in it and among them are those who turned away therefrom and Hell suffices for a torment (Qur'ān 4:55)."

[10] Explaining this chapter al-Tha`labi quotes Jabir saying the following in his book *Al-Tafsir al-Kabir*: "When this Chapter was revealed Ali عليه السلام said: `We are the people of remembrance ' and this is the case with all the Imāms of guidance." The Bahraini scholar has quoted in Chapter 35 more than twenty authentic ahādīth bearing this meaning.

[11] Ibn Mardawayh in his explanation of this Chapter has indicated that "... to argue with the Messenger" in this context means to dispute with him regarding Ali عليه السلام and the guidance referred to in the verse "... after guidance has been made manifest to him" is the guidance provided by Ali peace with him." In his *Tafsir* al-`Ayyashi states something almost similar to this and the *sahīhs* are consecutive from the sources of the purified progeny in stating that "the path of the believers" is the path of their own (progeny) peace with them.

[12] Explaining this verse in *Al-Tafsir al-Kabir* al-Tha`labi quotes Ibn `Abbās saying: "When this verse was revealed the Messenger of Allāh ﷺ put his hand over his chest and said: `I am the warner and Ali عليه السلام is the guide and through you O Ali guidance is achieved.'" Many scholars of exegesis and authors of books of traditions quote Ibn `Abbās and Muhammed ibn Muslim saying: "I asked Abū `Abdullāh (Imām Ja`far al-Suddiq عليه السلام) about the implications of this verse and he answered: `Each Imām is the guide of his time.' Imām Abū Ja`far al-Bāqir has said the following regarding its explanation: `The warner is the Messenger of Allāh and the guide is Ali ' then he adds: `By Allāh imāmate shall remain with us till the Hour approaches.'"

[13] In his exegesis of Surat al-Fatiha al-Tha`labi in his *Al-Tafsir al-Kabir* quotes Abū Buraydah saying that "*al-sirat al-mustaqim* (the Straight Path) is the path of Muhammed ﷺ and his progeny عليهم السلام." Interpreting this *sura* Waki` ibn al-Jarirah quotes Sufyan al-Thawri through a chain of narrators

including al-Suddi Asht Mujahid all quoting Ibn `Abbās saying: "`Guide us to the Straight Path' means `Guide us to the love for Muhammed and his progeny.'"

[14] The Imāms from among Ahl al-Bayt عليهم السلام are without any argument the masters of *siddiqs* martyrs and the righteous.

[15] Scholars of exegesis are unanimous as al-Qawshaji imām of the Ash`aris has admitted in his chapter on "Sharh al-Tajrid " saying that this verse was revealed in honour of Ali عليه السلام when he offered charity while engaged in the ceremonial supplication performing the prayers. In his *sahīh* al-Nisa'i quotes `Abdullāh ibn Salam testifying to its revelation in honour of Ali عليه السلام. This view is supported by the author of *Al-Jami` Baynal Sihah al-Sitta* while explaining Surat al-Ma'ida [Chapter of Table of Viands]. Al-Tha`labi has indicated its revelation in honour of the Commander of the Faithful in his book *Al-Tafsir al-Kabir* as we will explain when we discuss it.

[16] In Chapter 11 Part One of his *Al-Sawa`iq al-Muhriqa* Ibn Hajar states: "The guidance referred to in Chapter 8 which states: `I am all-Forgiving for those who repent believe and do good deeds then seek guidance ' according to Thabit al-Banni means the seeking of guidance from the household of the Prophet صلى الله عليه وآله وسلم.'" This is narrated from Abū Ja`far al-Bāqir too. Ibn Hajar has narrated several ahādīth testifying to the salvation of those who seek and act on their guidance peace with them. He also refers to what he quotes from al-Bāqir's statement referring to the conversation between Imām al-Bāqir عليه السلام and al-Harith ibn Yahya in which the Imām says: "O Harith! Have you not seen how Allāh has made it clear that repentance belief and good deeds are not sufficient without seeking guidance from our authority?' then he peace with him quotes his grandfather the Commander of the Faithful saying: "By Allāh! If a man repents believes and does good deeds but he does not seek guidance from our authority nor recognizes our rights all of these things will be utterly in vain.'" Abū Na`im the *hafiz* quotes Awn ibn Abū Jahufah who in turn quotes his father narrating a similar tradition from Ali عليه السلام. Al-Hakīm has published similar ahādīth from Imāms al-Bāqir and al-Suddiq عليهما السلام and from Thabit al-Banni and Anas ibn Malik.

[17] Refer to the meaning of this verse in *Al-Safi* and in Ali ibn Ibrahim's *Tafsir* and to the traditions narrated by Sunnis explaining its meaning as compiled by the Bahraini scholar in Chapter 115 of his work *Ghayat al-Maram*.

[18] In chapter 224 of *Ghayat al-Maram* the Bahraini scholar quotes twelve traditions from our *sahīhs* testifying to the fact that this verse was revealed regarding Ali's government and that of the Imāms among his descendants barring the leadership of all others. In Chapter 223 he states that al-Asfahani al-Amawi narrates the same about Ali عليه السلام quoting various sources.

[19] In Chapter 48 of his *Ghayat al-Maram* the Bahraini scholar quotes three ahādīth narrated by Sunnis testifying to the fact that the "bliss" here is what Allāh has blessed people through the government of His Messenger صلى الله عليه وآله وسلم that of the Commander of the Faithful and Ahl al-Bayt عليهم السلام. In Chapter 49 he quotes twelve ahādīth from our *sahīhs* reflecting the same; so refer to it if you wish.

[20] Only one Sunni *faqih* among the authors of books of traditions namely Imām al-Wahidi while commenting on Surat al-Ma'ida in his book *Asbab al-Nuzul* quotes Abū Sa`id al-Khudri saying: "This verse was revealed on the Day of Ghadir Khumm in honour of Ali ibn Abū Tālib عليه السلام." Imām al-Tha`labi has included it in his *Tafsir* from two sources and al-Hamawani al-Shafi`i includes it in his *Fara'id* from various sources from Abū Hurayrah and it is transmitted by Abū Na`im in his book *Nuzul al-Qur'ān* from two sources: Abū Rafi` and al-A`mash both quoting `Atiyyah. In *Ghyat al-Maram* there are nine ahādīth narrated by Sunnis and eight authentic ones by Shī`as conveying the same meaning; so refer to it in Chapters 37 and 38.

[21] This text is stated by Imām Abū Ja`far al-Bāqir عليه السلام succeeded in narrating it by Imām Abū `Abdullāh al-Suddiq عليه السلام. According to authentic narrations Sunnis have included six ahādīth in their own books of traditions that in the end quote the Messenger of Allāh, peace with him, and his progeny quite clearly emphasizing this very theme. Its explanation exists in Chapters 39 and 40 of *Ghayat al-Maram*.

[22] Imām al-Tha`labi has detailed the explanation of this matter in his *Al-Tafsir al-Kabir* and it is transmitted by the Egyptian scholar al-Shiblinji who details Ali's biography in his book *Nur al-Absar* page 171 where he too explains it in detail. Al-Halabi mentions it at the conclusion of his chapter "Hijjatul Wada`" in Vol. 3 of his book *Al-Sira al-Halabiyya*. Al-Hakīm narrates it in "*Tafsir al-Ma`arij*" in his *Al-Mustadrak* page 502 Vol. 2.

[23] Al-Daylami as is the case with the explanation of this verse in *Al-Sawa`iq al-Muhriqa* states that Sa`id al-Khudri quotes the Prophet ﷺ saying: "Follow in their footsteps for they are responsible concerning Ali's *wilayat*." Al-Wahidi as is the case with the author of *Al-Sawa`iq al-Muhriqa* explains this verse by saying: "It has been narrated regarding Allāh's statement: `Follow in their footsteps for they are responsible... ' that the responsibility referred to here is regarding Ali's government and that of Ahl al-Bayt عليهم السلام '" adding: "For Allāh commanded His Prophet ﷺ to make people aware of the fact that he does not ask them for any rewards for conveying His Message other than being kind to his kin... that is they will be asked if they properly submitted to their *wilayat* as the Prophet ﷺ had instructed them or if they lost it and discarded it thus becoming subject to Allāh's demands and the consequences of such discarding." Ibn Hajar includes it in Chapter 11 of his *Al-Sawa`iq al-Muhriqa* among the verses revealed in their praise being number 4 in such sequence and he elaborates on it a great deal.

[24] Refer to what Abū Na`im al-Hafiz has quoted in his *Hilyat al-Awliya* and to what is recorded by al-Tha`labi al-Nisaburi and al-Barqi regarding its meaning in their own *tafsir* books and to what Ibrahim ibn Muhammed al-Hamawini and other Sunnis have said. Also refer to what Abū Ali al-Tibrisi has said while explaining its meaning in his book *Mujma`ul Bayan fi Tafsir al-Qur'ān* quoting the Commander of the Faithful عليه السلام. What Chapters 44 and 45 of *Ghayat al-Maram* state in this meaning is something that dispels all doubts.

[25] Our own discourse about Ahl al-Bayt عليهم السلام while explaining this verse testifies to this fact.

[26] Ibn al-Maghazli al-Shafi`i quotes Ibn `Abbās saying: "When the Messenger of Allāh, peace with him, and his progeny was asked about the words which Adam had received from his Lord and whereby his repentance was accepted he ﷺ said: `He [Adam] asked Him by the prestige He held for Muhammed Ali Fatima Hassan and al-Hussain and thus did He accept his repentance and forgive him.'" This is what we know for a fact to be the meaning of this verse.

[27] Refer to *Al-Sawa`iq al-Muhriqa* by Ibn Hajar who interprets the verse of the Almighty: "Allāh would not torment them..." as verse 7 of those revealed in their honour as recorded in Chapter 11 of the said book where the author endorses our own view stated here.

[28] This is admitted by Ibn Hajar who counts this verse among the ones revealed in their honour numbering it 6 in Chapter 11 of his *Al-Sawa`iq al-Muhriqa*. Ibn al-Maghazli al-Shafi`i as indicated in the explanation of this verse in *Al-Sawa`iq al-Muhriqa* quotes Imām al-Bāqir عليه السلام saying: "By Allāh we are the ones who are envied." In Chapters 60 and 61 of *Ghayat al-Maram* as many as thirty authentic ahādīth are recorded in this meaning.

[29] This is quoted by Thiqatul-Islam Muhammed ibn Ya`qub al-Kulayni who quotes an authentic hadīth from Imām al-Suddiq عليه السلام saying: "We are a people the obedience to whom has been mandated by Allāh the Exalted and the Sublime; we are the ones who are deeply rooted in knowledge and we are the ones who are envied. Allāh Almighty has said: `Or should they envy (certain) people for what Allāh has granted them out of His own favour?'" This has also been quoted by al-Shaikh in his *Tahthib* also quoting Imām al-Suddiq peace with him.

[30] While explaining this verse in his *Tafsir* al-Tha`labi quotes Ibn `Abbās saying: "The `a`raf' is an elevated place of the *Sirat* whereon al-`Abbās Hamzah Ali and Ja`far of the two wings identify the ones who love them by the sign of the whiteness of their countenance and the ones who hate them by its blackness." Al-Hakīm too has quoted Ali عليه السلام saying: "We shall stand on the Day of Judgment between Paradise and Hell and we shall recognize those who support us by their mark and would let them enter Paradise and we shall recognize those who hate us also by their marks." Salman al-Farisi is quoted saying: "I have heard the Messenger of Allāh, peace with him, and his progeny saying: `O Ali! You and the *wasis* from your descendants are on the A`raf.'" This is supported by the hadīth quoted by Dar Qutni at the conclusion of Part Two Chapter 9 of *Al-Sawa`iq al-Muhriqa*. It indicates that Ali عليه السلام delivered a lengthy address to the six persons assigned by `Omar to be in charge of the *shura* in which he stated: "I ask you in the Name of Allāh if anyone among you has been told similarly to what I was told by the Messenger of Allāh, peace with him, and his progeny and that is: `O Ali! You are the one who will designate the destination of every person on the Day of Judgment either to Paradise or to Hell'?" They responded: "No indeed." Ibn Hajar states the following: "The meaning of this hadīth is what is narrated by Antarah from Imām Ali al-Rida عليه السلام who quotes the Prophet peace with him and his progeny saying the following to Ali عليه السلام: `O Ali! You are the one who will assign people to either Paradise or Hell on the Day of Judgment telling Hell which one is hers and which one is not.'" Ibn Hajar says: "Ibn al-Sammak narrates that Abū Bakr has said to Ali عليه السلام may Allāh be pleased

with both men "I have heard the Messenger of Allāh saying: `Nobody can pass on the Sirat except the one permitted by Ali.'"

[31] In Section 5 Chapter 9 of *Al-Sawa`iq al-Muhriqa* Ibn Hajar while discussing Ali's assassination indicates that when Ali عليه السلام was on the pulpit in Kufa he was asked to explain the verse in which this phrase occurs: "Men who proved truthful to their promise to Allāh " and he answered by saying: "O Lord! Forgive them; this verse was revealed in honour of myself my uncle Hamzah and my cousin `Ubaydah ibn alHarith ibn alMutTālib. `Ubaydah died a martyr in Badr; Hamzah died a martyr on Uhud; as to myself I am awaiting a most painful death when this shall be drenched from the blood of this " pointing with his hand to his beard and head respectively; "It is a true promise made to me by my beloved Father of alQasim peace with him and his progeny." AlHakīm while interpreting this verse as quoted in al-Tibrisi's *Mujma`ul Bayan fi Tafsir al-Qur'ān* cites `Omar ibn Thabit quoting Abū Ishaq quoting Ali peace with him saying: "On our own behalf was this verse revealed: `Men who proved truthful to their promise to Allāh... ' and I by Allāh am waiting and I have never changed aught."

[32] Mujahid and Ya`qub ibn Sufyan quote Ibn `Abbās's interpretation of the verse saying "And when they see trade or amusement they rush to it leaving you standing (for prayers alone) " thus: "Dahyah alKalbi once came from Syria on a Friday with a merchandise of foodstuff and he came to a place called Ahjar alZayt where he announced his presence by beating drums to invite people to him. People therefore rushed to him leaving the Prophet صلى الله عليه وآله وسلم standing on the pulpit preaching with only Ali alHassan al-Hussain Fatima Salman Abū Tharr and alMiqdad. The Prophet صلى الله عليه وآله وسلم then said: `Allāh has cast a look at my mosque on a Friday and had it not been for the presence of these persons He would have set the city on fire and hurled stones at its inhabitants as He did with the people of Lut.' Allāh has revealed in honour of those who remained with the Messenger of Allāh at the mosque the verse saying: `Praising Him therein during the night and at early dawn men whom neither trade nor sale can divert.'"

[33] Al-Tha`labi while discussing the meaning of this verse in his *Al-Tafsir al-Kabir* quotes Anas ibn Malik and Burayd saying: "The Messenger of Allāh صلى الله عليه وآله وسلم once read the verse saying `... in houses which Allāh has desired that they should be elevated and His Name shall be mentioned therein ' whereon Abū Bakr stood up and said: `O Messenger of Allāh! Is this house (then he pointed to the house where Ali and Fatima where living) among them?' The Prophet صلى الله عليه وآله وسلم answered: `Yes; one of their choicest." In Chapter

12 of *Ghayat al-Maram* there are nine authentic ahādīth through which the light of dawn shines.

[34] This is a reference to the verse saying: "The similitude of His Light is a Lamp..." Ibn al-Maghazli al-Shafi`i has quoted Ali ibn Ja`far in his *Manaqib* saying: "I asked the father of Hassan (Imām al-Kazim peace with him) about the verse saying `... like a niche wherein a lamp... ' and he peace with him answered: `The niche is Fatima the Lamp symbolizes Hassan and al-Hussain and `the glass is like a shining star ' indicates that Fatima shone like a star among all the women of the world receiving its fuel from a blessed tree the family-tree of Ibrahim (Abraham) neither of the east nor of the west neither Jewish nor Christian `its oil almost shines (by itself) ' indicates that knowledge almost speaks of itself even when no fire touches it `light on light ' wherein there is one Imām after anoother `Allāh guides whomsoever He pleases to His Light ' implies that Allāh guides to our *wilayat* whomsoever He pleases.'" Suffices such an interpretation to be coming from a member of the household on whom the revelation descended.

[35] Al-Daylami as in hadīth 29 Part Two Section 9 of *Al-Sawa`iq al-Muhriqa* by Ibn Hajar quotes `Ayesha al-Tabrani Ibn Mardawayh all citing Ibn `Abbās saying that the Prophet ﷺ has said: "The foremost in believing in the Prophets are three men: Joshua son of Nun who was the foremost in believing in Moses عليه السلام; the one referred to in Chapter Yasin who was the foremost in believing in Christ عليه السلام and the foremost in believing in Muhammed is Ali ibn Abū Tālib عليه السلام." This hadīth is quoted by al-Muwaffaq ibn Ahmed and the faqih Ibn al-Maghazli both quoting Ibn `Abbās.

[36] Ibn al-Najjar as in hadīth 30 referred to in *Al-Sawa`iq al-Muhriqa* quotes Ibn `Abbās saying that the Messenger of Allāh ﷺ has said: "The *siddiqs* are three: Ezekiel who was the foremost to believe [in Moses] from among the descendants of Pharaoh; Habib al-Najjar who is referred to in Chapter Yasin and Ali ibn Abū Tālib عليه السلام." Abū Na`im and Ibn `Asakir as in hadīth 31 referred to in *Al-Sawa`iq al-Muhriqa* quotes Ibn Abū Layla saying that the Messenger of Allāh ﷺ has said: "The *siddiqs* are three: Habib al-Najjar the believer referred to in Chapter Ali Yasin as saying: `O my people follow the Messengers;' Ezekiel who was the foremost to believe [in Moses] from among the descendants of Pharaoh who said: `Do you kill a man just for saying that his Lord is Allāh?' and Ali ibn Abū Tālib عليه السلام

who is the best of them.'" *Sahīhs* are consecutively reported in stating that he is the supreme *siddiq* and the greatest *faruq*.

[37] The most distinguished among Sunni Imāms namely Muwaffaq ibn Ahmed has quoted Abū Bakr ibn Mardawayh citing Ali عليه السلام saying: "This nation will be divided into seventy-three groups; with the exception of one all the rest will go to Hell; this (lucky) group is the one in whose honour Allāh the Exalted and the omni-Scient has said: `Among those whom We have created is a group that guides towards righteousness and through righteousness (alone) do they achieve equity ' and they include me and my Shī`as."

[38] In his *Amali* Shaikh al-Tusi correctly quotes the Commander of the Faithful saying that the Messenger of Allāh, peace with him, and his progeny once recited the following verse: "The companions of the Fire are not equal to those who are the companions of Paradise " whereon he explained saying: "The companions of Paradise are those who have followed me and recognized the authority of Ali ibn Abū Tālib عليه السلام after me." He was asked: "What about the companions of the Fire?" He answered: "These include the ones who are dissatisfied with his (Ali's) government those who shall violate the covenant and fight him after my demise." This hadīth is quoted by al-Saduq from Ali peace with him. Abul-Mu'ayyad Muwaffaq ibn Ahmed has quoted Jabir saying that the Messenger of Allāh, peace with him, and his progeny has said: "By the One in whose hands my soul is this (Ali) and his Shī`as are the winners on the Day of Judgment."

[39] Refer to the meaning of this verse in Ali ibn Ibrahim's *tafsir* if you wish or Chapters 81 and 82 of *Ghayat al-Maram*.

[40] This verse descended to honor al-Hamzah Ali عليه السلام and `Ubaydah who came out to battle `Utbah Shaybah and al-Walid. The believers are Hamzah Ali عليه السلام and `Ubaydah and the ones who committed wrong deeds are `Utbah Shaybah and al-Walid. There are many authentic ahādīth supporting this argument.

[41] Suffices you for proof the fact that Ibn Hajar has admitted its revelation in their own honor counting it among the verses in their favour numbering it 11 among such verses in Part One Chapter 11 of his *Al-Sawa`iq al-Muhriqa*; so refer to it to see the verses we have quoted in reference to this verse in the chapter dealing with Sunnis giving credence to Shī`as in our book *Al-Fusul al-Muhimma*.

[42] Al-Bukhari in his explanation of the Qur'ānic Chapter dealing with *hajj* on page 107 Vol. 3 of his *sahīh* quotes Ali عليه السلام saying: "I am the first to kneel down to submit a complaint before Allāh on the Day of Judgment." Al-Bukhari then quotes Qays saying: "On their behalf this verse was revealed: `These are two opponents who have brought their case before their Lord.' They are the ones who came out on Badr to battle Ali عليه السلام and his two companions Hamzah and `Ubaydah namely Shaybah ibn Rabi`ah and his two fellows `Utbah ibn Rabi`ah and al-Walid ibn `Utbah." On the same page he quotes Abū Tharr saying that he used to swear by the verse referring to the two opponents who disputed about their Lord which was revealed in honour of Ali عليه السلام and two of his companions and about `Utbah and both of his companions when they came out to duel at Badr.

[43] This verse was revealed on behalf of the Commander of the Faithful عليه السلام *versus* al-Walid ibn `Uqbah ibn Abū Ma`it without any argument. This is ascertained by traditionists and endorsed by scholars of exegesis. Imām Abul-Hassan Ali ibn Ahmed al-Wahidi while discussind this verse in his book *Asbab a-Nuzul* quotes Sa`id ibn Jubayr citing Ibn `Abbās saying that al-Walid ibn `Uqbah ibn Abū Ma`it once said to Ali ibn Abū Tālib عليه السلام: "I am stronger than you; my speech is more eloquent and I am faster than you in raising an army." Ali عليه السلام said: "Say no more for you are none other than a debauchee " whereon the verse "Is that who is a believer similar to that who is a debauchee? They certainly are not alike " was revealed describing Ali عليه السلام as the believer and al-Walid ibn `Uqbah as the debauchee.

[44] This verse was revealed in honour of Ali عليه السلام his uncle al-`Abbās and Talhah ibn Shaybah who started thus bragging: "I am in charge of the House (Ka`ba); I have its keys and mine is its covering cloth." Al-`Abbās said: "I am the one in charge of *siqaya* and maintenance." Ali عليه السلام said: "I do not know what you both say for I have said my prayers in the company of the one [Prophet Muhammed] (P) who leads the *jihad* six months prior to anyone else among all people " whereon Allāh revealed the verse cited above. This is stated by Imām al-Wahidi while explaining the meaning of this verse in his book *Asbab al-Nuzul* citing Hassan al-Basri al-Sha`bi and al-Qurtubi. He also quotes Ibn Sirin and Murrah al-Hamadani saying that Ali عليه السلام said the following to al-`Abbās once: "Aren't you going to migrate? Aren't you going to join the Messenger of Allāh, peace with him, and his progeny?" He answered: "Do not I have a responsibility that is

superior to the migration? Do not I provide water to the pilgrims of the House of Allāh and maintain its Haram?" whereon this verse was revealed.

[45] On page 4 Vol. 3 of his *Al-Mustadrak* al-Hakīm quotes Ibn `Abbās saying: "Ali has bartered his own life and has indeed put on the Prophet's garb." Al-Hakīm testifies to the authenticity of this hadīth according to the endorsement of both Shaikhs although the latter did not narrate it themselves. In his *Talkhis al-Mustadrak* al-Hakīm admits the same on the said page quoting Imām Ali ibn al-Hussain عليه السلام saying: "The first to barter his life for the Pleasure of Allāh is Ali ibn Abū Tālib عليه السلام who slept in the bed of the Messenger of Allāh صلى الله عليه وآله وسلم " then he quoted a few verses of poetry attributed to Ali عليه السلام beginning with these:

I have safeguarded with my own life and strength
That of the best who walked on the surface of earth
And circled the Ancient House though alone
And also around the [Black Stone].

[46] Traditionists scholars of exegesis and authors who have written about the causes of revelation of the Holy Qur'ān have all quoted Ibn `Abbās explaining the verse reading: "Those who spend their wealth in charity at night during the day in secrecy and in the open " by saying: "This verse was revealed in honour of Ali ibn Abū Tālib عليه السلام who had once in his possession four dirhams; he spent one of them in the Cause of Allāh at night one during the day one in secrecy and in public also one; therefore this verse was revealed to appreciate what he did." Imām al-Wahidi too has quoted this hadīth of Ibn `Abbās in his book *Asbabul-Nuzul*. He also quotes Mujahid narrating it and he transmits it from al-Kalbi in more detail.

[47] The one who has brought forth the truth is the Messenger of Allāh and the one who has believed therein is the Commander of the Faithful عليه السلام according to the hadīth of al-Bāqir al-Suddiq al-Kazim al-Rida peace with all of them as well as by Ibn `Abbās Ibn al-hanafiyyah `Abdullāh ibn Hassan the martyred Zayd ibn Ali ibn al-Hussain and Ali ibn Ja`far al-Suddiq عليه السلام. The Commander of the Faithful used to use this verse as a testimonial. Ibn al-Maghazli in his *Manaqib* quotes Mujahid saying: "The one who has brought the truth is Muhammed صلى الله عليه وآله وسلم and the one who has believed in him is Ali عليه السلام." Both *huffaz* that is Ibn Mardawayh and Abū Na`im have quoted it and so have others.

[48] In his exegesis of Surat al-Tur on page 468 Vol. 2 of his authentic *Al-Mustadrak* al-Hakīm quotes Ibn `Abbās paraphrasing the verse reading: "And those who believe and whose families follow them in faith to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their good deeds; yet each individual is pawned to what deeds he has done " by saying: "Allāh shall elevate the status of a believer's descendants so that they would be able to join him in Paradise even if they may be in a lower station " then he recited the same verse again and said: "Allāh says He will not decrease their rewards aught."

[49] This is the third verse of the ones enOmarated by Ibn Hajar in Chapter 11 of his *Al-Sawa`iq al-Muhriqa*. The author goes on to say that a group of scholars of exegesis have quoted Ibn `Abbās saying: "The implication of this verse is to send salutations unto Muhammed's Progeny عليهم السلام." Ibn Hajar says that al-Kalbi too has given it the same meaning then he adds: "Al-Fakhr al-Rāzi has stated that the Prophet's Progeny constitutes his [Ali's] peer in five instances: Allāh has greeted him by saying: `Peace be unto you O Messenger and unto the Progeny of Yasin ' in sending prayers unto him and them in *tashahhud sadaqa* and *tahara* when the Almighty says: `Taha ' that is *tahir* purified and: `... purifies you with a perfect purification;' in loving them saying: `Follow me so that Allāh may love you ' and also: `Say: I do not ask you for any reward other than being kind to my kin.'"

[50] Al-Bukhari has quoted it in his *tafsir* of the holy Qur'ān in Vol. 3 of his *Sahīh* in a chapter dealing with the verse "Allāh and His angels send salutations unto Muhammed " in his exegesis of Surat al-Ahzab. It is also quoted by Muslim in a chapter on sending greetings unto the Prophet صلى الله عليه وآله وسلم in his book on prayers in Vol. 1 of his *Sahīh* and it is quoted by all traditionists from Ka`b ibn `Ajrah.

[51] Refer to the second of these verses on page 87.

[52] Al-Tha`labi while discussing its meaning in his *Al-Tafsir al-Kabir* quotes hadīth in which the Messenger of Allhh peace with him and his progeny says: "Tuba is a tree in Paradise whose root is in my home and whose branch overshadows the residents of Paradise." Some people asked: "O Messenger of Allāh! We have asked you before about it and you told us that its root is in Ali's home and its branch is above the residents of Paradise " whereon he peace with him and his progeny said: "Aren't my home and Ali's the same?"

[53] Thiqatul-Islam al-Kulayni has quoted in an authentic hadīth Salim saying that he once asked Abū Ja`far (Imām al-Bāqir) about the meaning

of the verse: "Then We let those whom We have selected from among Our servants inherit the Book." The Imām peace with him explained it as follows: "The one who rushes to do good deeds is the Imām; the one who is moderate is the one who knows the value of the Imām; and the one who does injustice to his own self is the one who is not aware of the significance of the Imām." Something similar to this is cited from Imāms Abū `Abdullāh al-Suddiq عليه السلام Abul-Hassan al-Kazim and Abul-Hassan al-Rida peace with them who are quoted by al-Saduq and by many others among our narrators. Ibn Mardawayh quotes Ali عليه السلام explaining this verse thus: "The ones implied in this verse are we " and the details are available in our book *Tanzil al-Ayat* as well as in *Ghayat al-Maram*.

[54] This is quoted by Ibn `Asakir from Ibn `Abbās as stated in Section 3 Chapter 9 page 76 of *Al-Sawa`iq al-Muhriqa*.

Letter 13
Thul-Qi`da 1329

Argument Regarding These Traditions are Weak

May Allāh bless your hand and pen! How elevated their pages above the position of that who challenges and opposes! How defensible their wise writings against the sight of the critic and researcher! Their pages struggle towards one destination going along an aimed path in a purposeful way. Their arguments do not come across the hearing of the wise without reverberating in acclamation.

Concerning your latest letter its torrent has been overflowing over-brimming supported by perfect verses and worthy proofs with your own self coming thereby out of the charge put forth against you without committing any shortcoming in whatever entrusted to you. Whoever challenges you is bad in argument stubborn arguing about falsehood and acting like the ignorant.

Your opponents however may argue that those who narrated these verses supporting your argument are Shī`a and these cannot be relied on by the Sunnis. What would your answer therefore be? Please kindly provide it if you will and please do accept my thanks. Peace be with you.

Sincerely,
S

Letter 14
Thul-Qi`da 1329

I Fallacy of Opponent's Argument
II Opponents do not Know Shī`as
III Distinction of Emphasizing Illegality of Falsifying Hadīth

1) Our answer is that the argument of such opponents is wrong. It is baseless because of the fallacy of its minor and major arguments.

As for its minor argument that is the claim that "Those who narrated the verses concerning your argument are Shī`a" is obviously false as testified by reliable Sunni authorities who recorded their statements in the meaning which we have stated. Their *musnad*s testify to the fact that they are even more in number than Shī`as as we explained in our book *Tanzilul Ayat alBahira* in our chapter titled "Virtues of the Purified *`itra*." You may also refer to *Ghayatul Maram* which is widely circulated throughout the Muslim world.

As for the major one that is the claim that Shī`as are not regarded by Sunnis as reliable (in narrating hadīth) its fallacy is even more obvious than that of the minor one. Sunni Musndads bear testimony to this fact and the authorities they relied on are full of Shī`a names. Take for example their six *sahīh* books and others which use them as their authorities the latter being charged by those who attribute to them deviation from the Right Path stamp them with the stamps of "Rafidhis" and "deviators." To them have they attributed extremism fanaticism and deviation from the Path.

Among Bukhari's mentors are Shī`a men who have been charged with being "Rafidhi" and stamped with hatred; nevertheless this has never made Bukhari nor others doubt their fairmindedness. The latter relied on them even in the *sahīh* books feeling very comfortable with doing so. So; will the opponents who say that

"Shī`as are not relied on by Sunnis" find a listening ear? Of course not!

2) Such opponents however are ignorant. Had they known the truth they would have come to know the fact that Shī`as have followed in the footsteps of and have emulated the Purified *itra*. Their manners are the *`itra*'s; therefore everyone they relied on is unmatchable in truthfulness and trustworthiness. Unmatchable are their reliable heroes in piety and caution. There are no peers for them among their dependable dignitaries in their forsaking the pleasures of this world in their piety worship good manners selfdiscipline selfdenial and selfcriticism. Nobody can equal them in ascertaining facts and looking for them with extreme care and moderation.

Had the opponent assessed their value just as it is in reality he would have put his confidence in them entrusting his affairs to them. But his ignorance of them has made him wander at random about them like one riding a blind animal in a dark night. He would charge the trustees of Islam such as Muhammed ibn Ya`qub alKulayni and a truthful among Muslims like Muhammed ibn Ali ibn Babawayh al-Qummi and a mentor of the nation such as Muhammed ibn alHassan ibn Ali alTusi. He would belittle their sacred books which are the custodians of the knowledge of the family of Muhammed peace and blessings be on him and them doubting their mentors who are the pioneers of knowledge and the ones who equal the Holy Qur'ān and who have dedicated their lives to promote the teachings of Allāh the Sublime the Almighty His book and His Messenger peace with him and his progeny and the Imāms of Muslims and their commoners.

3) Both righteous and vicious individuals have equally come to know how these virtuous men judge the case of telling lies. Thousands of their books curse lying labelling falsification of hadīth as sins punishable by Hell-fire. They are distinguished by their judgment of intentional falsification of hadīth. They have considered it to break the fast requiring both compensation and penitence from the person who commits it during the month of Ramadan and they also require the same for whatever causes the breaking of the fast. Their Fiqh and hadīth are very clear in this regard; therefore how can

anybody charge their narrators while they are the good the virtuous the ones who spend the night praying and the day fasting? Since when have the virtuous among the followers and supporters of Muhammed's family been charged while the Kharijis Murji'is and Qadris have not? What other than obvious enmity and ugly ignorance? We seek refuge with Allāh against forsaking us and from Him do we seek help against the bad consequences of injustice and oppression. There is no might nor power except in Allāh the Sublime the Almighty and peace with you.

Sincerely,
Sh

Letter 15
Thul-Qi`da 1329

I A Flash of the Truth
II Requesting Details on Sunnis Relying on Shī`a Authorities

1) Your latest letter has been perfect in organization clear in expression sweet great in benefit easily accessible vast in sphere far-sighted well-supported. I have looked into it keenly and from among its contents indications of your success have flashed and signs of your victory shone.

2) When you stated that Sunnis rely on Shī`as however you were very brief. You did not elaborate on your statement in this regard. It would have been better had you mentioned those men by their names and quoted Sunni texts indicating that those men were Shī`as and that they nevertheless relied on them. Could you please provide it so that the flags of truth may be seen and the lights of certainty shine? Peace be with you.

Sincerely,
S

Letter 16
Thul-Qi`da 1329

One Hundred Shī`a Authorities Relied on by Sunnis

Yes. I will provide you in a hurry with what you have requested confining myself to some of those personalities who were visited by people from far and wide on the condition that I will not be required to elaborate on them since there is no room for that in this brief exposition. Here are their names and the names of their fathers arranged alphabetically:[1]

1. Abān ibn Taghlib

He was a Kufi reciter of the Holy Qur'ān. Al-Thahbi has recorded his biography in his own *Mizan* saying "Aban ibn Taghlib MAW of Kufa is a persistant Shī`a. He nevertheless is truthful; so we will rely on his truthfulness and let him be punished for his innovation." He has also said that Ahmed ibn Hanbal Ibn Ma`in and Abū Hatim put their trust in him. Ibn `Adi quotes him and says that he is "extremist in Shi`ism." Al-Sa`di describes him as "an open deviator." Ibn al-Thahbi goes on to describe the man's credentials counting him as an authority relied on by Muslim and authors of the four Sunan books namely Abū Dawud al-Tirmithi al-Nisa'i and Ibn Majah marking his name with the latter's initials. Refer to his narration of hadīth in Muslim's *Sahīh* in the four Sunan books through al-Hakam and al-A`mash in addition to Fudayl ibn `Omar. Sufyan ibn `Ayinah Shu`bah and Idris al-Awdi quote him as recorded in Muslim's book. He died may Allāh have mercy on him in 141 A.H./758 A.D.

2. Ibrāhim ibn Yazid

His name is Ibrahim ibn Yazid ibn `Omar ibn al-Aswad al-Nakh`i al-Kufi the *faqih*. His mother is Malika daughter of Yazid ibn Qays al-Nakh`i and sister of al-Aswad Ibrahim and `AbdulRahman sons of Yazid ibn Qays. Like their uncles `Alqamah and Ubay sons of Qays they were all among the most reliable and authoritative among

all Muslims. Authors of the six *sahīh* books as well as others have all relied on their authority while keeping in mind their being Shī`as.

As regarding our man Ibrahim ibn Yazid he has been included among Shī`a dignitaries by Ibn Qutaybah on page 206 of his work *Al-Ma`arif* where he enOmarates a few Shī`a dignitaries taking his reliability for granted. Refer to his hadīth in Bukhari's and Muslim's *Sahīh* books as quoted by the mother of his uncle `Alqamah ibn Qays and by Humam ibn al-Harith Abū `Ubaydah ibn `Abdullāh ibn Mas`ud `Ubaydah al-Aswad ibn Yazid his uncle. Refer also to his hadīth in Muslim's *Sahīh* through his uncle from his mother's side `Abdul-Rahman ibn Yazid and through Sahm ibn Munjab Abū Mu`ammar `Ubayd ibn Nadlah and `Abis. In the two *sahīh*s he is quoted by Fudayl ibn `Omar al-Mughirah Ziyad ibn Kulayb Wasil Hassan ibn `Ubaydullāh Hammad ibn Abū Sulayman and by Sammak. Ibrahim was born in 50 A.H. and he died at the age of either 95 or 96 four months after al-Hajjaj's death.

3. Ahmed ibn al-Mufdil

He is Ahmed ibn al-Mufdil ibn al-Kufi al-Hafri. Abū Zar`ah and Abū Hatim quote him and rely on him while being fully aware of his status among Shī`as. In Ahmed's biography as stated in *Al-Mizan* Abū Hatim highlights this fact by saying: "Ahmed ibn al-Mufdil is one of the Shī`a chiefs and he is truthful." Al-Thahbi mentions him in his book *Al-Mizan* putting on his name Abū Dawud's and al-Nisa'i's initials indicating thereby that they consider him an authority. Refer to his hadīth in their *sahīh* through al-Thawri. He narrates through Asbat ibn Nasir and Isra'i.

4. Isma`il ibn `Abbād

His full name is Isma'il ibn `Abbād ibn al-Abbās al-Taleqani (Abul-Qāsim) better known as al-Sāhib ibn `Abbād. Al-Thahbi has mentioned him in his book *Al-Mizan* putting "DT" on his name to indicate that both Dawud and al-Tirmithi rely on him in their *sahīh* books.[2] Then he goes on to describe him as "a talented Shī`a a man of letters". His being Shī`a is a matter which cannot be doubted by

anyone. For this reason he and his father earned high marks of prestige and greatness in the Buwayhid state. He is the first person among their government ministers to be called "sahib" (companion, friend), since he was since his adolescence a companion of Mu'ayyed al-Dawlah ibn Buwayh. This title followed him as he grew up till he was known thereby. Later on it was used for anyone who held the same reins of responsibility in the government. First he was minister to Mu'ayyed al-Dawlah Abū Mansur ibn Rukn al-Dawlah ibn Buwayh. After the latter's demise in Sha`ban of 373 in Jurjan Abul-Hassan Ali better known as Fakhr al-Dawlah brother of Mu'ayyed seized authority and retained Sahib's position. Fakhr al-Dawlah held Sahib in high esteem and fulfilled his wishes in the same way his own father Abū `Abbad ibn al-Abbās did while he was in the service of Fakhr al-Dawlah's father Rukn al-Dawlah.

When at the age of 59 as-Sahib died on Thursday night 24th of Safar 385 in Rayy the city of Rayy closed down its shops as a sign of mourning and people gathered in front of his mansion awaiting his coffin. Fakhr al-Dawlah accompanied by government ministers and commanders of the army went there too wearing mourning clothes. When his coffin came out of his house people cried "Allāhu Akbar!" in unison kissed the ground in glorification and Fakhr al-Dawlah followed the coffin on foot with the crowd and sat with them during the three days' mourning period. Poets read eulogies and scholars held commemorative ceremonies in his honour and he was praised by all those who could not attend his funeral. Abū Bakr al-Khawarizmi said: "Al-Sahib ibn `Abbad grew up in the ministry's lap learned how to crawl and walk within its precincts was nursed from the most excellent of its bosoms and inherited it [ministry from his own forefathers." Abū Sa`id al-Rustami composed these verses in his praise: He inherited ministry: a link in a chain A great man he was heir of great men.

About the ministry of al-Abbās does `Abbad narrate While from `Abbad does Isma`il Narrate.

In his biography of Sahib al-Tha`alibi says: "I can find no words to fairly describe Sahib's lofty status in knowledge and arts or the

prestige he enjoys for being benevolent and generous or his unique virtues and possession of various merits. The best statement I can make on his behalf falls short of doing justice to the least among his virtues and eminence and my best description falls short of being fair to his virtues and characteristics." Sahib has written many precious books including *Al-Muhit* in Language in seven volumes; its chapters are arranged alphabetically. He collected an unmatched library. Nuh ibn al-Mansur one of the kings of Sam`an wrote to him once to invite him to be in charge of running his cabinet of ministers and managing the affairs of his kingdom. He apologized to him saying that he needed four hundred camels just to transport the contents of his library. This much about him should suffice.

5. Isma`il ibn `Abdul-Rahman ibn Abū Karimah al-Kufi

Better known as al-Suddi he is the renown interpreter of the Holy Qur'ān. Stating his biography al-Thahbi describes him as "charged with Shi`ism." Hussain ibn Waqid al-Maruzi discusses him claiming that he heard him once cursing Abū Bakr and `Omar. In spite of all these charges he is quoted by al-Thawri and Abū Bakr ibn `Ayyash and many in such class of writers. Muslim and authors of the four *sahīh* books consider him an authority while Ahmed grants him his full confidence. Ibn `Adi says that he is truthful. Yahya al-Qattan says there is nothing wrong with the ahādīth he narrates. Yahya ibn Sa`id says: "I never heard anyone speaking ill of al-Suddi; none has deserted him." Ibrahim al-Nakh`i once passed by al-Suddi while the latter was interpreting the Holy Qur'ān. Ibrahim said that al-Suddi was interpreting the Holy Qur'ān according to the commonly used methods. If you read about al-Suddi in *Mizan al-I`tidal* you will find more details about what we have stated above. Refer to al-Suddi's hadīth in Muslim's *Sahīh* from Anas ibn Malik Sa`d ibn `Ubaydah and Yahya ibn `Abbad. Abū `Awanah al-Thawri Hassan ibn Salih Za'idah and Isra'il have all quoted him being their mentor as stated in the four *sahīh* books. He died in 127 A.H./744 A.D.

6. Isma`il ibn Musa al-Fazari al-Kufi

Al-Thahbi's *Al-Mizan* quotes Ibn `Uday saying "People despised his extremist Shī`a views." *Al-Mizan* also quotes `Abdan saying: "Hammad and Ibn Abū Shaybah opposed our visiting him." He asked him once how he fared with "that immoral who curses our ancestors." In spite of all of this both Ibn Khuzaymah and Abū `Arubah quote him being the instructor of their class. He is in the same category with Abū Dawud and al-Tirmithi who quote him and rely on his authority in their *sahīh*s. Abū Hatim mentions him and calls him "trustworthy." Al-Nisa'i says "he is alright." All of this is stated in the man's biography in al-Thahbi's *Al-Mizan*.

Refer to his hadīth in al-Tirmithi's *Sahīh* and Abū Dawud's Sunan as narrated by Malik Sharik and `Umar ibn Shakir a friend of Anas. He died in 245. He was a son of al-Suddi's daughter although he might have denied that and Allāh knows best.

7. Talid ibn Sulayman al-Kufi al-A`raj

Ibn Ma`in mentioned him and said: "He used to curse `Othman. Some of `Othman's followers heard that. They threw a rock at him which broke his leg hence his nickname "al-A`raj " the lame. Abū Dawud has mentioned him and said he is Rafidhi who curses Abū Bakr and `Othman. In spite of all of this Ahmed and Ibn Namir rely on his authority despite their knowledge of his Shī`a beliefs. Ahmed has said, "Talid is a Shī`a yet we could not find anything wrong with what he narrated." Al-Thahbi has mentioned him in his book *Al-Mizan* quoting statements about him made by learned men as stated above. He puts al-Tirmithi's initials on his name to indicate that the latter considers him an authority. Refer to his hadīth in al-Tirmithi's *Sahīh* through `Ata ibn al-Sa'ib and `AbdulMalik ibn `Umayr.

8. Thabit ibn Dinar

Thabit is better known as Abū Hamzah al-Thamali. His being Shī`a is as clear as the sun. Author of *Al-Mizan* mentions him stating that

the name of `Othman was mentioned once in Abū Hamzah's presence. The latter sarcastically asked: "Who is `Othman?!" It also states that al-Sulaymani includes Abū Hamzah among the Rafidhis. Al-Thahbi puts al-Tirmithi's initials on Abū Hamzah's name as an indication of his being an authority. Waki` and Abū Na`im quote him and use him as their authority. Refer to his hadīth in al-Tirmithi's *sahīh* through Anas and al-Sha`bi and others of the same calibre. He died may Allāh have mercy on his soul in 150 A.H./767 A.D.

9. Thuwayr ibn Abū Fakhita

He is better known as Abū Jahm al-Kufi a freed slave of Ummu Hani' daughter of Abū Tālib. Al-Thahbi has mentioned him in his *Al-Mizan* and quoted Yunus ibn Abū Ishaq's allegation that he was Rafidhi. Nevertheless both Sufyan and Shu`bah have quoted him and al-Tirmithi has produced some of his ahādīth in his own *Sahīh* through the authority of Ibn `Omar and Zayd ibn Arqam. During the time of Imām al-Bāqir عليه السلام he maintained his loyalty to the Imām and he came to be known as such. In this regard he made quite a few interesting dialogues with `Amr ibn Tharr the judge his contemporary Ibn Qays and al-Salt ibn Bahram testifying to this fact.

10. Jabir ibn Yazid ibn al-Harith al-Ju`fi al-Kufi

Al-Thahbi has narrated his biography in his own *Al-Mizan* describing him as one of the Shī`a *`ulema*. He has quoted Sufyan saying that he heard Jabir saying that the knowledge with the Prophet صلى الله عليه وآله وسلم was transferred to Ali عليه السلام then to Hassan عليه السلام and so on till it reached Imām Ja`far al-Suddiq عليه السلام who was one of his contemporaries. Muslim has mentioned him in one of the first chapters of his *Sahīh* quoting al-Jarrah who has heard Jabir saying that he knew seventy thousand ahādīth of the Prophet all narrated through the authority of the father of Imām Ja`far al-Suddiq عليه السلام (i.e. Imām Muhammed al-Bāqir peace with him). He has also quoted Zuhayr saying "I know fifty thousand ahādīth none of which I have narrated yet."

One day he quoted one hadīth and said, "This is one of the fifty thousand ahādīth." According to his biography in al-Thahbi's *Al-Mizan* whenever Jabir narrated hadīth through al-Bāqir عليه السلام he says: "The successor of the successors of the Prophet related to me that..." In his biography in the *Al-Mizan* Ibn `Uday says, "Commoners alleged that he [Jabir] used to believe in the return."

Relying on the authority of Za'idah al-Thahbi has included his biography in his *Al-Mizan* and said: "Jabir al-Ju`fi is a Rafidhi who curses..." In spite of that both al-Nisa'i and Abū Dawud rely on his authority. Refer to the hadīth which he narrates concerning accidental prostrations in both *sahīh*s. Shihab Abū `Awanah and many of their calibre quote him. Al-Thahbi who mentions him in his *Al-Mizan* has put the initials of both Abū Dawud and al-Tirmithi on his name to indicate their reliance on his authority. He also quotes Sufyan saying that Jabir al-Ju`fi is God-fearing while narrating hadīth and that he has said: "I have never seen anyone more pious than him [Jabir]." He also quotes Shu`bah saying that Jabir is truthful and "Whenever Jabir narrated hadīth we listened since he is the most trustworthy of all men." Waki` used to say "If doubt entertains your mind you may doubt anyone other than Jabir al-Ju`fi " and that Ibn `Abd al-Hakam heard al-Shafi`i once saying that Sufyan al-Thawri said once to Shu`bah: "If you ever cast doubt about Jabir that will signal the end of our friendship." Jabir died in either 127 or 128 A.H./744 or 745 A.D. may Allāh have mercy on his soul.

11. Jarir ibn `AbdulHamid al-Dabi al-Kufi

In his work *Al-Ma`arif* Ibn Qutaybah includes him among Shī`a dignitaries while al-Thahbi mentions him in *Al-Mizan* marking his name to denote the consensus of the *sahīh*s in relying on his authority. He has praised him saying: "He is the learned man of the Rayy on whose authority many authors rely " testifying to the consensus of opinion regarding his reliability. Refer to his hadīth in Bukhari's and Muslim's *Sahīh*s narrated through A`mash Mughirah Mansur Isma`il ibn Abū Khalid and Abū Ishaq al-Shaybani.

Qutaybah ibn Sa`id Yahya ibn Yahya and `Othman ibn Abū Shaybah have all quoted his ahādīth as stated in both *sahīh*s. He died may Allāh rest his soul in peace in Rayy in 187 A.H./803 A.D. at the age of 77.

12. Ja`far ibn Ziyad al-Ahmar al-Kufi

Abū Dawud has mentioned him saying: "He is a truthful Shī`a." Al-Jawzjani has said: "He has deviated from the path " meaning from al-Jawzjani's path to that of the Prophet's Progeny عليهم السلام. Ibn `Adi has described him as a pious Shī`a. His grandson al-Hussain ibn Ali ibn Ja`far ibn Ziyad has said: "My grandfather Ja`far was one of the chiefs of Shī`as in Khurasan." Abū Ja`far al-Dawaniqi ordered collars[3] to be put around his neck and the necks of a group of other Shī`as and be pulled like dogs; then he kept all of them in dungeons for quite a long time. Ibn `Ayinah Waki` Abū Ghassan al-Mahdi Yahya ibn Bishr al-Hariri and Ibn Mahdi have all quoted his ahādīth being their mentor. Ibn Ma`in and others have considered him an authority on the Prophet's hadīth. Ahmed describes his hadīth as "*sahīh* " authentic accurate. Al-Thahbi has mentioned him in his *Al-Mizan* and narrated what is stated above putting the initials of both al-Tirmithi and al-Nisa'i on his name as an indication of both men's reliance on him. Refer to his hadīth as they quote it in their *sahīh*s through Bayan ibn Bishr and `Ata' ibn al-Sa'ib. He is quoted through other men of the same calibre. He died may Allāh have mercy on his soul in 167 A.H./783 A.D.

13. Ja`far ibn Sulayman al-Dab`i al-Basri (Abū Sulayman)

On page 206 of his *Ma`arif* Ibn Qutaybah includes him among Shī`a dignitaries. Ibn Sa`d has mentioned him and emphasized his being a Shī`a and a trustworthy narrator of hadīth. Ahmed ibn al-Miqdam has charged him of being "Rafidhi." Ibn `Adi has mentioned him saying: "He is a Shī`a. There is nothing wrong with his narration; his ahādīth are by no means refutable and I consider him as one whose hadīth is acceptable." Abū Tālib has said: "I have heard Ahmed saying that there is nothing wrong with the ahādīth narrated by Ja`far ibn Sulayman al-Dab`i." It was said to Ahmed "But Sulayman ibn

Harb says that he did not write down al-Dab`i's ahādīth." Ahmed replied by saying that Ibn Harb did not object that anyone should write down al-Dab`i's ahādīth and that [ibn Harb's prejudice] was simply because al-Dab`i was a Shī`a who quoted ahādīth regarding Ali [ibn Abū Tālib]." Ibn Ma`in has said: "I have heard certain talk from `Abdul-Razzaq which testified to the man's "sectarian beliefs." I said to him: "Your mentors such as Mu`ammar Ibn Jurayh al-Awza`i Malik and Sufyan are all Sunnis. Where did you learn this [Shī`a] sect from?" He answered: "One day Ja`far ibn Sulayman al-Dab`i visited us and I saw him to be virtuous pious and from him did I learn this sect." I guess Muhammed ibn Abū Bakr al-Muqaddami saw contratiwise! He openly used to say that Ja`far learned "Rafidhism" from `Abdul-Razzaq; therefore he used to curse the latter and say: "Nobody corrupted Ja`far's beliefs other than he [`Abdul-Razzaq]."

Quoting Sahl ibn Abū Khadouthah al-Aqili has said: "I said to Ja`far ibn Sulayman: `I have heard that you curse Abū Bakr and `Omar.' He replied: `Cursing I do not; but hating you can say whatever you will.'"

Relying on Jarir ibn Yazid ibn Harun Ibn Haban has said in his *Thiqat* "My father sent me once to Abū Ja`far al-Dab`i. I said to the latter: `I have heard that you curse Abū Bakr and `Omar.' He replied: `I do not curse them. But if you want to say that I despise them feel free;' therefore I concluded that he was Rafidhi."

In his biography of Ja`far in *Al-Mizan* al-Thahbi has included all the above and emphasized as well the fact that the man was a pious `alim "in spite of being a Shī`a." Muslim relies on him in his *Sahīh* and quotes some of his unique ahādīth which are published nowhere else as al-Thahbi himself testifies when he narrates Ja`far's biography. Refer to his hadīth in the *sahīh* narrated through Thabit al-Banani al-Ja`d ibn `Othman Abū `Umran al-Jawni Yazid ibn al-Rashk and Sa`id al-Jariri. Qatan ibn Nasir Yahya ibn Yahya Qutaybah Muhammed ibn `Ubayd ibn Hasab Ibn Mahdi and Musaddid have all quoted his ahādīth. For example he has said: "The Messenger of Allāh, peace with him, and his progeny dispatched a

division of the Muslim army under Ali's command etc." Another hadīth he has narrated states: "What do you want of Ali? Ali is of me and I am of him. He is the *wali* (master) after me of every believer " as quoted in al-Nisa'i's *Sahīh* and transmitted through Ibn `Adi from al-Nisa'i. Al-Thahbi has stated the above while discussing Ja`far in his *Al-Mizan*. He died in Rajab of 178 A.H./794 A.D.; may Allāh be merciful unto him.

14. Jami` ibn `Umayrah ibn Tha`labah al-Kufi al-Taymi (Taymullāh)

Abū Hatim has mentioned his biography in his own *Al-Mizan* at the conclusion of which he states: "Al-Kufi is one of the Shī`a nobility whose hadīth is authentically narrated." Ibn Haban has mentioned him and stated as indicated in *Al-Mizan* that he is "Rafidhi." I say that al-`Ala' ibn Salih Sadaqah ibn al-Muthanna and Hakīm ibn Jubayr have all derived their knowledge from him being their mentor.

The Sunan books quote him thrice. Al-Tirmithi has acclaimed his hadīth as al-Thahbi's *Al-Mizan* testifies. He is one of the *tabi`in*. He learned hadīth from Ibn `Omar and `Ayesha. One of the ahādīth which he learned from Ibn `Omar states that the latter heard the Messenger of Allāh addressing Ali thus: "You are my brother in this life and the life hereafter."

15. Al-Harith ibn Hasirah “Abul Nu`man” al-Azdi al-Kufi

Abū Hatim al-Rāzi describes him as one of the Shī`a nobility. Abū Ahmed al-Zubayri has attributed to him the belief in the return. Ibn `Adi mentions him saying: "His hadīth is written down in spite of the weakness I have seen therein. He is one of the Kufis who will be burned in the Fire because of their Shi`ism." Thanij has said: "I once asked Jarir: `Have you met al-Harith ibn Hasirah?' He answered `Yes indeed I have. I met him as an old man who used to stay silent most of the time and he insisted on something quite magnanimous.'" Yahya ibn Ma`in has mentioned him and said: "He is trustworthy [though Khashbi] [one of the derogatory names downgrading Shī`as

– tr..]" Al-Nisa'i too trusts him. Al-Thawri Malik ibn Maghul `Abdullāh ibn Namir and a group of their calibre have all quoted him since he was their mentor in whom they put their trust.

Al-Thahbi has narrated his biography in his *Al-Mizan* stating all the above. Refer to his hadīth in the Sunan through Zayd ibn Wahab `Ikrimah and a group of their class. Al-Nisa'i quotes `Abbad ibn Ya`qub al-Rawajni who quotes a chain of narrators including `Abdullāh ibn `Abdul-Malik al-Mas`udi that al-Harith ibn Hasirah according to Zayd ibn Wahab reported that Ali عليه السلام was heard once saying: "I am the servant of Allāh and the brother of His Messenger; nobody else can say so except a liar."

Al-Harith ibn Hasirah narrates through Abū Dawud al-Subai`i through `Umran ibn Hasin saying: "I was sitting once in the presence of the Messenger of Allāh, peace with him, and his progeny with Ali sitting beside him. The Messenger of Allāh, peace with him, and his progeny recited `Or who else [other than Allāh] that would respond to the one in dire need for help remove his distress and make ye vicegerents on earth?' Ali was shaken and moved a great deal; thereon the Messenger of Allāh, peace with him, and his progeny patted Ali's shoulder and said: `Nobody loves you except a true believer [a *mu'min*] and nobody hates you except a hypocrite till the Day of Judgment.'"

Traditionists such as Muhammed ibn Kuthayyir and others have quoted the hadīth cited above from Al-Harith ibn Hasirah. Al-Thahbi has transmitted it while stating the biography of Nafi` ibn al-Harith through the same chain of narrators. When he comes to Al-Harith ibn Hasirah he comments saying "He is truthful; but he is also Rafidhi."

16. Al-Harith ibn `Abdullāh al-Hamadani

He was one of the close friends of the Commander of the Faithful عليه السلام and one of the best *tabi'in*. His being a Shī`a needs no proof. He is the first of those counted by Ibn Qutaybah in his *Ma`arif* as Shī`a dignitaries. Al-Thahbi has mentioned him in his *Al-Mizan* admitting

that he was one of the most highly recognized *`ulema* among the *tabi`in*; then he quotes Ibn Haban's statement saying that he was "extremist" in his Shī`a beliefs. After that he states a great deal about some people's anger with him because of his Shī`a beliefs. In spite of all this he also records their consensus that the man is the most knowledgeable pious and best informed about rituals. He has also admitted that the ahādīth narrated by al-Harith are in existence in the four books of *sunan*. He declares the fact that Nisa'i in spite of his prejudice has strongly relied on the authority of al-Harith admitting that the public in spite of belittling the man kept quoting his ahādīth in all religious matters and that al-Sha`bi called him a liar then he turned around and quoted him!

Al-Thahbi states the following in his *Al-Mizan*: "Obviously al-Nisa'i falsifies him when it comes to the latter's tone and tale; but when the man narrates hadīth he does not disbelieve in him." *Al-Mizan* quotes Muhammed ibn Sirin saying: "There were five well-known companions of Ibn Mas`ud. I came to know four of them but I missed al-Harith whom I never saw. He was the best among them."

A great deal of controversy exists regarding which of the other three namely Alqamah Masruq or `Ubaydah is the best. I say that Allāh has enabled trustworthy traditionists to do justice to al-Sha`bi and prove him a liar. This has been pointed out by Ibn `Abd al-Birr in his book *Jami'` Bayanul `Ilm* which quotes the frank statement made by Ibrahim al-Nakh`i belying al-Sha`bi adding verbatim: "I think that al-Sha`bi has received his fair punishment for saying the following about al-Harith al-Hamadani: `Al-Harith one of the liars informed me that... etc.'"[4] Ibn `Abd al-Birr has said: "Al-Harith has shown no indication of being a liar; some people have borne grudge against him simply because he loved Ali so much and preferred him over others. This is the reason why al-Sha`bi has called him a liar since al-Sha`bi favours Abū Bakr stating that the latter was the first to embrace Islam and he favours `Omar too."

Among those who bore grudge against al-Harith was Muhammed Ibn Sa`d who included al-Harith's biography in Volume 6 of his *Tabaqat* saying that al-Harith speaks "maliciously." He does not do

al-Harith nor any other Shī`a notable any justice even when it comes to knowledge or feats. The "malicious" talk Ibn Sa`d is referring to is nothing other than allegiance to Muhammed's progeny and his taking them for guides in all matters as Ibn `Abd al-Birr has admitted in his above-quoted statement. Al-Harith's demise took place in 65 A.H./684 A.D.; may Allāh have mercy on his soul.

17. Habib ibn Abū Thabit al-Asadi al-Kahili al-Kufi

He was one of the *tabi`in*. Qutaybah in his *Ma`arif* and Shahristani in his *Al-Milal wal Nihal* have both included him among Shī`a dignitaries. Al-Thahbi has mentioned him in his *Al-Mizan* marking his name with the indication that authors of the six *sahīh*s rely on his authority without any hesitation. Yahya Ibn Ma`in and a group of other scholars have all trusted him.

Al-Dawalibi however has spoken ill of him and classified his traditions as "weak" just because of his being a Shī`a. What truly amazes me is the attitude of Ibn `Awn who was unable to find any pretext to cast doubt about Habib's traditions in spite of his ardent desire to do so; therefore he had to look down at him and call him "a`war " one-eyed. One's real handicap is sinning and speaking ill of others not in losing an eye.

Refer to Habib's traditions in Bukhari's and Muslim's *Sahīh*s as narrated through Sa`id ibn Jubayr and Abū Wa'il. His hadīth narrated through Zayd ibn Wahab is recorded only in Bukhari's *Sahīh*. In Muslim's *Sahīh* his hadīth is narrated through Muhammed ibn Ali ibn `Abdullāh ibn `Abbās and through Tawus al-Dahhak al-Mashriqi Abū `Abbās ibn al-Sha`ir Abū al-Minhal `Abdul-Rahman `Ata' ibn Yasin Ibrahim ibn Sa`d ibn Abū Waqqas and through Mujahid. In both *sahīh*s Misar al-Thawri and Shu`bah have quoted his traditions. In Muslim's *Sahīh* his ahādīth are quoted by Sulayman al-A`mash Hasin `Abdul-`Aziz ibn Sayah and Abū Ishaq al-Shaybani. He died may Allāh have mercy on his soul in 119 A.H./737 A.D.

18. Hassan ibn Hayy

Hayy's full name is Salih ibn Salih al-Hamadani brother of Ali ibn Salih. Both men who were born twins are on the top of the list of Shī`a nobility. Ali was born only one hour earlier. Nobody has ever heard his brother calling him by his first name; instead he used to always refer to him as "Abū Muhammed." This has been mentioned in Vol. 6 of Ibn Sa`d's *Tabaqat* in the chapter dealing with Hassan. The author states: "Hassan was one of the dignitaries but he is inflicted with Shi`ism. He did not participate in the Jum`a prayers and he preached denunciation of unjust rulers." He also mentions the fact that the man never invoked Allāh's mercy on `Othman.

Ibn Sa`d has mentioned him in Vol. 6 of his *Tabaqat* saying "He is trustworthy; he narrates many ahādīth and he is a Shī`a." Imām Ibn Qutaybah has included his name among other narrators of hadīth in his *Ma`arif* highlighting his being a Shī`a. At the conclusion of his book he lists Hassan among such narrators. Muslim and authors of the *sunan* books have all relied on his authority. Refer to his hadīth in Muslim's *Sahīh* as narrated by Sammak ibn Harb Isma`il al-Suddi `Asim al-Ahwal and Harun ibn Sa`d. `Ubaydullāh ibn Musa al-`Abasi Yahya ibn Adam Hamid ibn `Abdul-Rahman al-Rawasi Ali ibn al-Ja`d Ahmed ibn Yunus and all renown men of their intellectual calibre have learned hadīth from him.

In his biography in *Al-Mizan,* al-Thahbi indicates that Ibn Ma`in and others have trusted his [Hassan's] hadīth. He adds saying that `Abdullāh ibn Ahmed has quoted his father saying that Hassan is more authentic than Sharik. Al-Thahbi also states that Abū Hatim has said: "He is a trust; he has a sound and authentic memory " and that Abū Zar`ah has said: "He has combined in him accomplishment *fiqh* piety and asceticism " and that Nisa'i has trusted him. He also quotes Abū Na`im saying: "I have quoted eight hundred traditionists; I have found none better than Hassan ibn Salih " and that he has also said: "I have come across nobody who did not err other than Hassan ibn Salih." He quotes `Ubaydah ibn Sulayman saying: "Allāh is too shy to harm Hassan ibn Salih." He quotes Yahya ibn Ali Bakir

asking Hassan ibn Salih: "Describe to us how to conduct the ceremonial bathing of the deceased;" he could not do so because of being overcome by tears. He quotes `Ubaydullāh ibn Musa saying: "I used to recite the holy Qur'ān in the presence of Ali ibn Salih. Having finished reciting `Exercise patience [O Muhammed!]; We have granted them a respite only for an appointed time ' his brother fell down snorting like a wounded bull; so Ali lifted him up wiped and washed his face then supported him against falling again " and that Waki` has said: "Hassan and Ali sons of Salih and their mother divided night-time among them into three parts: each alternates in his portion thereof in keeping vigil spending it in prayers and adoration. When their mother died they split it into equal halves. Then Ali died; therefore Hassan used to stay all night long worshipping."

Abū Sulayman al-Darani has said: "I have never seen anyone more awe-stricken than Hassan son of Salih who stood up one night to recite Chaper 78 of the Holy Qur'ān and fainted yet continued reciting till dawn." He was born may Allāh have mercy on him in 100 A.H./718 A.D. and he died in 169/785 A.D.

19. Al-Hakam ibn `Utaybah al-Kufi

Ibn Qutaybah has indicated the fact that al-Hakam ibn `Utaybah was a Shī`a in his *Ma`arif* and included him among Shī`a nobility. Both Bukhari and Muslim rely on his authority. Refer to his hadīth in their *sahīh*s as narrated by Abū Jahifah Ibrahim al-Nakh`i Mujahid and Sa`id ibn Jubayr. In Muslim's *Sahīh* it is narrated by `Abdul-Rahman ibn Abū Layla al-Qasim ibn Mukhaymarah Abū Salih Tharr ibn `Abdullāh Sa`id ibn `Abdul-Rahman ibn `Abzi Yahya al-Jazzar Nafi` (a slave of Ibn `Omar) `Ata' ibn Abū Rabah `Imarah ibn `Umayr `Arrak ibn Malik al-Sha`bi Maymun ibn Mahran Hassan al-`Arni Mus`ab ibn Sa`d and Ali ibn al-Hussain.

In both *sahīh*s his ahādīth are quoted by Mansur Misar and Shu`bah. Particularly in Bukhari's *Sahīh* his ahādīth are narrated by `Abdul-Malik ibn Abū Ghaniya. In Muslim's *Sahīh* his ahādīth are narrated by al-A`mash `Amr ibn Qays Zayd ibn Abū Anisa Malik ibn al-

Maghul; Aban ibn Taghlib Hamzah al-Zayyat Muhammed ibn Jehada Mutraf and Abū `Awanah. He died in 115 A.H./733 A.D. at the age of 65.

20. Hammad ibn `Isa al-Jehni

He drowned at Juhfa. Abū Ali has mentioned him in his book *Muntahal Maqal*. Hassan ibn Ali ibn Dawud abridged the said article in his own concise *Mukhtasar* in a chapter dealing with biographies of notables a group of Shī`a *`ulema* and authors of biographies and dictionaries who regard him as most trustworthy a follower of the rightly-guided Imāms peace with them. He learned from Imām al-Suddiq peace with him seventy ahādīth by the holy Prophet peace with him and his progeny but he did not relate more than twenty of them. He has authored a few books with which followers of our faith are familiar.

Once he entered in the presence of Imām Abul-Hassan al-Kazim peace with him and said: "May my life be sacrificed for you! Please pray Allāh to bless me with a house a wife a son a servant and a pilgrimage every year." The Imām said: "Lord! I invoke Thee to send blessings unto Muhammed and the progeny of Muhammed and to bless this man with a house a wife a son a servant and a pilgrimage for fifty years each." Hammad said: "When he prayed for my performing the pilgrimage fifty times I became sure I would never live beyond that. I have performed the annual pilgrimage forty-eight times; this is my house with which Allāh has blessed me; yonder there is my wife behind the curtain listening to me; this is my son and this is my servant; I have been blessed with all of these."

Two years later and having performed the pilgrimage fifty times he accompanied Abul `Abbās al-Nawfali al-Qasir on his fifty-first pilgrimage. When he reached the place where pilgrims put on the *ihram* garb he entered the Johfa river for a bath but the torrent overwhelmed him and he drowned before being able to perform his 51st pilgrimage. His death may Allāh have mercy on his soul took place in 209 A.H./824 A.D. His birth-place is Kufa but he resided in Basrah. He lived over seventy years. We have conducted a thorough

research of his biography in our book *Mukhtasar al-Kalam fi Mu'allifi al-Shī`a min Sadr al-Islam* [A Brief Discourse of Shī`a Authors of Early Islam].

Al-Thahbi has mentioned him and put "TQ" on his name as a reference to those among the authors of the Sunan who have quoted him [Tirmithi and Dar Qutni] and mentioned the fact that he drowned in 208 A.H./823 A.D. and that he narrated hadīth through Imām al-Suddiq عليه السلام. The author has shown his grudge towards this man calling his hadīth "weak" for no reason other than his beliefs being Shī`a. Strange enough Dar Qutni calls his hadīth "weak" on one hand while on the other he uses him as an authority in his own Sunan - thus indeed do some people behave!

21. Hamran ibn `Ayinah

He is brother of Zurarah. Both men were among the most reliable Shī`as custodians of the *shari`a* oceans of the knowledge about Muhammed's progeny عليهم السلام. They were lanterns that shone in the dark and pillars of guidance. They frequented Imāms al-Bāqir and al-Sādiq عليهما السلام and enjoyed a lofty status in the eyes of the Imāms among the Prophet's descendants. Al-Thahbi mentions Hamran in his *Al-Mizan* marking his name with Q to indicate who among the compilers of the sunan relies on his authority [i.e. Dar Qutni]. Then al-Thahbi adds: "He has narrated hadīth from Abul Tufayl and others. Hamzah has recited the holy Qur'ān to him and he himself is used to recite it with perfect accuracy." Ibn Ma`in considers his hadīth "negligible " while Abū Hatim hails him as a mentor. Yet Abū Dawud labels him "Rafidhi."

22. Khalid ibn Mukhlid al-Qatwani

Also known as Abul-Haytham al-Kufi he is one of Bukhari's mentors as the latter states in his *Sahīh*. Ibn Sa`d mentions him on page 283 Vol. 6 of his *Tabaqat* saying "He was a staunch Shī`a. He died in Kufa in mid-Muharram of 213 A.H./828 A.D. during the

reign of al-Ma'mun. He was extremist in his Shī`a beliefs and writers have documented this fact."

Abū Dawud mentions him saying: "He is truthful; but he follows Shi`ism." Al-Jawzjani says the following about him: "He never ceases denouncing [certain individuals] publicly propagating his corrupt sect." Al-Thahbi narrates his biography in his own *Al-Mizan* quoting the views of both Abū Dawud and Jawzjani stated above. Yet both Bukhari and Muslim have relied on his authority in several chapters of their respective *sahīh*s. Refer to his hadīth as in Bukhari's *Sahīh* as narrated from al-Mughirah ibn `Abdul-Rahman and in Muslim's *Sahīh* by Muhammed ibn Ja`far ibn Abul Kathir Malik ibn Anas and Muhammed ibn Musa. Both *sahīh*s quote his *Al-Mizan* from Sulayman ibn Bilal and Ali ibn Mushir. Al-Bukhari quotes his hadīth in several places of his *Sahīh* without referring to any chain of narrators quoting two of his ahādīth from Muhammed ibn `Othman ibn Karamah.

Muslim narrates his hadīth as transmitted by Abū Karib Ahmed ibn `Othman al-`Awdi al-Qasim ibn Zakariyyah `Abd ibn Hamid Ibn Abū Shaybah and Muhammed ibn `Abdullāh ibn Namir. Authors of the sunan have all relied on the authority of his hadīth while being aware of his sect.

23. Dawud ibn Abū `Awf (Abul-Hijab)

Ibn `Adi has mentioned him saying "I cannot rely on his authority due to his being a Shī`a. The majority of the ahādīth he narrates are related to the virtues of Ahl al-Bayt."

Consider with amazement such a statement! No harm indeed can reach Dawud from these Nasibis since both Sufyans quote his ahādīth in addition to Ali ibn `Abis and others belonging to the elite among their peers. Both Abū Dawud and al-Nisa'i have relied on his authority and so have Ahmed and Yahya. Al-Nisa'i has said the following about him: "There is nothing wrong with his ahādīth." Abū Hatim has said: "His hadīth is sound." Al-Thahbi has quoted such testimonies in his *Sahīh*. Refer to his hadīth in Abū Dawud's

Sunan in al-Nisa'i's through Abū Hazim al-Ashja`i `Ikrimah and others.

24. Zubayd ibn al-Harith ibn `Abdul-Karim al-Yami al-Kufi

Also known as Abū `Abdul-Rahman he is mentioned in al-Thahbi's *Al-Mizan* where the author says: "He is a trustworthy *tabi`i* who inclines towards Shi`ism." Then he quotes statements to prove that Zubayd's hadīth has been verified by al-Qattan and that there are other renown critics and verifiers who regard him trustworthy. Abū Ishaq al-Jawzjani has included a crude statement about him which is typical of his attitude and that of other Nasibis stating "Among the residents of Kufa there is a faction whose faith is not appreciated [by Nasibis], yet they happen to be masters of hadīth. Among them are: Abū Ishaq Mansur Zubayd al-Yami al-A`mash and other peers. People have tolerated them for no reason other than their truth in narrating hadīth and their narrations testify to the authenticity of one another…" up to the conclusion of his statement which truth has dictated to him to reveal. Often truth is spoken by the fair-minded just as it is by the stubborn and obstinant. What harm can reach these lofty pillars of knowledge the masters of hadīth in Islam if such a critic does not appreciate their holding in high esteem the holy Prophet's kin who are the gates of salvation the protectors of all humans on earth after the Prophet ﷺ himself his nation's ark of salvation? What harm can befall them from the critic who has no choice except to pursue his quest till reaching their door steps and no option but to beg their own favours?

If dignitaries of my tribe are pleased with me
Then let its villains chafe and be angry.

These authorities do not pay any attention to al-Jawzjani or others like him having been held trustworthy by the authors of the *sahīh* books and by those of all sunan as well. Refer to Zubayd's hadīth in both Bukhari's and Muslim's *Sahīh*s as transmitted by Abū Wa'il al-Sha`bi Ibrahim al-Nakh`i and Sa`d ibn `Ubaydullāh. Only Bukhari quotes his hadīth through Mujahid. In Muslim's *Sahīh* his hadīth is narrated by Murrah al-Hamadani Muharib ibn Dithar Ammarah ibn

`Umayr and Ibrahim al-Taymi. His hadīth is quoted in both *sahīh*s as transmitted by Shu`bah al-Thawri and Muhammed ibn Talhah. In Muslim's *Sahīh* his hadīth is narrated by Zuhayr ibn Mu`awiyah Fadhil ibn Ghazwan and Hussain ibn al-Nakh`i. He died may Allāh have mercy on his soul in 124 A.H./742 A.D.

25. Zayd ibn al-Habab Abul-Hassan al-Kufi al-Tamimi

Ibn Qutaybah has included his biography among those whose biographies he has included among Shī`a dignitaries in his work *Al-Ma`arif*. Al-Thahbi has mentioned him in his *Al-Mizan* describing him as "pious trustworthy truthful." He indicates his being vouched as trustworthy by Ibn Ma`in and Ibn al-Madini. He has quoted Abū Hatim and Ahmed describing him as truthful adding that `Adi has said: "He is one of the reliable Kufi traditionists whose trustworthiness is never doubted." Muslim has relied on his authority. Refer to the latter's *sahīh* containing his hadīth as narrated by Mu`awiyah ibn Salih al-Dahhak ibn `Othman Qurrah ibn Khalid Ibrahim ibn Nafi` Yahya ibn Ayyub Saif ibn Sulayman Hassan ibn Waqid `Ikrimah ibn `Ammar `Abdul-`Aziz ibn Abū Salma and `Aflah ibn Sa`id. His hadīth is quoted by Ibn Abū Shaybah Muhammed ibn Hatim Hassan al-Hulwani Ahmed ibn al-Munthir Ibn Namir Ibn Karib Muhammed ibn Rafi` Zuhair ibn Harb and Muhammed ibn al-Faraj.

26. Salim ibn Abul Ja`d al-Ashja`i al-Kufi

He is brother of `Ubayd Ziyad `Umran and Muslim sons of Abul-Ja`d.

In Volume 6 of his *Tabaqat*, Sa`d mentions all of them on page 2303 and the succeeding pages. When he comes to Muslim he says "Abul-Ja`d begot six sons. Two of them followed Shi`ism. These are Salim and `Ubayd. Two others are Murji'is while the remaining two agree with the Kharijites. Their father used to say: `What is the matter with you? I wonder why Allāh has made your views vary so much.'" Ibn

Qutaybah has discussed them on page 156 of his *Ma`arif* in a chapter dealing with Shī`a *tabi`in* and their successors.

A group of learned scholars has testified to the Shī`a views of Salim ibn Abul-Ja`d. Qutaybah on page 206 of his *Ma`arif* has included him among Shī`a dignitaries and so has al-Shahristani in his work *Al-Milal wal Nihal* on page 27 Vol. 2 in the footnote of his chapter on Ibn Hazm. Al-Thahbi has mentioned him in his *Al-Mizan* calling him a trustworthy *tabi`i*. He has also stated that his hadīth from al-Nu`man ibn Bashir and Jabir is included in both *sahīh*s. In fact his hadīth from Anas ibn Malik and Karib is included in both *sahīh*s as scholars of hadīth already know. Al-Thahbi says that his hadīth from `Abdullāh ibn `Omar and from Ibn `Omar exists in Bukhari's *Sahīh*. The latter also contains his hadīth from Ma`dan ibn Abū Talha and the latter's father. His hadīth is quoted in both *sahīh*s by al-A`mash Qatadah `Amr ibn Murrah Mansur and Hasin ibn `Abdul-Rahman. He also knows hadīth quoted by al-Nisa'i and Abū Dawud in their respective Sunan. He died in either 87 or 97 A.H./706 or 715 A.D. during the reign of Sulayman ibn `Abdul-Malik or as some say during that of `Omar ibn `Abdul-`Aziz and Allāh knows best.

27. Salim ibn Abū Hafsah al-`Ijli al-Kufi

Al-Shahristani includes him in his book *Al-Milal wal-Nihal* among Shī`a nobility. Al-Fallas says: "He is a weak traditionist who is extremist in his Shī`a beliefs." Ibn `Adi says: "People criticize his extremism; but I hope there is nothing wrong with his hadīth." Muhammed ibn Bashir al-`Abdi says: "I have seen Salim ibn Abū Hafsah as a fool with a long beard - what a beard! He says: `I wish I had been a partner of Ali in everything he possessed.'"

Al-Hussain ibn Ali al-Ju`fi has said: "I have seen Salim ibn Abū Hafsah as a fool with a long beard who used to often say `Here I come O killer of Na`thal annihilater of Banu Umayyah!'" `Amr ibn al-Salim ibn Abū Hafsah asked him once: "Did you kill `Othman?" He answered: "Did I?!" `Amr said: "Yes you did. You do not condemn his murder." Abū ibn al-Madini has said: "I have heard Jarir saying `I broke my friendship with Salim ibn Abū Hafsah

because he used to always defend the Shī`as.'" Al-Thahbi has detailed his biography mentioning all the above. On page 234 of Vol. 6 of his *Tabaqat* Ibn Sa`d mentions him and says: "He was very staunch in his Shī`a beliefs. He entered Mecca during the reign of the `Abbāsides crying `Here I come here I come O killer of the Omayyads!' His voice was quite loud so much so that his call was heard by Dawud ibn Ali who inquired: `Who is this man?' People informed him that it was Salim ibn Abū Hafsah and they explained his story and views."

Al-Thahbi has included his biography in his *Al-Mizan* commenting "He was chief of those who belittled Abū Bakr and `Omar." In spite of this however both Sufyans quote his hadīth and so does Muhammed ibn Fudayl while al-Tirmithi has relied on his authority and Ibn Ma`in has held him trustworthy. He died in 137 A.H./754 A.D.

28. Sa`d ibn Tarif al-Iskafi al-Hanzali al-Kufi

Al-Thahbi mentions him marking his name with TQ as a reference to the authors of sunan who quote him (i.e. al-Tirmithi and Dar Qutni). Al-Thahbi also quotes al-Fallas saying that Sa`d is "weak extremist in his Shī`a beliefs." In spite of his being a "Shī`a extremist " al-Tirmithi and others quote him. Refer to his hadīth in al-Tirmithi's *Sahīh* as narrated by `Ikrimah and Abul-Wa'il. He also narrates hadīth as transmitted by al-Asbagh ibn Nabatah `Uman ibn Talhah and `Umayr ibn Ma'mun. Isra'il Haban and Abū Mu`awiyah all quote him.

29. Sa`id ibn Ashwa`

He is mentioned in al-Thahbi's *Al-Mizan* where the author says: "Sa`id ibn Ashwa` is a famous and truthful Kufi judge. Al-Nisa'i says that there is nothing wrong with his hadīth and that he is a friend of al-Sha`bi. Al-Jawzjani describes him as extremist heretic and a Shī`a zealot."

Both al-Bukhari and Muslim rely on his authority in their respective *sahīh*s. His hadīth from al-Sha`bi is regarded as authentic by authors of both *sahīh* books. In both Bukhari's and Muslim's *Sahīh*s his hadīth is quoted by Zakariyyah ibn Abū Za'idah and Khalid al-Haththa'. He died during the reign of Khalid ibn `Abdullāh.

30. Sa`id ibn Khaytham al-Hilali

Ibrahim ibn `Abdullāh ibn al-Junayd was asked once: "Sa`id ibn Khaytham is a Shī`a. What do you think of him?" He answered: "Let's say that he is a Shī`a but he also is trustworthy."

Al-Thahbi mentions him in his *Al-Mizan* quoting Ibn Ma`in narrating the gist of what has just been stated above. He has also marked his name with the initials of both al-Tirmithi and al-Nisa'i to indicate that both authors quote his hadīth in their *sahīh*s. He also mentions the fact that Sa`id narrates hadīth from Yazid ibn Abū Ziyad and Muslim al-Malla'i. His nephew Ahmed ibn Rashid too narrates his hadīth.

31. Selamah ibn al-Fudayl al-Abrash

He was a Rayy judge and a reporter of traditions related to the battles in which the holy Prophet ﷺ participated as transmitted by Ibn Ishaq. His *kunyat* (surname) is Abū `Abdullāh. In his biography in the *Al-Mizan* Ibn Ma`in says: "Selamah al-Abrash al-Rāzi is a believer in Shi`ism and a man whose hadīth is [often quoted] and there is no fault in the latter." Abū Zar`ah has also said in the *Al-Mizan* that the natives of Rayy do not like him because of his (religious) views. Actually their attitude is due to their own views regarding all followers of the household of the Prophet ﷺ.

Al-Thahbi has mentioned him in his *Al-Mizan* marking his name with the initials of Abū Dawud and al-Tirmithi and saying: "He is well remembered for his prayers and supplications." He died in 191 A.H./807 A.D. Ibn Ma`in testifies to the fact that the hadīth related to the Prophet's military expeditions as narrated by Selamah is more

reliable than anyone else's. Zanih is quoted as having said that he had heard Selamah al-Abrash saying that he had heard hadīth related to the expeditions from Ishaq twice and that he had also written down his ahādīth as he had done with those of the expeditions.

32. Selamah ibn Kahil ibn Hasin ibn Kadih ibn Asad al-Hadrami Abū Yahya

A group of scholars following the faith of the majority of Muslims such as Ibn Qutaybah in his *Ma`arif* who mentions on page 206 his distinction and al-Shahristani in his *Al-Milal wal-Nihal* on page 27 Vol. 2 have included him among Shī`a nobility. Authors of the six *sahīh*s have all relied on his authority and so have others. He has learned hadīth from men like Abū Jahifah Suwayd ibn Ghaflah al-Sha`bi `Ata' ibn Abū Rabah all cited in Bukhari and Muslim. In Muslim he quotes hadīth from Karib Tharr ibn `Abdullāh Bakir ibn al-Ashaj Zayd ibn Ka`b Sa`id ibn Jubayr Mujahid `Abdullāh ibn `Abdul-Rahman ibn Yazid Abū Selamah ibn `Abdul-Rahman Mu`awiyah ibn al-Suwayd Habib ibn `Abdullāh and Muslim al-Batin. Al-Thawri and Shu`bah have both cited his hadīth in these two works while in Bukhari his hadīth is cited by Isma`il ibn Abū Khalid. In Muslim he is quoted by Sa`id ibn Masruq Aqil ibn Khalid `Abdul-Malik ibn Abū Sulayman Ali ibn Salih Zayd ibn `Abū Anisah Hammad ibn Selamah and al-Walid ibn Harb.

Selamah ibn Kahil died on `Ashura of 121 A.H./739 A.D.

33. Sulayman ibn Sa`id al-Khuza`i al-Kufi

He used to be the supreme head of the Shī`as of Iraq the arbitrator among them their custodian and advisor. They had all met in his house when they swore the oath of allegiance to Imām Hussain عليه السلام. He is the herald of the *tawwabin* (the penitants) among the Shī`as those who rose to avenge the murder of Imām Hussain عليه السلام. They were four thousand strong who camped at Nakhila early in Rabi` al-Thani 65 A.H./684 A.D. then marched towards `Ubaydullāh ibn Ziyad and engaged his army at Jazira. They fought fiercely till each

and every one of them died. Sulayman too was martyred at a place called `Ayn al-Warda after Hasin shot him with a deadly arrow. He was 93 years old then. His head and that of al-Musayyab ibn Najba were carried as trophies to Marwan ibn al-Hakam.

His biography is recorded in Vol. 6 Part One of Ibn Sa`d's *Tabaqat* and in the *Isti`ab* of Ibn `Abd al-Birr. All those who wrote the stories of the ancestors have recorded his biography and praised his virtues faith and piety. He enjoyed a lofty status a position of honour and dignity among his folks and his word weighed heavily. He is the one who killed Hawshab the notorious enemy of the Commander of the Faithful in a duel at Siffin. Sulayman was keen to notice that the enemies of Ahl al-Bayt had gone astray. Traditionists have sought his audience. The ahādīth he narrates about the Prophet ﷺ the ones which he directly reported or those transmitted by Jubayr ibn Mut`im relying on his authority are recorded in both Bukhari's and Muslim's *Sahīh*s. In the latter he is cited by Abū Ishaq al-Subay`i and `Adi ibn Thabit. Sulyman has narrated ahādīth which are not included in either *sahīh*s. These include ahādīth from the Commander of the Faithful his son Imām Hassan al-Mujtaba عليه السلام and Abiy. In works other than these *sahīh*s his hadīth is transmitted by Yahya ibn Ya`mur `Abdullāh ibn Yasar and by others.

34. Sulayman ibn Tarkhan al-Taymi al-Basri

A slave of Qays the *imām* he is one of the most reliable authorities on hadīth. Ibn Qutaybah has included him among Shī`a dignitaries in his book Al-Ma`arif. Authors of the six *sahīh*s as well as others have relied on his authority. Refer to his hadīth in both *sahīh*s through Anas ibn Malik Abū Majaz Bakr ibn `Abdullāh Qatadah and Abū `Othman al-Nahdi. Muslim's *Sahīh* quotes his hadīth through others. In both *sahīh*s his hadīth is cited by his son Mu`tamir and by Shu`bah and al-Thawri. Another party cites his hadīth in Muslim's *Sahīh*. He died in 143 A.H./760 A.D.

35. Sulayman ibn Qarm ibn Ma`ath

He is also known as Abū Dawud al-Dabi al-Kufi. Ibn Haban mentions him within the text of Sulayman's biography in *Al-Mizan*. Ibh Haban has said, "He is a Rafidhi - very much so." Nevertheless Ahmed ibn Hanbal has trusted him. At the conclusion of Sulayman's biography as recorded in *Al-Mizan* Ibn `Adi says "The ahādīth narrated by Sulayman ibn Qarm are authentic. Moreover his are by far more reliable than those related by Sulayman ibn Arqam."

Muslim al-Nisa'i al-Tirmithi and Abū Dawud have all cited his ahādīth. When al-Thahbi mentions him he puts the initials of these traditionists on his name. Refer to Muslim's *Sahīh* where Abul-Jawab's hadīth is narrated by Sulayman ibn Qarm from al-A`mash up to the Prophet ﷺ. The said hadīth states that the Prophet ﷺ has said that a man keeps company with those whom he loves. In the *sunan* his ahādīth quote Thabit through Anas successively saying that the Prophet ﷺ has said: "Seeking knowledge is a religious obligation on every Muslim." He quotes al-A`mash from `Amr ibn Murrah from `Abdullāh ibn al-Harith from Zuhair ibn al-Aqmar from `Abdullāh ibn `Omar who says that al-Hakam ibn Abul `As used to keep company with the Prophet ﷺ and then would go and narrate it [in a twisted manner] to Quraysh; therefore the Prophet ﷺ denounced his behaviour and all his descendants as well till the Day of Judgment.

36. Sulayman ibn Mahran al-Kahili al-Kufi al-Asla`

He is one of the Shī`a nobility and a most trusted traditionist. Many a genius among Sunni men of knowledge, such as Ibn Qutaybah in his *Ma`arif* and al-Shahristani in his *Al-Milal wal-Nihal,* as well as many others, have all included him among Shī`a dignitaries.

In his biography of Zubayd al-Jawzjani says the following in his book *Al-Mizan*: "Among the people of Kufa there are some folks whose sect is not appreciated yet they are the masters of hadīth among Kufi traditionists. Among them are: Abū Ishaq Mansur

Zubayd al-Yami al-A`mash and other peers. People tolerate them only because they are truthful in narrating hadīth " up to the end of his statement which clearly exposes his stupidity and prejudice. What harm can reach these dignitaries if the Nasibis do not appreciate their commitment to discharge the Divine commandment of seeking the Pleasure of Allāh through remaining faithful to His Prophet's kin and kith? These Nasibis as a matter of fact tolerate these men not only because they are truthful in narrating hadīth but rather because they are indispensable. Had they rejected these men's hadīth the majority of the Prophet's ahādīth would have then been abandoned as al-Thahbi himself admits in his *Al-Mizan* while discussing the biography of Aban ibn Taghlib. I think that al-Mughirah's statement: "Abū Ishaq and your A`mash have rendered Kufa to destruction" is said due only to these men's Shī`a beliefs. Other than that both Abū Ishaq and al-A`mash are oceans of knowledge and custodians of the prophetic legacy.

Al-A`mash has left us many interesting incidents which vividly portray his greatness. One of them for example is included by Ibn Khallikan in al-A`mash's biograpy in *Wafiyyat al-A`yan* where the author states:

"Hisham ibn `Abdul-Malik once wrote to al-A`mash saying: `Recount for me `Othman's virtues and Ali's vices.' Al-A`mash took the letter and tossed it into his she-camel's mouth. Then he turned to the messenger and said: `This is my answer.' The messenger however pleaded to al-A`mash saying that his master had vowed to kill him if he did not return with an answer. He also pleaded to al-A`mash's brothers to pressure their brother to write something. Finally he wrote: `In the Name of Allāh Most Gracious Most Merciful. Had `Othman had all the virtues of the people of the world they would not have availed you aught and had Ali had in him all the vices of the people of the world they would not have harmed you in the least; therefore worry about your own soul and peace with you.'"

Another anecdote is narrated by Ibn `Abd al-Birr in his chapter on the *`ulema*'s statements evaluating each other's work in his book *Jami` Bayanul `Ilm wa Fada'ilih*.[5] The author quotes Ali ibn

Khashram saying "I have heard Abul-Fadhl ibn Musa say `I entered the house of al-A`mash once accompanied by Abū Hanifah to visit him during his sickness. Abū Hanifah said: `O Abū Muhammed! Had I not feared my visits would be a nuisance to you I would have visited you more often'. Al-A`mash answered `You are a nuisance to me even at your own home; so imagine how I feel when I have to look at your face.'" Abul-Fadhl continues to say that having left the house of al-A`mash Abū Hanifah said `Al-A`mash never observed the fast of the month of Ramadan.' Ibn al-Khashram then asked al-Fadhl what Abū Hanifah meant. Al-Fadhl answered `Al-A`mash used to observe the *suhur* during the month of Ramadan according to the Prophet's hadīth as narrated by Huthayfah al-Yemani.'" In fact he used to observe the Holy Qur'ānic verse: "Therefore eat and drink till you can distinguish the white thread from the black one from the dawn and complete the fast till night-time."

Authors of *Al-Wajiza* and *Bihar Al-Anwar* have both quoted Hassan ibn Sa`id al-Nakh`i who quotes Sharik ibn `Abdullāh the judge saying "I visited al-A`mash when he was sick prior to his demise. While I was there Ibn Shabramah Ibn Layla and Abū Hanifah entered and inquired about his health. He told them that he was suffering from an acute feebleness that he feared God for his sins and he almost broke in tears. Abū Hanifah then said to him: `O Father of Muhammed! Fear Allāh! Look now after yourself. You used to narrate certain ahādīth about Ali which if you denounce would be better for you.' Al-A`mash answered: `Do you dare to say this to a man like me?' He even denounced him and there is no need here to go into that. He was may Allāh have mercy on his soul as al-Thahbi describes him in his *Al-Mizan* a trusted Imām. He was exactly what Ibn Khallikan had described while discussing his biography in his own *Wafiyyat al-A`yan* a trustworthy and virtuous man of knowledge. Scholars have all conceded his truthfulness equity and piety. Authors of the six *sahīh* books as well as many others besides them have all relied on his authority. Refer to his hadīth in Bukhari's and Muslim's *Sahīh* books from Zayd ibn Wahab Sa`id ibn Jubayr Muslim al-Batin al-Sha`bi Mujahid Abū Wa'il Ibrahim al-Nakh`i and Abū Salih Thakwan. He is cited in these works by Shu`bah al-Thawri Ibn `Ainah Abū Mua`awiyah

Muhammed Abū `Awanah Jarir and Hafs ibn Ghiyath. Al-A`mash was born in 61 A.H./680 A.D. and he died in 148 A.H./765 A.D., may Allāh be merciful unto him.

37. Sharik ibn `Abdullāh ibn Sinan al-Nakh`i al-Kufi the judge

Imām Abū Qutaybah in his *Ma`arif* has unreservedly included him among Shī`a nobility. At the conclusion of Sharik's biography as recorded in *Al-Mizan* `Abdullāh ibn Idris swears that Sharik is a Shī`a. Abū Dawud al-Rahawi is quoted in *Al-Mizan* too to have heard Sharik saying "Ali is the best of creation; whoever denies this fact is *kafir* (apostate)."[6] What he meant of course is that Ali is the best of all men excluding the Prophet ﷺ as all Shī`as believe. For this reason al-Jawzjani as quoted in *Al-Mizan* describes him as "biased " meaning biased towards the faith of Ahl al-Bayt and preferring it to Jawzjani's sect. *Al-Mizan* also quotes Sharik's ahādīth regarding the Commander of the Faithful. He cites Abū Rabi`ah from Ibn Buraydah from his father upto the Prophet who said: "For every Prophet there is a vicegerent and heir."

He was very zealous about disseminating the knowledge pertaining to the virtues of the Commander of the Faithful and to pressure the Omayyads to recognize and publicize his merits peace with him. In his work *Durrat al-Ghawwas* al-Hariri as in Sharik's biography in Ibn Khallikan's *Wafiyyat al-A`yan* says "Sharik had an Omayyad friend of his. One day Sharik recounted the attributes of Ali ibn Abū Tālib عليه السلام. His Omayyad friend said that Ali was `a fine man.' This enraged Sharik who said `Is this all that can be said about Ali, that is, he was a fine man and no more?!'"[7]

At the conclusion of Sharik's biography as stated in *Al-Mizan* Ibn Abū Shaybah has quoted Ali ibn Hakīm ibn Qadim citing Ali saying that once a complaint was brought with a man to Sharik's attention. The man said: "People claim that your mind is doubtful." Sharik answered: "You fool! How can I ever be doubtful?! I wish I had been present in the company of Ali to let my sword be drenched with the blood of his enemies."

Anyone who studies Sharik's life-style will be convinced that the man was a very loyal follower of the path of Ahl al-Bayt عليهم السلام. He transmitted a great deal of traditions narrated by the most learned followers of Ahl al-Bayt. His son `Abdul-Rahman has said, "My father has learned queries from Ja`far al-Ju`fi in addition to ten thousand rare traditions." `Abdullāh ibn al-Mubarak is quoted in *Al-Mizan* saying "Sharik is more knowledgeable about the Kufians' hadīth than Sufyan.He was an avowed enemy of Ali's foes one who spoke ill of them." `Abdul-Salam ibn Harb once asked him: "Why don't you visit a sick brother of yours?" He inquired: "And who is that?" The man answered: "Malik ibn Maghul." Sharik as stated in the latter's biography in *Al-Mizan* then said: "Anyone who speaks ill of Ali and `Ammar is surely no brother of mine."

Once the name of Mu`awiyah was mentioned in his presence and was described as "clement." Sharik as stated in his biography in *Al-Mizan* as well as in Ibn Khallikan's *Wafiyyat al-A`yan* said: "Whoever discards equity and fights Ali can never be clement." He narrated one hadīth from Asim Tharr `Abdullāh ibn Mas`ud successively indicating that the Prophet صلى الله عليه وآله وسلم had said: "If you see Mu`awiyah on my pulpit kill him." This is quoted by al-Tabari and al-Tabari in turn is quoted by al-Thahbi while the latter discusses the biography of Abbad ibn Ya`qub.

Ibn Khallikan's *Wafiyyat* includes a biography of Sharik where the author quotes a dialogue between Sharik and Mis`ab ibn `Abdullāh al-Zubairi in the presence of the `Abbāside ruler al-Mahdi. Mis`ab asked Sharik: "Do you really belittle Abū Bakr and `Omar?" up to the conclusion of the incident.

In spite of all of this al-Thahbi has described him as a "truthful *imām*." He also quotes Ibn Ma`in saying that Sharik is "truthful trustworthy." At the conclusion of the biography the author states: "Sharik was a bastian of knowledge. Ishaq al-Azraq learned from him nine thousand ahādīth." He also quotes Tawbah al-Halabi saying "We were at Ramla once and someone wondered who the nation's man was. Some people said it was Lahi`ah while others said

it was Malik. We asked `Isa ibn Yunus to state his view. He said: `The nation's man is Sharik ' who was then still alive."

Muslim and authors of the four books of sunan have all relied on Sharik's authority. Refer to his hadīth as they quote it transmitted by Ziyad ibn Alaqah `Ammar al-Thihni Hisham ibn `Urwah Ya`li ibn `Ata' `Abdul-Malik ibn `Umayr `Ammarah ibn al-Qa`qa` and `Abdullāh ibn Shabramah. These reporters have cited Sharik's hadīth from Ibn Shaybah Ali ibn Hakīm Yunus ibn Muhammed al-Fadhl ibn Musa Muhammed ibn al-Sabah and Ali ibn Hajar. He was born in either Khurasan or Bukhara in 95 A.H./713 A.D. and he died in Kufa on a Saturday early in Thul-Qi`dah 177 or 178 A.H./793 or 794 A.D.

38. Shu`bah ibn al-Hajjaj Abul-Ward al-`Atki al-Wasiti "Abū Bastam"

Born in Wasit but lived in Basra, Abū Bastam is the first to inquire in Iraq about traditionists and he is credited with helping the weak and the abandoned. He is considered among Shī`a nobility by many highly intellectual Sunni scholars such as Qutaybah in his *Al-Ma`arif* and al-Shahristani in his *Al-Milal wal-Nihal*. Authors of the six *sahīh* books and others have all relied on his authority. His hadīth is ascertained in Bukhari's and Muslim's *sahīh* books as transmitted by Abū Ishaq al-Subai`i Isma`il ibn Abū Khalid Mansur al-A`mash and others. In both Bukhari's and Muslim's books his hadīth is cited by Muhammed ibn Ja`far Yahya ibn Sa`id al-Qattan `Othman ibn Jabalah and others. He was born in 83 A.H./702 A.D. and died in 160 A.H./776 A.D. may Allāh be merciful on him.

39. Sa`sa`ah ibn Sawhan ibn Hajar ibn al-Harith al-`Abdi

Imām Ibn Qutaybah describes him on page 206 of his *Ma`arif* as one of the famous Shī`a dignitaries. Ibn Sa`d states on page 154 Vol. 6 of his *Tabaqat*: "[Sa`sa`ah] is very well known all over Kufa as an orator and a companion of Ali with whom he has witnesed the Battle

of the Camel together with his brothers Zayd and Sihan sons of Sawhan. Sihan is known as an orator before Sa`sa`ah and he was the standard-bearer during the Battle of the Camel.[8] Having been killed Sihan was succeeded in bearing the standard by Sa`sa`ah. Sa`sa`ah has narrated hadīth from Imām Ali عليه السلام and also from `Abdullāh ibn `Abbās. He is a trusted traditionist although the ahādīth he has narrated are not many." Ibn `Abd al-Birr mentions him in his Isti`ab saying: "He accepted Islam during the life-time of Prophet Muhammed صلى الله عليه وآله وسلم although he never met him in person due to his being very young then."

He is chief among his tribesmen descendants of `Abd al-Qays. He is quite an eloquent orator a man of wisdom who has acquired a total command over the language. He is indeed a man of piety virtues and wisdom. He is counted among the companions of Ali peace with him. Yahya ibn Ma`in is quoted saying that Sa`sa`ah Zayd and Sihan sons of Sawhan are all orators and that Zayd and Sihan were killed during the Battle of the Camel. He also cites a critical problem which `Omar then caliph could not solve; therefore the caliph delivered a sermon in which he asked people for their suggestions. Sa`sa`ah then a youth stood and clarified its complexity and put forth a suggestion to it which was unanimously accepted. This should not surprise the reader since the descendants of Sawhan were among the most prominent masters of Arabia pillars in virtue and descent. Ibn Qutaybah mentions them on page 138 of his chapter on renown dignitaries and men of influence in his *Ma`arif*. The author says: "Sawhan's descendants were Zayd ibn Sawhan Sa`sa`ah ibn Sawhan Sihan ibn Sawhan of Banu `Abd al-Qays." He adds: "Zayd was among the best of men. He narrated saying that the Prophet صلى الله عليه وآله وسلم had said: `Zayd is indeed a good man and Jandab - what a man he is!' People inquired: `Why do you mention these men alone?' The Prophet answered: `The arm of one of them will precede in thirty years the rest of his body in entering Paradise while the other will deal heavy blows so that right is distinguished from wrong.' The first as it came to pass participated in Jalawla' Battle where his arm was chopped off. He also participated in the Battle of the Camel on the side of Ali عليه السلام. He asked the Imām: `O Commander of the Faithful! It looks like I am going to meet my fate.' The Imām عليه السلام asked him

`How do you know that O father of Sulayman?' He answered: `I have seen in a vision my arm stretching from heaven to pull me away from this world.' He was killed by `Amr ibn Yathribi while his brother Sihan was killed during the Battle of the Camel."

It is no secret that the Prophet's prophecy regarding Zayd's arm preceding the rest of his body in entering Paradise is regarded by all Muslims as a testimony for his prophethood a sign of the truth of the religion of Islam and a recognition of the men of truth. All biographies of Zayd have mentioned it. Refer to his biography in *Al-Isti`ab Al-Isabah* and others. Traditionists have recorded the above each in his own way of wording it adding that [in "spite" of his being Shī`a] he was promised Paradise; so praise be to the Lord of the Worlds.

Al-`Asqalani mentions Sa`sa`ah ibn Sawhan in Part Three of his Isaba saying: "He narrates traditions about `Othman and Ali عليه السلام. He has participated in the Battle of Siffin on Ali's side. He is an eloquent orator who has encounters with Mu`awiyah." Al-Sha`bi has said: "I used to learn how to deliver sermons from him."[9] Abū Ishaq al-Subai`i al-Minhal ibn `Amr ibn Baridah and others have all cited his hadīth. Al-`Ala'i narrating Ziyad's encounters says that once al-Mughirah banished Sa`sa`ah in accordance to an edict which he had received from Mu`awiyah from Kufa to Jazirah or to Bahrain (some historians say to the island of Ibn Fakkan) where he died in banishment just as Abū Tharr al-Ghifari had died before him in the Rabatha desert (southern Iraq). Al-Thahbi mentions Sa`sa`ah and describes him as "a well-known and trusted traditionist " citing testimonies to his trustworthiness from Ibn Sa`d and Nisa'i and marking his name to indicate that al-Nisa'i relies on his authority. Whoever does not rely on his authority does not in fact harm anyone but his own self as the holy Qur'ān says: "We have not done them any harm; they have only harmed their own selves."

40. Tawus ibn Kisan al-Khawlani al-Hamadani al-Yamani

He is `Abdul-Rahman's father. His mother is Persian and his father is Ibn Qasit a Namri slave of Bajir ibn Raysan al-Himyari. Sunni

intellectuals regard him a Shī`a without any question. Among their dignitaries al-Shahristani mentions him in his *Al-Milal wal-Nihal* and Ibn Qutaybah in his *Al-Ma`arif*. Authors of the six *sahīh* books as well as others have all relied on his authority. Refer to his hadīth in both *sahīh* books where he cites Ibn `Abbās Ibn `Omar and Abū Hurayrah and in Muslim's *Sahīh* where he cites `Ayesha Zayd ibn Thabit and `Abdullāh ibn `Omar. His hadīth is recorded in Bukhari alone as transmitted by al-Zuhri and in Muslim by many renown traditionists. He died in Mecca while performing the rite of pilgrimage one day before the day of Tarwiya (i.e. on the 7th of Thul-Hijjah) in either 104 A.H./722 A.D. or 106 A.H./724 A.D. His funeral was quite eventful. His coffin was carried by `Abdullāh son of Hassan son of the Commander of the Faithful عليه السلام. He was vying with others to carry it so much so that his headwear dropped and his clothes were torn from the back side by the stampede as narrated by Ibn Khallikan in his biography of Tawus in *Wafiyyat al-A`yan*.

41. Zalim ibn `Amr ibn Sufyan Abul-Aswad al-Du'ali

His being a Shī`a and a faithful adherent to the faith during the *wilayat* of Imāms Ali Hassan and al-Hussain as well as other members of the Ahl al-Bayt peace with all of them is more visible than the sun and it requires no reiteration.[10] We have dealt with it in detail in our work *Mukhtasar al-Kalam fi Muallifi al-Shī`a min Sadr al-Islam*. His being a Shī`a is a matter which nobody disputes. In spite of this fact authors of the six *sahīh* books have relied on his authority. Refer to his hadīth about `Omar ibn al-Khattab in Bukhari's *Sahīh*. In Muslim's his hadīth is cited by Abū Musa and `Umran ibn Hasin. In both *sahīh* books his hadīth is cited by Yahya ibn Ya`mur. In Bukhari's `Abdullāh ibn Buraydah quotes him and in Muslim's his hadīth is narrated by his son Abū Harb. He died may Allāh Almighty have mercy on him at the age of 85 in Basrah in 99 A.H./717 A.D. by the plague which devastated the city. He is the one who laid down the foundations of Arabic grammar according to rules which he learned from the Commander of the Faithful عليه السلام as we have expounded in our book *Al-Mukhtasar*.

42. `Amr ibn Wa'ilah ibn `Abdullāh ibn `Omar al-Laithi al-Makki

Also known as Abul-Tufayl he was born in the same year when the Battle of Uhud took place i.e. 3 A.H./624 A.D. He was for eight years contemporary of the Prophet ﷺ. Ibn Qutaybah has included him among so-called "extremist Rafidhis " stating that he was al-Mukhtar's standard-bearer and the last of the *sahabah* to die. Ibn `Abd al-Birr has mentioned him in his chapter on *kunayat* in his Isti`ab saying "He resided in Kufa and he accompanied Ali عليه السلام in all his battles. When Ali عليه السلام was killed he left for Mecca." He concludes by saying "He was a virtuous and wise man swift in providing an accurate answer eloquent. He was also one of the Shī`as of Ali peace with him." He also indicates that "Once Abul-Tufayl approached Mu`awiyah and the latter asked him: `For how long have you mourned the death of your friend Father of Hassan عليه السلام?' He answered: `I have grieved as much as the mother of Moses grieved when she parted with her son and I complain unto Allāh for my shortcomings.' Mu`awiyah asked him: `Were you among those who enforced a siege around `Othman's house?' He answered: `No; but I used to visit him.' Then Mu`awiyah asked him: `What stopped you from rescuing him?' He retorted: `What about you? What stopped you from doing so when sure death surrounded him while you were in Syria a master among his subjects?!' Mu`awiyah replied: `Can't you see that avenging his murder is an indication of my support?' `Amir then told Mu`awiyah that he acted exactly like the one implied in the verses composed by the brother of Ju`f the poet in which the latter says: `You mourn my death yet while I was alive you did not even sustain me against starvation.'"

Al-Zuhri Abul-Zubair al-Jariri Ibn Abul-Hasin `Abdul-Malik ibn Abjar Qatadah Ma`ruf al-Walid ibn Jami` Mansur ibn Hayyan al-Qasim ibn Abū Bardah `Amr ibn Dinar `Ikremah ibn Khalid Kulthum ibn Habib Furat al-Qazzaz and `Abdul-Aziz ibn Rafi` have all narrated his hadīth as it exists in Muslim's and Bukhari's *Sahīh* books. Bukhari's work contains traditions of the Prophet ﷺ regarding the pilgrimage which are narrated by Abul-Tufayl. He

describes the Prophet's characteristics and he narrates about the prayers and signs of prophethood from Ma`ath ibn Jabal and he narrates about fate from `Abdullāh ibn Mas`ud. He narrates from Ali عليه السلام Huthayfah ibn al-Yemani `Abdullāh ibn `Abbās and `Omar ibn al-Khattab as is well-known by all researchers of Muslim's hadīth besides that of the authors of his *musnad*s. Abul-Tufayl may Allāh Ta`ala encompass his soul with His mercy died in Mecca in 100 A.H./718 A.D. (some say in 102 while still others say 120), and Allāh knows best.

43. `Abbad ibn Ya`qub al-Asadi al-Ruwajni al-Kufi

He is mentioned by Dar Qutni who says "`Abbad ibn Ya`qub is a truthful Shī`a." Ibn Hayyan mentions him and says "`Abbad ibn Ya`qub used to invite people to Rafidhism." Ibn Khuzaymah says "`Abbad ibn Ya`qub is a man whose traditions are never doubted though his faith is questioned etc." `Abbad narrates from al-Fadhl ibn al-Qasim Sufyan al-Thawri Zubayd Murrah that Ibn Mas`ud used to interpret the verse "Allāh has spared the Believers from fighting" (Qur'ān 25:33) to imply that they were spared from fighting Ali. He quotes Sharik `Asim Tharr from `Abdullāh who has stated that the Messenger of Allāh صلى الله عليه وآله وسلم has said: "When you see Mu`awiyah on my pulpit kill him." This hadīth is recorded by Tabari and others. `Abbad says that anyone who does not mention in his daily prayers that he dissociates himself from the enemies of the Prophet's progeny عليهم السلام shall be resurrected in their company. He also says "Allāh Almighty is too fair to let Talhah and al-Zubayr enter Paradise; they fought Ali after swearing allegiance to him." Salih al-Jazrah has said: "`Abbad ibn Ya`qub used to denounce `Othman." `Abbad al-Ahwazi quotes his trusted authorities saying that `Abbad ibn Ya`qub used to denounce "their" ancestors. In spite of all this Sunni Imāms like al-Bukhari al-Tirmithi Ibn Majah Ibn Khuzaymah and Ibn Abū Dawud rely on his authority their mentor in whom they all place their trust.

In spite of his intolerance and prejudice Abū Hatim has mentioned him and said that he is a trusted *Shaikh*. Al-Thahbi mentions him in

his *Al-Mizan* and says "He is one of the extremist Shī`as leaders of innovators; yet he is truthful when narrating hadīth." He goes on to mention what has already been stated above regarding `Abbad's views. Al-Bukhari quotes him directly while discussing *tawhid* in his own *sahīh*. He died may Allāh be merciful unto him in Shawwal of 150 A.H./767 A.D. Al-Qasim ibn Zakariyyah al-Mutarraz has intentionally misquoted `Abbad's statements regarding the digging the sea and the flow of its water and we seek refuge with Allāh against telling lies about the Believers; He is surely the One Who foils their schemes.

44. `Abdullāh ibn Dawud

He is father of `Abdul-Rahman al-Hamadani al-Kufi. He resided in Al-Harbiyya a Basrah suburb. Qutaybah has included him among renown Shī`a personalities in his own *Al-Ma`arif* and al-Bukhari has relied on his authority in his own *Sahīh*. Refer to his hadīth from al-A`mash Hisham ibn `Urwah and Ibn Jurayh. His hadīth is narrated in Bukhari's *Sahīh* by Musaddid `Amr ibn Ali and in some places by Nasr ibn Ali. He died in 212.

45. `Abdullāh ibn Shaddad ibn al-Had

Al-Had's full name is Usamah ibn `Abdullāh ibn Jabir ibn al-Bashir ibn `Atwarah ibn `Amir ibn Malik ibn Laith al-Laithi al-Kufi Abul-Walid a companion of the Commander of the Faithful عليه السلام. His mother is Salma daughter of `Amis al-Khayth`ami sister of Asma'. He is nephew from the mother's side of `Abdullāh ibn Ja`far and Muhammed ibn Abū Ja`far and brother of `Amara daughter of Hamzah ibn `Abdul-MutTālib from the mother's side. Ibn Sa`d includes him among residents of Kufa who were distinguished for their *fiqh* and knowledge and who belong to the *tabi`in*. At the conclusion of his biography the author states on page 86 of Vol. 6 of his *Tabaqat*: "During the reign of `Abdul-Rahman ibn Muhammed ibn al-Ash`ath `Abdullāh ibn Shaddad was among those who recite the Holy Qur'ān and know it by heart and who fought al-Hajjaj and he was killed during the Dujail Battle." He also says "He was a

trustworthy *faqih* who narrated a great deal of hadīth and he was a Shī`a."

The battle referred to above took place in 81 A.H./700 A.D. All authors of the *sahīh* books have relied on the authority of `Abdullāh ibn Shaddad. His hadīth is quoted by Ishaq al-Shaybani Ma`bid ibn Khalid and Sa`d ibn Ibrahim. Their ahādīth from `Abdullāh ibn Shaddad exist in both *sahīh* books as well as in others in addition to all *musnad*s. Al-Bukhari and Muslim quote his hadīth as transmitted from Ali عليه السلام Maymuna and `Ayesha.

46. `Abdullāh ibn `Omar ibn Muhammed ibn Aban ibn Salih ibn `Umayr al-Qarashi al-Kufi

Also known as Mishkadanah he is mentor of Muslim Abū Dawud al-Baghwi and many other peers who all learned hadīth from him. Abū Hatim has mentioned him testifying to his truthfulness. He quotes his hadīth and states that he is a Shī`a. Salih ibn Muhammed ibn Jazrah has mentioned him and said that he is a Shī`a "extremist." In spite of this `Abdullāh ibn Ahmed has narrated hadīth from his father. Abū Hatim states that Mishkadanah is trustworthy. Al-Thahbi has mentioned him in his *Al-Mizan* describing him as "a truthful man who has learned a great deal of hadīth from Ibn al-Mubarak al-Dar Wardi and their group of scholars. Muslim Abū Dawud al-Baghwi and many others have recorded a great deal of his ahādīth." He has marked his name with the initials of Muslim and Abū Dawud indicating thereby their reliance on his hadīth and quoting what the learned scholars named above have said about him. He has also stated that he died in 239 A.H./853 A.D. Refer to his hadīth in Muslim's *Sahīh* as transmitted through `Abdah ibn Sulayman `Abdullāh ibn al-Mubarak `Abdul-Rahman ibn Sulayman Ali ibn Hashim Abul-Ahwas Hussain ibn Ali al-Ju`fi and Muhammed ibn Fudayl. In his chapter dealing with causes of dissension Muslim quotes his hadīth directly. Abul-`Abbās al-Sarraj has said that he died either in 237 or 238 A.H./851 or 852 A.D.

47. `Abdullāh ibn Lahi`ah ibn `Uqbah al-Hadrami Egypt's judge and scholar

In his *Ma`arif* Ibn Qutaybah has included him among famous *Shaikhs*. In his biography of `Abdullāh ibn Lahi`ah in his *Al-Mizan* Ibn `Adi has described him as an "extremist Shī`a." Quoting Talhah Abū Ya`li states: "Abū Lahi`ah has said: `Hay ibn `Abdullāh al-Ghafari has narrated through the authority of Abū `Abdullāh Rahman al-Hibli from `Abdullāh ibn `Omar that during his sickness (which preceded his demise) the Messenger of Allāh ﷺ told us to fetch his brother. We brought him Abū Bakr but he turned away from him and said: `I had asked for my brother'. We then brought `Othman but again the Messenger of Allāh ﷺ turned away from him. Imām Ali عليه السلام was then brought in his presence. He covered him with his own mantle and inclined his head on his shoulder for a while (as if he was whispering something in his ear). When Ali left people asked him: `What has the Prophet ﷺ said to you?' He answered: `He has taught me a thousand chapters each of which leads to a thousand sections.'"

Al-Thahbi mentions him in his *Al-Mizan* marking his name with DTQ to denote who among the authors of the *sahīh* books quotes him [i.e. Abū Dawud al-Tirmithi and Dar Qutni]. Refer to his hadīth in al-Tirmithi's *Sahīh* Abū Dawud and all *musnad*s. Ibn Khallikan has greatly praised him in his *Wafiyyat al-A`yan*. Refer to his hadīth in Muslim's *sahīh* as transmitted by Yazid ibn Abū Habib. In his book *Al-Jam` Bayna Kitabay Abū Nasr al-Kalabathi wa Abū Bakr al-Asbahani* [Compilation of] Both Books of Abū Nasr al-Kalabathi and Abul-Faraj al-Asbahani al-Qaysarani includes him among Bukhari's and Muslim's reliable authorities. Ibn Lahi`ah died on Sunday mid-Rabi`ul Akhir 174 A.H./790 A.D.

48. `Abdullāh ibn Maymun al-Qaddah al-Makki

A friend of Imām Ja`far ibn Muhammed al-Suddiq عليه السلام he is relied on by al-Tirmithi. Al-Thahbi mentions him and marks his name with al-Tirmithi's initials as an indication that the latter cites his hadīth.

He adds saying that he narrates hadīth through the authority of Imām Ja`far ibn Muhammed al-Suddiq عليه السلام and of Talhah ibn `Omar.

49. `Abdul-Rahman ibn Salih al-Azdi

His name is Abū Muhammed al-Kufi. His friend and student `Abbās al-Duri says that he was a Shī`a. Ibn `Adi mentions him and says "He is burnt in the fire of Shi`ism." Salih Jazrah says that `Abdul-Rahman used to oppose `Othman. Abū Dawud says that `Abdul-Rahman has compiled a book containing the vices of some of the companions of the Prophet صلى الله عليه وآله وسلم and that he is a bad person. In spite of all this both `Abbās al-Duri and Imām al-Baghwi narrate his hadīth. Al-Nisa'i has quoted him. Al-Thahbi has referred to him in his *Al-Mizan* and marked his name with al-Nisa'i's initials as an indication of the latter's reliance on him. He also quotes what the Imāms (among the Sunnis) have said about him as stated above. He indicates that Ma`in trusts him and that he died in 235. Refer to his hadīth in the Sunan books as transmitted through Sharik and a group of his peers.

50. `Abdul-Razzaq ibn Humam ibn Nafi` al-Himyari al-San`ani

One of the Shī`a nobility and honourable ancestry he is included by Ibn Qutaybah among renown Shī`as in his *Ma`arif*. Ibn al-Athir on page 137 Vol. 6 of his *Al-Tarikh Al-Kamil* mentions `Abdul-Razzaq's death in the end of the events of 211 A.H./826 A.D. thus: "In that year the traditionist `Abdul-Razzaq ibn Humam al-San`ani one of Ahmed's Shī`a mentors died." Al-Muttaqi al-Hindi mentions him while discussing hadīth number 5994 in his *Kanz al-`Ummāl* on page 391 Vol. 6 stating that he is a Shī`a. Al-Thahbi in his *Al-Mizan* says "`Abdul-Razzaq ibn Humam ibn Nafi` Abū Bakr al-Himyari's mentor is a Shī`a dignitary of San`a was one of the most trusted traditionists among all scholars." He narrates his biography and adds: "He has written a great deal authoring [in particular] *Al-Jami` Al-Kabir*. He is a custodian of knowledge sought by many people such as Ahmed Ishaq Yahya al-Thahbi al-Ramadi and `Abd." He discusses his character and quotes al-`Abbās ibn `Abdul-`Azim

accusing him of being a liar. He states that al-Thahbi has denounced such an accusation. He says "Not only Muslim but all those who have memorized hadīth have agreed with al-`Abbās while the Imāms of knowledge rely on his authority." He goes on to narrate his biography quoting al-Tayalisi saying: "I have heard Ibn Ma`in say something from which I became convinced that `Abdul-Razzaq was a Shī`a. Ibn Ma`in asked him: `Your instructors such as Mu`ammar Malik Ibn Jurayh Sufyan al-Awza`i are all Sunnis. Where did you learn the sect of Shi`ism from?' He answered: `Ja`far ibn Sulayman al-Zab`i once paid us a visit and I found him to be virtuous and rightly guided and I learned Shi`ism from him.'"

`Abdul-Razzaq as quoted above statement in which he says that he is a Shī`a indicates that he has learned Shi`ism from Ja`far al-Zab`i but Muhammed ibn Abū Bakr al-Muqaddimi thinks that Ja`far al-Zab`i himself has learned Shi`ism from `Abdul-Razzaq. He even denounces `Abdul-Razzaq for this reason. In *Al-Mizan* he is quoted as saying "I wish I had lost `Abdul-Razzaq for good. Nobody has corrupted Ja`far's beliefs other than he." The "corruption" to which he refers is Shi`ism!

Ibn Ma`in has heavily relied on `Abdul-Razzaq's authority in spite of his "admission" that he is a Shī`a as stated above. Ahmed ibn Abū Khayth`amah as in `AbdulRazzaq's biography in *Al-Mizan* has said, "It has been said to Ibn Ma`in that Ahmed says that `Ubaydullāh ibn Musa rejects `Abdul-Razzaq's hadīth because of his Shī`a beliefs. Ibn Ma`in has responded thus: `I swear by Allāh Who is the only God that `Abdul-Razzaq is a hundred times superior to `Ubaydullāh and I have heard `Abdul-Razzaq's hadīth and found it to be many times more in volume than `Ubaydullāh's.'" Also in `AbdulRazzaq's biography in *Al-Mizan* Abū Salih Muhammed ibn Isma`il al-Dirari is quoted saying "While we were in San`a guests of `Abdul-Razzaq we heard that Ahmed and Ibn Ma`in joined by others had rejected `Abdul-Razzaq's hadīth or say disliked it because of the traditionist being a Shī`a. The news deeply depressed us.

We thought that we had spent our resources and taken the trouble to make the trip there all in vain. Then I joined the pilgrims for Mecca

where I met Yahya and asked him about this issue. He as stated in `AbdulRazzaq's biography in *Al-Mizan* said: `O Abū Salih! Even if `Abdul-Razzaq abandons Islam altogether we shall never reject his hadīth.'"

Ibn `Adi has mentioned him and said: "`Abdul-Razzaq has reported ahādīth dealing with virtues but nobody has endorsed them.[11] He also counts the vices of certain people which views are rejected by others;[12] above all he is believed to be a Shī`a."

In spite of all this Ahmed ibn Hanbal was asked once as indicated in `AbdulRazzaq's biography in *Al-Mizan* whether he knew of any hadīth better than that reported by `Abdul-Razzaq and his answer was negative. Ibn al-Qaysarani states at the conclusion of `Abdul-Razzaq's biography in his own book *Al-Jami` Bayna Rijalul Sahīhain* quoting Imām Ahmed ibn Hanbal saying `If people dispute Mu`ammar's hadīth then the final arbitrator is `Abdul-Razzaq.' Mukhlid al-Shu`ayri says that he was once in the company of `Abdul-Razzaq when a man mentioned Mu`awiyah. `Abdul-Razzaq as stated in his biography in *Al-Mizan* then said: `Do not spoil our meeting by mentioning the descendants of Abū Sufyan.'" Zayd ibn al-Mubarak has said: "We were in the company of `Abdul-Razzaq once when we recounted ibn al-Hadthan's hadīth. When `Omar's address to Ali and al-`Abbās: `You (i.e. `Abbās) have come to demand your inheritance of your nephew (the Prophet peace with him and his progeny) while this man (i.e. Ali) has come to demand his wife's inheritance of her father' was read `Abdul-Razzaq as stated in his biography in *Al-Mizan* said: `Behold this shameless impertinent man using `nephew' and `father' instead of `the Messenger of Allāh ﷺ'!"

In spite of all this all compilers of hadīth have recorded his traditions and relied on his authority. It has even been said as Ibn Khallikan states in his *Wafiyyat al-A`yan* that people did not travel to anyone after the demise of the Prophet ﷺ as often as they did to `Abdul-Razzaq's. He is quoted by the Imāms of contemporary Muslims such as Sufyan ibn `Ayinah among whose mentors `Abdul-Razzaq himself was one Ahmed ibn Hanbal Yahya ibn Ma`in and others.

Refer to his hadīth in all the *sahīh* books as well as all *musnad*s which all contain quite a few of his ahādīth. He was born may Allāh have mercy on his soul in 211 A.H./826 A.D. He was contemporary to Abū `Abdullāh Imām al-Suddiq عليه السلام for twenty-two years.[13] He died during the first days of the Imāmate of Imām Abū Ja`far al-Jawad عليه السلام nine years before the Imām's demise;[14] may Allāh resurrect him in the company of these Imāms to whose service seeking of the Pleasure of Allāh he Sincerely, dedicated his life.

51. `Abdul-Malik ibn `Ayan

He is brother of Zararah Hamran Bakir `Abdul-Rahman Malik Musa Daris and Umm al-Aswad all descendants of `Ayan and all are notable Shī`as. They have won the sublime cup for serving the Islamic Shari`a and they have produced a blessed and righteous progeny that adheres to their sect and views.

Al-Thahbi mentions `Abdul-Malik in his *Al-Mizan* citing Abū Wa'il and others quoting Abū Hatim saying that he has reported authentic ahādīth and that Ma`in has said that there is nothing wrong with his hadīth while another authority testifies thus: "He is truthful yet he is Rafidhi too." Ibn Ayinah has said: "`Abdul-Malik a Rafidhi has reported hadīth to us." Abū Hatim says that he is among the earliest to embrace Shī`a Islam and that his hadīth is authentic. Both Sufyans have transmitted his hadīth and reported it well-documented by others.

In his book *Al-Jami` Bayna Rijalul Sahīhain* Ibn al-Qaysarani as quoted in both works by Sufyan ibn A`yinah has this to say about him: "`Abdul-Malik ibn `Ayan brother of Hamran al-Kufi was a Shī`a whose hadīth about *tawhid* is recorded by Bukhari as transmitted by Abū Wa'il and about *iman* as recorded in Muslim's."

He died during the life-time of Imām al-Suddiq عليه السلام who earnestly invoked the Almighty's mercy on him. Abū Ja`far ibn Babawayh has reported that Imām al-Suddiq عليه السلام accompanied by his disciples

visited `Abdul-Malik's gravesite in Medina. May he receive the good rewards and live eternally in peace.

52. `Ubaydullāh ibn Musa al-`Abasi al-Kufi

He is al-Bukhari's mentor as the latter acknowledges on page 177 of his *Sahīh*. Ibn Qutaybah has included him among traditionists in his work *Al-Ma`arif* stating that the man is a Shī`a. When he recounts a roll call of notable Shī`as in his chapter on sects on page 206 of his book *al-Ma`arif* he includes `Ubaydullāh among them. On page 279 Vol. 6 of his *Tabaqat* Ibn Sa`d narrates `Ubaydullāh's biography without forgettig to indicate that he is a Shī`a and that he narrates hadīth supportive of Shi`ism thus according to Ibn Sa`d weakening his hadīth in the eyes of many people. He also adds saying that `Ubaydullāh is also very well familiar with the Holy Qur'ān. He records on page 139 Vol. 6 of his *Al-Kamil* the date of his death at the conclusion of events that took place in 213 A.H./828 A.D. stating: "`Ubaydullāh ibn Musa al-`Abasi the jurist was a Shī`a who taught al-Bukhari as the latter himself acknowledges in his *Sahīh*." Al-Thahbi mentions him in his *Al-Mizan* saying "Ubaydullāh ibn Musa al-`Abasi al-Kufi al-Bukhari's mentor is no question trustworthy but he also is a deviated Shī`a." Yet the author admits that both Abū Hatim and Ma`in have trusted his hadīth. He says "Abū Hatim has said that the hadīth narrated by Abū Na`im is more authentic yet `Ubaydullāh's is more authentic than all of them when it comes to the ahādīth transmitted by Isra'il."

Ahmed ibn `Abdullāh al-Ajli has said, "`Ubaydullāh ibn Musa is very knowledgeable of the Holy Qur'ān a major authority therein. I have never seen him arrogant or conceited and he was never seen laughing boisterously." Abū Dawud says "`Ubaydullāh ibn al-`Abasi was a Shī`a heretic." At the conclusion of the biography of Matar ibn Maymun in *Al-Mizan* al-Thahbi states: "`Ubaydullāh a Shī`a is trustworthy." Ibn Ma`in used to learn hadīth from `Ubaydullāh ibn Musa and `Abdul-Razzaq knowing that they were both Shī`as. In Thahbi's *Al-Mizan* while documenting `Abdul-Razzaq's biography the author quotes Ahmed ibn Ali Khaythamah saying "I inquired of Ibn Ma`in once regarding what I heard about Ahmed's alleged

rejection of `Ubaydullāh ibn Musa's hadīth because of his being a Shī`a. Ibn Ma`in answered: `I swear by Allāh Who has no associate that `Abdul-Razzaq is superior to `Ubaydullāh a hundred times and I have heard from `Abdul-Razzaq many times more ahādīth than I heard from `Ubaydullāh.'"

Sunnis like all others rely on `Ubaydullāh's hadīth in their respective *sahīh* books. Refer to his hadīth in both *sahīh* books transmitted by Shayban ibn `Abdul-Rahman. Bukhari's *Sahīh* quotes his hadīth as reported by al-A`mash ibn `Urwah and Isma`il ibn Abū Khalid. His hadīth as recorded in Muslim's *Sahīh* is reported from Isra'il Hassan ibn Salih and Usamah ibn Zayd. Al-Bukhari quotes him directly. He is also quoted directly by Ishaq ibn Ibrahim Abū Bakr ibn Abū Shaybah Ahmed ibn Ishaq al-Bukhari Mahmud ibn Ghaylan Ahmed ibn Abū Sarij Muhammed ibn Hassan ibn Ashkab Muhammed ibn Khalid al-Thahbi and Yusuf ibn Musa al-Qattan. Muslim quotes his hadīth as reported by al-Hajjaj ibn al-Sha`ir al-Qasim ibn Zakariyyah `Abdullāh al-Darmi Ishaq ibn al-Mansur Ibn Abū Shaybah `Abd ibn Hamid Ibrahim ibn Dinar and Ibn Namir. Al-Thahbi states in his *Al-Mizan* that `Ubaydullāh died in 213 A.H./828 A.D., adding "He was well known for his asceticism adoration and piety." His death took place in early Thul-Qi`da; may Allāh Almighty sanctify his resting place.

53. `Othman ibn `Umayr `Abdul-Yaqzan al-Thaqafi al-Kufi al-Bijli

He is also known as `Othman ibn Abū Zar`ah `Othman ibn Qays and `Othman ibn Abū Hamid. Abū Ahmed al-Zubayri says that `Othman believes in the return. Ahmed ibn Hanbal says "Abū Yaqzan was joined in dissenting by Ibrahim ibn `Abdullāh ibn Hassan." Ibn `Adi says the following about him: "He has embraced the bad sect and he believes in the return although trusted authorities have quoted him knowing that he was weak." The fact of the matter is that whenever some people desire to belittle a Shī`a traditionist and undermine his scholarly ability they charge him with preaching the concept of the return. Thus have they done to `Othman ibn `Umayr so much so that

Ibn Ma`in has said: "There is really nothing wrong with `Othman's hadīth."

In spite of all attacks on him al-A`mash Sufyan Shu`bah Sharik and other peers have not in the least hesitated to quote him. Abū Dawud al-Tirmithi and others have all quoted him in their sunan and relied on his authority. Refer to his hadīth as they record it through Anas and others. Al-Thahbi has documented his biography and quoted the statements by notable scholars as cited above putting DTQ on his name to indicate who among the authors of the sunan quote him.

54. `Adi ibn Thabit al-Kufi

Ibn Ma`in has described him as a "Shī`a extremist " while Dar Qutni calls him "Rafidhi extremist but also reliable." Al-Jawzjani says that the man has "deviated." Al-Mas`udi says "We have never seen anyone who is so outspoken in preaching his Shī`a views like `Adi ibn Thabit." In his *Al-Mizan* al-Thahbi describes him as "the learned scholar of Shī`as the most truthful among them the judge and Imām of their mosques. Had all the Shī`as been like him their harm would have been minimized." Then he goes on to document his biography and quote the views of the scholars cited above. He recounts the scholars who describe him as trustworthy such as Dar Qutni Ahmed ibn Hanbal Ahmed al-`Ajli Ahmed al-Nisa'i placing on his name the initials of authoers of all the six *sahīh* books who quote him.

Refer to his hadīth in both Bukhari's and Muslim's *Sahīh* books as transmitted by al-Bara' ibn `Azib `Abdullāh ibn Yazid (his maternal grand-father) `Abdullāh ibn Abū Awfah Sulayman ibn Sard and Sa`id ibn Jubayr. His hadīth reported by Zarr ibn Habish and Abū Hazim al-Ashja`i is recorded in Muslim's *Sahīh*. His hadīth is quoted by al-A`mash Mis'ar Sa`id Yahya ibn Sa`id al-Ansari Zayd ibn Abū Anisa and Fudayl ibn Ghazwan.

55. `Atiyyah ibn Sa`d ibn Janadah al-`Awfi

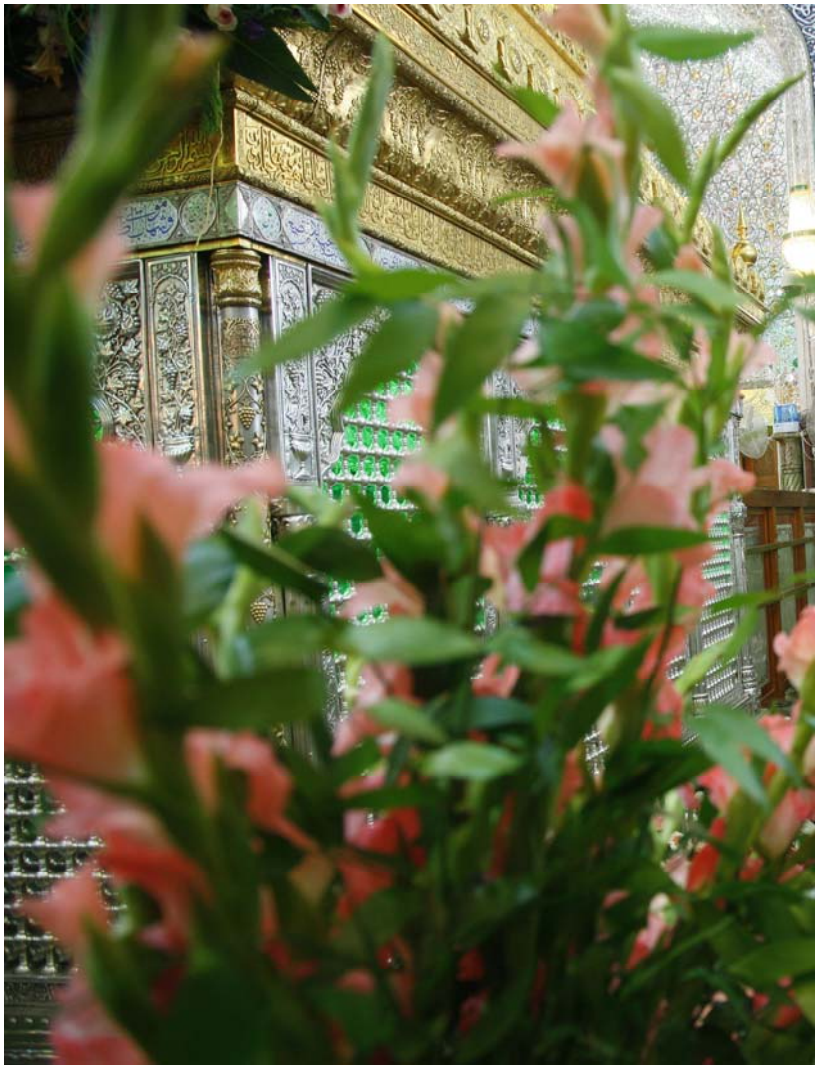
He is Abul-Hassan al-Kufi the renown *tabi`i*. Al-Thahbi has mentioned him in his *Al-Mizan* quoting Salim al-Muradi saying that

`Atiyyah adhered to Shi`ism. Imām Ibn Qutaybah has included him among traditionists in his *Ma`arif* following his grandson al-`Awfi al-Hussain ibn `Atiyyah the judge adding "`Atiyyah a follower of Shi`ism has been a jurist since the reign of al-Hajjaj." Ibn Qutaybah has mentioned a few renown Shī`as in his chapter on sects in his *Ma`arif* listing `Atiyyah al-`Awfi among them. Ibn Sa`d mentions him on age 212 Vol. 6 of his *Tabaqat* indicating his firm belief in Shi`ism. His father Sa`d ibn Janadah was a companion of Ali عليه السلام. Once he visited the Imām in Kufa and said: "O Commander of the Faithful! I have been blessed with a newly born son; would you mind choosing a name for him?" The Imām answered: "This is a gift (*`atiyyah*) from Allāh; therefore do name him `Atiyyah."

Ibn Sa`d has said: "`Atiyyah ibn al-Ash`ath went out in an army to fight al-Hajjaj. When al-Ash`ath's army fled `Atiyyah fled to Persia. Al-Hajjaj wrote an edict to Muhammed ibn al-Qasim ordering him to call him to his presence and give him the option to either denounce Ali or be whipped four hundred lashes and his beard and head be shaven. So he called him and read al-Hajjaj's letter to him but `Atiyyah refused to succumb; therefore he had him whipped four hundred lashes and his head and beard were shaven. When Qutaybah became governor of Khurasan `Atiyyah rebelled against him and remained there till `Omar ibn Habirah became ruler of Iraq. It was then that he wrote to him asking permission to go there. Granted permission he came to Kufa where he stayed till he died in 11 A.H./632 A.D." The author adds "He was indeed a trusted authority and he reported many authentic ahādīth."

All his descendants were sincere followers of Muhammed's progeny عليهم السلام. Among them were noblemen highly distinguished personalities like al-Hussain ibn Hassan ibn `Atiyyah who was appointed governor of the district of Al-Sharqiyya succeeding Hafs ibn Ghiyath as stated on page 58 of the same reference then he was transferred to al-Mahdi's troops. He died in 201 A.H./817 A.D. Another is Sa`d ibn Muhammed ibn Hassan ibn `Atiyyah also a traditionist who became governor of Baghdad.[15] He used to quote his father Sa`d from his uncle al-Hussain ibn Hassan ibn `Atiyyah.

Back to the story of `Atiyyah al-`Awfi. He is considered a reliable authority by Dawud and al-Tirmithi. Refer to his hadīth in their *sahīh* books from Ibn `Abbās Abū Sa`id and Ibn `Omar. He has also learned hadīth from `Abdullāh ibn Hassan who quotes his father who quotes his grand-mother al-Zahra' Mistress of the women of Paradise. His son Hassan ibn `Atiyyah has learned hadīth from him and so have al-Hajjaj ibn Arta'ah Mis`ar Hassan ibn Adwan and others.



56. Al`ala' ibn Salih al-Taymi al-Kufi

In his biography of Al`ala' in *Al-Mizan* Abū Hatim says the following about him: "He is one of the seniors of the Shī`as." In spite of this Abū Dawud and al-Tirmithi have relied on his authority. Ma`in trusts him. Both Abū Hatim and Abū Zar`ah say that there is nothing wrong with his hadīth. Refer to his hadīth in both al-Tirmithi's and Abū Dawud's *sahīh* books from Yazid ibn Abū Maryam and al-Hakam ibn `Utaybah in addition to all Sunni *musnad*s. Abū Na`im and Yahya ibn Bakir quote him and so do many of their peers. He must be distinguished from Al`ala' ibn Abul-`Abbās the Meccan poet. The latter is a Sufyani Shaikh.

His hadīth is reported by Abul-Tufayl. He is in a higher rank than Abul-`ala' ibn Salih; the latter is a Kufian while the poet is Meccan. Both are mentioned in al-Thahbi's *Al-Mizan* where the author inaccurately quotes a statement pertaining to their being Shī`a seniors. Al`ala' the poet has composed poetry in praise of the Commander of the Faithful عليه السلام which serves as irrefutable proof of his dedication and also highlights the truth about the Imām. He has also several poetic eulogies appreciated by Allāh His Messenger and the believers.

57. `Alqamah ibn Qays ibn `Abdullāh al-Nakh`i Abū Shibil

He is uncle of al-Aswad and Ibrahim sons of Yazid. He is also a follower of the Progeny of Muhammed صلى الله عليه وآله وسلم. Al-Shahristani in his *Al-Milal wal-Nihal* has included him among Shī`a nobility. He is master among the traditionists mentioned by Abū Ishaq al-Jawzjani who spitefully says "There has been a group of people among the residents of Kufa whose sect [of the followers of Ahlul-Bayt] is not appreciated; they are the masters among Kufi traditionists." `Alqamah and his brother Ali have been companions of Ali عليه السلام. They have both participated in Siffin where Ali was martyred. The latter used to be called "Abul-Salat" (man of the prayers) due to his quite frequent prayers. `Alqamah drenched his sword with the blood

of the oppressive gang. His foot slid yet he continued to wage *jihad* in the way of Allāh remaining an enemy of Mu`awiyah till his death. Abū Bardah included `Alqamah's name among the emissary to Mu`awiyah during the latter's reign but `Alqamah objected and even wrote to Abū Bardah saying: "Please remove my name (from the list); please do remove it." This is recorded by Ibn Sa`d in his biography of `Alqamah on page 57 Vol. 6 of his *Tabaqat*.

`Alqamah's fair-mindedness and prestige among Sunnis is undisputed in spite of their knowledge of his Shī`a beliefs. Authors of the six *sahīh* books as well as others have all relied on his authority. Refer to his hadīth in Muslim and Bukhari from Ibn Mas`ud Abul-Darda'ah and `Ayesha. His hadīth about `Othman and Abū Mas`ud is recorded in Muslim's *Sahīh*. In both *sahīh* books his hadīth is narrated by his nephew Ibrahim al-Nakh`i. In Muslim's *Sahīh* his hadīth is transmitted by `Abdul-Rahman ibn Yazid Ibrahim ibn Yazid and al-Sha`bi. He died may Allāh have mercy on his soul in 62 A.H./682 A.D. in Kufa.

58. Ali ibn Badimah

Al-Thahbi mentions him in his *Al-Mizan* quoting Ahmed ibn Hanbal saying "He has reported authentic ahādīth " that he is a pioneer of Shi`ism that Ibn Ma`in has trusted him that he narrates hadīth from Makrimah and others and that both Shu`bah and Mu`ammar have learned hadīth from him. He marks his name to indicate that the authors of sunan have all quoted his hadīth.

59. Ali ibn al-Ja`d

He is Abul-Hassan al-Jawhari al-Baghdadi a slave of Banu Hashim. One of al-Bukhari's mentors he is included by Qutaybah among notable Shī`as in his book *Al-Ma`arif*. His biography in *Al-Mizan* indicates that for sixty years Ali used to fast every other day. Al-Qaysarani mentions him in his book *Al-Jami` Bayna Rijalul Sahīhain* stating that al-Bukhari alone has narrated twelve thousand ahādīth reported by Ali ibn al-Ja`d. He died in 203 at the age of 96.

60. Ali ibn Zaid

His full name is Ali ibn Zaid ibn `Abdullāh ibn Zuhayr ibn Abū Malika ibn Jad`an Abul-Hassan al-Qarashi al-Taymi al-Basri. Ahmed al-`Ajli has mentioned him saying that the man follows the Shī`a School of Muslim Law. Yazid ibn Zari` has said that Ali ibn Yazid has been a Rafidhi. In spite of all this the learned scholars among the *tabi`in* such as Shu`bah `Abdul-Warith and many of their peers have all quoted his hadīth. He is one of the three jurists for whom Basrah has acquired fame the others are Qatadah and 'Ash`ath al-Hadani. They were all blind. When Hassan al-Basri died they suggested to Ali to take his place due to his accomplishments. He was so prestigious that only renown dignitaries were his companions something not too many Shī`as could enjoy during those days.

Al-Thahbi has mentioned him in his *Al-Mizan* stating the above facts about him. In his book *Al-Jami` Bayna Rijalul Sahīhain* al-Qaysarani states his biography and says that Muslim has quoted his hadīth as reported by Thabit al-Banani and that he has learned about *jihad* from Anas ibn Malik. He died may Allāh have mercy on him in 131 A.H./749 A.D.

61. Ali ibn Salih

He is brother of Hassan ibn Salih. We have already said a word about his virtues when we recounted the biography of his brother Hassan. He is one of the early Shī`a scholars just like his brother. In his chapter on sales Muslim relies on his authority.

Ali ibn Salih has reported hadīth from Salameh ibn Kahil while Waki` has quoted him; they too are both Shī`as. He was born, may Allāh have mercy on his soul and his twin brother, Hassan, in 100 A.H./719 A.D. and he died in 151 A.H./768 A.D.

62. Ali ibn Ghurab Abū Yahya al-Fazari al-Kufi

Ibn Hayyan has described him as "an extremist Shī`a." Probably for this reason al-Jawzjani drops him completely. Abū Dawud has said that Ali's hadīth has been rejected while both Ibn Ma`in and Dar Qutni trust him. Abū Hatim has said that there is nothing wrong with his hadīth. Abū Zar`ah says he considers him truthful. Ahmed ibn Hanbal says "I find him quite truthful." Ibn Ma`in describes him as "the poor man the man of the truth " while al-Thahbi mentions him in his *Al-Mizan* quoting both pros and cons regarding his hadīth as mentioned above and marking his name with SQ to identify which authors of the sunan rely on his authority. He reports hadīth from Hisham ibn `Urwah and `Ubaydullāh ibn `Omar.

On page 273 Vol. 6 of his *Tabaqat* Ibn Sa`d says the following about him: "Isma`il ibn Raja' quotes his hadīth regarding what al-A`mash had said about `Othman." He died may Allāh have mercy on his soul in Kufa in early Rabi`ul-Awwal 184 during Harun's regime.

63. Ali ibn Qadim Abul-Hassan al-Khuza`i al-Kufi

He is mentor of Ahmed ibn al-Furat Ya`qub al-Faswi and a group of their peers who have all learned hadīth from him and relied on his authority. Ibn Sa`d mentions him on page 282 Vol. 6 of his *Tabaqat* and describes him as an "extremist Shī`a." Probably for this reason alone that Yahya regards his hadīth as "weak." Abū Hatim says that he is truthful. Al- Thahbi mentions him in his *Al-Mizan* quoting the above stated views about him and marking his name to indicate that Abū Dawud and al-Tirmithi have both quoted his hadīth. His hadīth is recorded in their books from Sa`id ibn Abū `Urwah and Qatar. He died may Allāh be merciful unto his soul in 213 A.H./829 A.D. during al-Ma'mun's regime.

64. Ali ibn al-Munthir al-Tara'ifi

He is professor of al-Tirmithi al-Nisa'i Ibn Sa`id `Abdul-Rahman ibn Abū Hatim and other peers who have all learned hadīth from him

and relied on his authority. Al-Thahbi mentions him in his *Al-Mizan* marking his name with TSQ as an indication of which authors of the sunan quote his hadīth. He quotes the following from al-Nisa'i: "Ali ibn al-Munthir is a staunch Shī`a very trustworthy." He states that Ibn Hatim has said that the man is truthful and trustworthy and that he reports hadīth from Fudayl Ibn `Ayinah and al-Walid ibn Muslim. Al-Nisa'i testifies to the fact that he is "a staunch Shī`a " and that he relies on his hadīth which is recorded in both *sahīh* books. This indeed provides food for thought for those who cast doubt about his reliability. Al-Munthir may Allāh be merciful unto his soul died in 256 A.H./870 A.D.

65. Ali ibn al-Hashim ibn al-Barid Abul-Hassan al-Kufi al-Khazzaz al-`Aithi

He is one of Imām Ahmed's mentors. Abū Dawud mentions him and describes him as a "well-ascertained Shī`a." Ibn Haban says that he is an "Shī`a extremist." Ja`far ibn Aban says "I have heard Ibn Namir say that Ali ibn Hashim is extremist in his Shī`a beliefs." Al-Bukhari has said that both Ali ibn Hashim and his father are over-zealous in their Shī`a beliefs. Probably for this reason al-Bukhari has rejected his hadīth but all other five authors of the *sahīh* books have relied on his authority. Ibn Ma`in and others have trusted him while Abū Dawud has included him among the most reliable traditionists. Abū Zar`ah has said that he is truthful and al-Nisa'i has stated that there is nothing wrong with his hadīth. Al-Thahbi mentions him in his *Al-Mizan* quoting what we have already cited above.

Al-Khatib al-Baghdadi in a chapter dealing with Ali's character in his own *Tarikh* (history) Vol. 12 page 116 quotes Muhammed ibn Sulayman al-Baghindi saying that Ali ibn Hashim ibn al-Barid is truthful a man who used to follow Shi`ism. He also quotes Muhammed ibn Ali al-Ajiri saying: "Once I asked Abū Dawud about Ali ibn Hashim ibn al-Barid. He suggested that I should ask `Isa ibn Yunus. The latter has said: `He belongs to those who call for Shi`ism.'" All of this is true. He also quotes al-Jawzjani saying that

Hisham ibn al-Barid and his son Ali ibn Hashim are extremist in their "corrupt sect."

In spite of all this authors of five *sahīh* books rely on Ali ibn Hashim. Refer to his hadīth about marriage in Muslim's *Sahīh* as reported by Hisham ibn `Urwah and in his chapter dealing with seeking permission as transmitted from Talha ibn Yahya. His hadīth in Muslim's *Sahīh* is transmitted by Abū Mu`ammar Isma`il ibn Ibrahim and `Abdullāh ibn Aban. Ahmed ibn Hanbal too has reported his hadīth in addition to both sons of Shaybah and a group of their class of reporters whose mentor was none other than Ali ibn Hashim. Al-Thahbi says "He died may Allāh have mercy on his soul in 181 A.H./798 A.D., " adding "His death is probably the earliest of those of Imām Ahmed's mentors."

66. `Ammar ibn Zurayq al-Kufi

Al-Sulaymani calls him "Rafidhi " as al-Thahbi states while discussing `Ammar in his *Al-Mizan*. In spite of this allegation Muslim Abū Dawud and al-Nisa'i rely on his authority. Refer to his hadīth in Muslim's *Sahīh* as transmitted by al-A`mash Abū Ishaq al-Subai`i Mansur and `Abdullāh ibn `Isa. His hadīth is reported in Muslim's *Sahīh* by Abul-Jawab Abul-Hawas Salam Ibn Ahmed al-Zubayri and Yahya ibn Adam.

67. `Ammar ibn Mu`awiyah or Ibn Abū Mu`awiyah

He is also called Khabab or Ibn Salih al-Dihni al-Bijli al-Kufi Abū Mu`awiyah. He is one of the Shī`a heroes who suffered a great deal of persecution while defending Muhammed's Progeny عليه السلام so much so that Bishr ibn Marwan cut off his hamstrings only because he was a Shī`a. He is mentor of both Sufyans in addition to Shu`bah Sharik and al-`Abar who have all learned hadīth from him and relied on his authority. Ahmed Ibn Ma`in Abū Hatim and other people have also relied on his authority. Muslim and four authors of sunan have quoted his hadīth. Al-Thahbi has included his biography in his own *Al-Mizan* and quoted the views stated above regarding his being a

Shī`a and a trustworthy traditionist adding that nobody had spoken ill of him except al-`Aqili and that there was no fault in him other than his being a Shī`a. Refer to his hadīth about the pilgrimage in Muslim's *Sahīh* from Abul-Zubayr. He died in 133; may Allāh have mercy on his soul.

68. `Amr ibn `Abdullāh "Abū Ishaq" al-Subai`i al-Hamadani al-Kufi

He is Shī`a according to Ibn Qutaybah's *Ma`arif* and Shahristani's *Al-Milal wal Nihal*. He was one of the masters of traditionists whose sect in its roots and branches the Nasibis do not appreciate due to the fact that Shī`as have followed in the footsteps of Ahl al-Bayt deriving their method of worship from their own leadership in all religious matters. For this reason al-Jawzjani has said in his biography of Zubayd in *Al-Mizan*: "Among the residents of Kufa there is a group whose sect is not appreciated; they are the chiefs of Kufi traditionists such as Abū Ishaq Mansur Zubayd al-Yami al-A`mash and other peers. People have tolerated them because of being truthful in narrating hadīth without adding aught of their own thereto."

Among what the Nasibis have rejected of Abū Ishaq's hadīth is this one:

"`As the author of *Al-Mizan* indicates Amr ibn Isma`il has quoted Abū Issaq saying that the Messenger of Allāh ﷺ has said Ali is like a tree whose root I am and whose branches are Ali whose fruit are Hassan and al-Hussain whose leaves are the Shī`as.'"

In fact, al-Mughirah's statement "nobody caused the Kufians to perish except Abū Ishaq and al-A`mash" is uncalled for except for the fact that these men are Shī`as and are loyal to Muhammed's progeny عليهم السلام. They have become custodians of all ahādīth pertaining to the attributes of the latter peace with them. They were oceans of knowledge and they followed Allāh's commandments. They are relied on by the authors of all six *sahīh* books and by others. Refer to Abū Ishaq's hadīth in both *sahīh* books from al-Bara' ibn `Azib

Yazid ibn Arqam Harithah ibn Wahab Sulayman ibn Sard al-Nu`man ibn Bashir `Abdullāh ibn Yazid al-Khadmi and `Amr ibn Maymun.

He is quoted in both *sahīh* books by Shu`bah al-Thawri Zuhayr and by his grandson Yusuf ibn Ishaq ibn Abū Ishaq. Ibn Khallikan says in `Amr's biography in *Al-Wafiyyat* that `Amr was born three years before `Othman took charge of ruling the Muslims and that he died either in 127 or in 128 or in 129 whereas both Yahya ibn Ma`in and al-Mada'ini say that he died in 132 and Allāh knows best.

69. `Awf ibn Abū Jamila al-Basri Abū Sahl

He is well known as "al-A`rabi" [the Bedouin] although his origin is really not from the desert. Al-Thahbi mentions him in his *Al-Mizan* and says that "He is also called `Awf the Truthful while some say that he follows Shi`ism; *despite that* a group of scholars has trusted him." He also quotes Ja`far ibn Sulayman describing him as Shī`a and quotes Bandar calling him "Rafidhi." Ibn Qutaybah has included him in his own *Al-Ma`arif* among Shī`a dignitaries. He has taught hadīth to Ruh Hawdah Shu`bah al-Nadr ibn Shamil `Othman ibn al-Haytham and many others of their calibre. Authors of the six *sahīh* books as well as others have all relied on his authority. Refer to his hadīth in Bukhari's *Sahīh* from Hassan and Sa`id sons of Hassan al-Basri Muhammed ibn Sirin and Siyar ibn Salamah. His hadīth in Muslim's *Sahīh* is transmitted by Al-Nadr ibn Shamil. His hadīth from Abū Raji' al-`Ataridi exists in both *sahīh*s. He died may Allāh have mercy on him in 146 A.H./764 A.D.

70. Al-Fadhl ibn Dakin

His real name is `Amr ibn Hammad ibn Zuhayr al-Malla'i al-Kufi and he is well known by Abū Na`im. He is al-Bukhari's mentor as the latter admits in his own *Sahīh*. A group of elite scholars like Ibn Qutaybah in his *Al-Ma`arif* has included him among Shī`a dignitaries. Al-Thahbi mentions him in his *Al-Mizan* and says: "I have heard ibn Ma`in saying: `If a man's name is mentioned in the

presence of Abū Na`im and he calls him a good person and praises him then rest assured that that person is a Shī`a; whereas if he labels someone as Murji' then rest assured that he is a good Sunni.'" Al-Thahbi says that this statement proves that Yahya ibn Ma`in inclines towards believing in the Return. It also proves that the man considers al-Fadhl as a very staunch Shī`a.

In his biography of Khalid ibn Mukhlid in his *Al-Mizan* al-Thahbi quotes al-Jawzjani saying that Abū Na`im follows the Kufi sect i.e. Shi`ism. To sum up the fact that al-Fadhl ibn Dakin is a Shī`a has never been disputed. Nevertheless all authors of the six *sahīh* books rely on him. Refer to his hadīth in Bukhari's *Sahīh* from Humam ibn Yahya `Abdul-`Aziz ibn Abū Salamah Zakariyyah ibn Abū Za'idah Hisham al-Distwa'i al-A`mash Misar al-Thawri Malik Ibn `Ayinah Shaybah and Zuhayr. His hadīth in Muslim is transmitted by Saif ibn Abū Sulayman Isma`il ibn Muslim Abū `Asim Muhammed ibn Ayyub al-Thaqafi Abul Amis Musa ibn Ali Abū Shihab Musa ibn Nafi` Sufyan Hisham ibn Sa`d `Abdul-Wahid ibn Ayman and Isra'il. Al-Bukhari quotes him directly while Muslim quotes his hadīth as transmitted by Hajjaj ibn al-Sha`ir `Abd ibn Hamid Ibn Abū Shaybah Abū Sa`d al-Ashajj Ibn Namir `Abdullāh al-Darmi Issaq al-Hanzali and Zuhayr ibn Harb.

He was born in 133 and he died in Kufa on a Thursday night on the last day of Sha`ban 210 during al-Mu`tasim's reign. Ibn Sa`d mentions him on page 279 Vol. 6 of his *Tabaqat* describing him as "trustworthy reliable a man who has narrated a great deal of hadth and an authority therein."

71. Fadhil ibn Marzuq al-Aghar al-Ruwasi al-Kufi Abū `Abdul-Rahman

Al-Thahbi mentions him in his *Mizan* and describes him as a well-known Shī`a quoting Sufyan ibn `Ayinah and Ibn Ma`in testifying to this fact. He quotes Ibn `Adi saying that he hopes there is nothing wrong with the hadīth he narrates then he quotes al-Haytham ibn Jamil saying that the latter once mentioned Fadhl ibn Marzuq once and described him as "one of the Imāms of guidance."

In his *Sahīh*, Muslim relies on the authority of Fadhil's ahādīth which deals with prayers as transmitted by Shaqiq ibn `Uqbah and with *zakāt* by `Adi ibn Thabit. His hadīth dealing with *zakāt* as recorded by Muslim is transmitted by Yahya ibn Adam and Abū Usamah. In the *sunan* his hadīth is quoted by Waki` Yazid Abū Na`im Ali ibn al-Ja`d and many peers. Zayd ibn al-Habab has in fact lied regarding what he attributed to him of hadīth dealing with the appointment of Ali عليه السلام as Amr by the Prophet صلى الله عليه وآله وسلم. He died may Allāh have mercy on him in 158.

72. Fitr ibn Khalifah al-Hannat al-Kufi

`Abdullāh ibn Ahmed once asked his father about Fitr ibn Khalifah. He answered "He is a reporter of authentic hadīth. His hadīth reflects an attitude of a responsible person but he also is a follower of Shi`ism." `Abbās has quoted Ibn Ma`in saying that Fitr ibn Khalifah is a trusted Shī`a. Ahmed has said: "Fitr ibn Khalifah is trusted by Yahya but he is an extremist Khashbi." Probably for this reason alone Abū Bakr ibn `Ayyash has said, "I have not abandoned the traditions reported by Fitr ibn Khalifah except because of his bad sect " i.e. for no fault in him other than his being a Shī`a.

Al-Jawzjani says: "Fitr ibn Khalifah has deviated from the path." During his sickness he was heard by Ja`far al-Ahmar saying: "Nothing pleases me more than knowing that for each hair in my body there is an angel praising Allāh Almighty on my behalf because of my love for Ahl al-Bayt peace with them." Fitr ibn Khalifah narrates hadīth from Abul-Tufayl Abū Wa'il and Mujahid. His hadīth is quoted by Usamah Yahya ibn Adam Qabisah and others of the same calibre. Ahmed and others have trusted him. Murrah has said the following about him "He is a responsible narrator of hadīth who has memorized what he narrates by heart." Ibn Sa`d says "He is Insha-Allāh trustworthy." Al-Thahbi discusses him in his Mizan stating the learned scholars' views which have already been stated above concerning his character. Ibn Sa`d has quoted the same on page 253 Vol. 6 of his *Tabaqat*.

When Qutaybah mentions renown Shī`as in his *Ma`arif* he includes Fitr ibn Khalifah among them. Al-Bukhari has quoted Fitr's hadīth as narrated by Mujahid. Al-Thawri has quoted Fitr's hadīth dealing with etiquette as recorded in al-Bukhari's work. Authors of the four *sunan* books as well as others have all quoted Fitr's hadīth. He died may Allāh have mercy on him in 153 A.H./770 A.D.

73. Malik ibn Isma`il ibn Ziyad ibn Dirham Abū Hassan al-Kufi al-Hindi

He is one of Bukhari's mentors as stated in the latter's *Sahīh*. Ibn Sa`d mentions him on page 282 Vol. 6 of his *Tabaqat*. He concludes by saying that "Abū Ghassan is trustworthy truthful a very staunch Shī`a." Al-Thahbi mentions him in his *Mizan* which proves his reliability and prestige stating that the man has learned the teachings of the sect of Shi`ism from his mentor Hassan ibn Salih that Ibn Ma`in has said that nobody in Kufa is more accurate in reporting hadīth than Abū Ghassan and that Abū satim has said: "Whenever I look at him he seems as though he has just left his grave with two marks of prostration stamped on his forehead."

Al-Bukhari has quoted him directly in many chapters of his *Sahīh*. Muslim has quoted his hadīth on criminal penalties in his own *Sahīh* as transmitted by Harun ibn `Abdullāh. Those who narrate his hadīth in Bukhari are: Ibn `Ayinah `Abdul-Aziz ibn Abū Salamah and Isra'il. Both al-Bukhari and Muslim quote his hadīth from Zuhayr ibn Mu`awiyah. He died may Allāh have mercy on him in Kufa in 219.

74. Muhammed ibn Khazim

He is very well known as Abū Mu`awiyah al-Darir al-Tamimi al-Kufi. Al-Thahbi mentions him saying "Muhammed ibn Khazim al-Darir is confirmed truthful; nowhere at all have I seen his hadīth as weak; I shall discuss him in my chapter on *kunayat*." When the author mentions him in his said chapter he states: "Abū Mu`awiyah al-Darir is one of the most renown and trustworthy Imāms of hadīth " and he goes on to say: "Al-Hakīm has said that both Shaikhs rely on his authority and he is famous for being an extremist Shī`a."

All authors of the six *sahīh*s have relied on his authority. Al-Thahbi has marked his name with "A" to indicate that all traditionists rely on his authority. Refer to his hadīth in Bukhari's and Muslim's *Sahīh*s from al-A`mash and Hisham ibn `Urwah. Muslim's *Sahīh* contains other ahādīth he has narrated through other trusted reporters. In Bukhari's *Sahīh* his hadīth is reported by Ali ibn al-Madini Muhammed ibn Salam Yusuf ibn `Isa Qutaybah and Musaddad. In Muslim's *Sahīh* he is quoted by Sa`d al-Wasiti Sa`d ibn Mansur `Amr al-Naqid Ahmed ibn Sinan Ibn Namir Issaq al-Hanzali Abū Bakr ibn Abū Shaybah Abū Karib Yahya ibn Yahya and Zuhayr. Musa al-Zaman has reported his hadīth in both *sahīh*s. Muhammed ibn Khazim was born in 113 and he died in 195; may Allāh be merciful unto him.

75. Muhammed ibn `Abdullāh al-Dabi al-Tahani al-Nisaburi Abū `Abdullāh al-Hakīm

He is an Imām of *huffaz* those who memorize the entirety of the holy Qur'ān and hadīth by heart and author of about one thousand books. He toured the lands seeking knowledge and learning hadīth from about two thousand mentors. He may be compared with the most renown scholars of his time such as al-Sa`luki. Imām ibn Furk and all other Imāms consider his status to be superior even to their own. They appreciate him and his contributions; they cherish his name and reputation without doubting his mastership at all. All learned Sunni scholars who could not achieve as much as he did envy him. He is one of the Shī`a heroes a protector of the Islamic Shari`a.

The author of *Al-Mizan* narrates his biography and describes him as "a truthful Imām a very renown Shī`a." He quotes Ibn Tahir saying: "I once asked Abū Isma`il `Abdullāh al-Ansari about al-Hakīm Abū Abdullāh. He said: `He is an Imām in hadīth a wretched Rafidhi.'" Al-Thahbi has recounted a few of his interesting statements such as his saying that the Chosen One ﷺ came to the world circumcised with a smile on his face and that Ali عليه السلام is a wasi. The author adds the following: "His being truthful and knowledgeable of what he reports is a unanimously accepted fact." He was born in Rabi` al-

Awwal of 321 and he died in Safar of 405 may Allāh have mercy on his soul.

76. Muhammed ibn `Ubaydullāh ibn Abū Rafi` al-Madani

He, Abū `Ubaydullāh, his brothers al-Fadhl and `Abdullāh sons of `Ubaydullāh his grandfather Abū Rafi` his uncles Rafi` Hassan al-Mughirah Ali and their sons as well as grandsons are all among good Shī`a ancestors. The books they have authored testify to the depth of their Shī`a conviction as we have mentioned in Section 2 Chapter 12 of our book *Al-Fusul al-Muhimmah*.

Ibn `Uday mentions Muhammed ibn `Ubaydullāh ibn Abū Rafi` al-Madani adding at the conclusion of his biography in the *Mizan* that the man is among Kufi Shī`as. When al-Thahbi states his biography in his own *Mizan* he marks it with TQ as an indication of which authors of the *sunan* books quote his hadīth (i.e. Tirmithi and Dar Qutni). He also mentions that he quotes his father and grandfather and that Mandil and Ali ibn Hashim quote his hadīth. His hadīth is also quoted by Haban ibn Ali Yahya ibn Ya`li and others. Muhammed ibn `Ubaydullāh ibn Abū Rafi` al-Madani may have also reported hadīth from his brother `Abdullāh ibn `Ubaydullāh who is well known as a traditionist by researchers of hadīth. Al-Tabarani in his *Al-Mu`jam al-Kabir* has relied on the authority of Muhammed ibn `Ubaydullāh ibn Abū Rafi` al-Madani who quotes his father and grandfather saying that the Messenger of Allāh ﷺ has said to Ali عليه السلام "The first to enter Paradise will be I and you then Hassan and al-Hussain with our progeny behind us and our Shī`as on our right and left."

77. Muhammed ibn Fudayl ibn Ghazwan "Abū `Abdul-Rahman" al-Kufi

Ibn Qutaybah has included him among Shī`a dignitaries in his work *Al-Ma`arif* and Ibn Sa`d has mentioned him on page 271 Vol. 6 of his *Tabaqat* saying "He is a trustworthy and reliable traditionist who as reported a great deal of hadīth; he also is a Shī`a and some scholars [for this reason] do not rely on his authority." Al-Thahbi

has mentioned him in his chapter containing those well-known because of their fathers' reputation at the conclusion of his *Mizan* describing him as a truthful Shī`a. He also mentions him in his chapter containing those whose first name is Muhammed describing him as "a man of truth and fame " adding that Ahmed has described him as a Shī`a whose hadīth is authentic and that Abū Dawud has described him as a "Shī`a by profession" (!) adding that he was a man of hadīth and knowledge that he learned the Qur'ān from Hamzah that he has written nOmarous books and that Ibn Ma`in has trusted him and Ahmed spoken well of him. Al-Nisa'i has said that there is nothing wrong with his hadīth.

Authors of the six *sahīh* books as well as many others have relied on his authority. Refer to his hadīth in Bukhari as transmitted by Muhammed ibn Namir Ishaq al-Hanzali Ibn Abū Shaybah Muhammed ibn Salam Qutaybah `Umran ibn Maysarah and `Amr ibn Ali. His hadīth is transmitted in Bukhari by `Abdullāh ibn `Amir Abū Karib Muhammed ibn Tarf Wasil ibn `Abd al-A`la Zuhayr Abū Sa`d al-Ashajj Muhammed ibn Yazid Muhammed ibn al-Muthanna Ahmed al-Wak`i and `Abdul-`Aziz ibn `Omar ibn Aban. He died may Allāh have mercy on him in Kufa in 194 or 195 A.H./810 or 811 A.D.

78. Muhammed ibn Muslim ibn al-Ta'ifi

He was one of the most disginguished companions of Imām Abū `Abdullāh al-Suddiq peace with him. Shaikh al-Ta'ifa (sect's mentor), namely Abū Ja`far al-Tusi, has mentioned him in his book *Rijal al-Shī`a* and Hassan ibn Ali ibn Dawud has included him in his chapter on the most trustworthy traditionists in his book *Al-Mukhtasar*. Al-Thahbi includes his biography and quotes Yahya ibn Ma`in and others who say that the man is truthful. He adds saying that al-Qa`nabi Yahya ibn Yahya and Qutaybah have all transmitted his traditions and that `Abdul-Rahman ibn Mahdi once mentioned Muhammed ibn Muslim ibn al-Ta'ifi and said: "His books [of traditions] are all authentic " and that Ma`ruf ibn Wasil said: "I saw Sufyan al-Thawri once accompanied by Muhammed ibn Muslim ibn al-Ta'ifi who was writing down his hadīth." Yet those who have

labelled his hadīth as "weak" have done so only on the grounds of his being a Shī`a although their prejudice has not at all harmed him. His hadīth from `Amr ibn Dinar about ablution exists in Muslim's *Sahīh*. According to Ibn Sa`d's *Tabaqat* as stated on page 381 Vol. 5 his hadīth is quoted by Waki` ibn al-Jarrah and one hundred others. In that year his name-sake Muhammed ibn Muslim ibn Jummaz died in Medina. Ibn Sa`d has included both of their biographies in Vol. 5 of his *Tabaqat*.

79. Muhammed ibn Musa ibn `Abdullāh al-Qatari al-Madani

Al-Thahbi has mentioned him in his *Mizan* quoting Abū Hatim testifying to his being a Shī`a. He also quotes al-Tirmithi saying that the man is trustworthy and he even marks his name with the initials of Muslim and the authors of *sunan* as an indication of their reliance on his authority. Refer to his hadīth about foods in Muslim's *Sahīh* transmitted from `Abdullāh ibn `Abdullāh ibn Abū Talha. He is also quoted by al-Maqbari and a group of his peers. Others who have quoted his hadīth are: Ibn Abū Fadik Ibn Mahdi Qutaybah and others of their intellectual calibre.

80. Mu`awiyah ibn `Ammar al-Dihni al-Bajli al-Kufi

He is among our highly respected and revered Shī`as prestigious and trustworthy. His father `Ammar is a good example for perseverence and persistence in adhering to the principles of justice a model Allāh has brought forth for those who are patient while suffering for His Cause. A few tyrants cut off his hamstrings because of being a Shī`a as we have indicated above without succeeding in swaying him till he left this world to receive his rewards. His son Mu`awiyah was meted the same treatment and the father is but a model for the son. He has accompanied Imāms al-Suddiq and al-Kazim peace with them and learned from them a great deal. He has authored many books - as indicated above - and he is quoted by Shī`a reporters such as Ibn Abū `Umayr and others. Muslim and al-Nisa'i have relied on his authority. His hadīth about *hajj* is quoted in Muslim's *Sahīh* by al-Zubayr. In Muslim he is quoted by both Yahya ibn Yahya and

Qutaybah. He has also narrated hadīth from his father `Ammar and from a group of his peers and such ahādīth exist in Sunni *musnads*. He died may Allāh have mercy on him in 175 A.H./803 A.D.

81. Ma`ruf ibn Kharbuth al-Karkhi[16]

Al-Thahbi describes him in his *Mizan* as "a truthful Shī`a " marking his name with the initials of al-Bukhari Muslim and Abū Dawud to indicate that they all quote his hadīth. He also quotes Abul Tufayl saying that Ma`ruf narrates a few ahādīth. His hadīth is narrated by Abū `Asim Abū Dawud `Ubaydullāh ibn Musa and others. He also quotes Abū Hatim saying that the latter writes down his hadīth.

Ibn Khallikan mentions him in his Wafiyyat and describes him as one of the servants of Ali ibn Musa al-Rida peace with him. He goes on to praise him quoting a statement of his in which he says "I have come unto the Almighty Allāh leaving everything behind me with the exception of serving my master Ali ibn Musa al-Rida peace with him." When Ibn Qutaybah discusses a few Shī`a notables in his work *Al-Ma`arif* he includes Ma`ruf ibn Kharbuth among them. Muslim has relied on the authority of Ma`ruf ibn Kharbuth; refer to his hadīth about *hajj* in his *sahīh* from Abul Tufayl. He died in Baghdad in 200 A.H./816 A.D.;[17] his grave-site is now a mausoleum. Sirri al-Saqti was one of his students.

82. Mansur ibn al-Mu`tamir ibn `Abdullāh ibn Rabi`ah al-Salami al-Kufi

He is one of the companions of Imāms al-Bāqir and al-Suddiq عليهما السلام and he has narrated hadīth from them as the author of *Muntahal Maqal fi Ahwal al-Rijal* states. Ibn Qutaybah includes him among Shī`a nobility in his book *Al-Ma`arif*. Al-Jawzjani has included him among the narrators "whose sect is not appreciated by [certain] people" in the roots and branches of religion due to their adherence to what they have learned from Muhammed's progeny عليهم السلام. Says he: "Among the people of Kufa there is a group whose sect is not appreciated; these are chiefs of Kufa's traditionists such as Abū

Ishaq Mansur Zubayd al-Yami al-A`mash and other peers. People have tolerated them just because they are truthful in narrating hadīth."[18] Why do they bear so much grudge against these truthful men? Is it because of their upholding the Two Weighty Things? Or their embarking on the Ark of Salvation? Or their entring into the city of the Prophet's knowledge through its Gate the Gate of Repentance? Or is it their seeking refuge with the "Refuge of all the world"? Or is it their obedience to the Prophet's will to be kind unto his descendants? Or is it their heart's submission to Allāh and their weeping for fear of Him as is well known about them?

Stating the biography of Mansur ibn al-Mu`tamir ibn `Abdullāh ibn Rabi`ah Ibn Sa`d says the following about Mansur on page 235 of Vol. 6 of his *Tabaqat*: "He has lost his eye-sight because of excessive weeping for fear of Allāh. He used to carry a handkerchief for the purpose of drying his tears. Some allege that he fasted and prayed for sixty years." Can a man of such qualities be a burden on people? No indeed but we have been inflicted by some people who do not know what fairness is; so we are Allāh's and unto Him is our return.

In his biography of Mansur ibn al-Mu`tamir ibn `Abdullāh ibn Rabi`ah, Ibn Sa`d also quotes Hammad ibn Zayd as saying, "I have seen Mansur in Mecca and I think he belongs to those Khashbis yet I do not think that he tells a lie when he quotes hadīth." Behold the underestimation grudge contempt and manifest enmity this statement bears. How surprised I am when I consider his statement: "I do not think that he tells lies..." As if telling lies is one of the practices of those who are sincere to Muhammed's progeny. As if Mansur alone is truthful rather than all other Shī`a traditionists. Name-calling... As if the Nasibis could not find a name whereby they can call the Shī`as other than misnomers such as Khashbis Turabis Rafidhis etc. As if they have never heard the Almighty's Commandment: "And do not exchange bad names; what an evil it is to use a bad name after having accepted faith (Qur'ān 49:11)." Ibn Qutaybah has mentioned the "Khashbis" in his book *Al-Ma`arif* and said: "These are Rafidhis. Ibrahim al-Ashtar met `Ubaydullāh ibn Ziyad in the battle-field. Most of Ibrahim's men had guaiacum wood panels; therefore they

were labelled `khashbis', i.e. men associated with panelling, out of scorn." In fact, they called them so just to humiliate them and to look down at them and at their wooden weapons with which they were able to beat Ibn Marjanah, ancestor of the Nasibis, thus annihilating those heretical murderers of Muhammed's progeny. "Allāh has cut off the tail of those who committed injustice; all praise be to Allāh, Lord of the Worlds (Qur'ān 6:45)." There is no harm therefore in this noble name nor is there any harm in its synonyms like Turabis after Abū Turab (Imām Ali as); we are proud of it.

We have digressed. Let us go back to our main topic and state that it is the consensus of traditionists to rely on Mansur. For this reason all authors of the six *sahīh* books as well as others rely on his authority knowing that he is Shī`a. Refer to his hadīth in Bukhari's and Muslim's *Sahīh*s from Abū Wa'il Abul Duha Ibrahim al-Nakh`i and other peers. He quotes Shu`bah al-Thawri Ibn `Ayinah Hammad ibn Zayd and others who are the most distinguished of that class of reporters of hadīth. Ibn Sa`d has said that Mansur's death took place at the end of the year 132 adding "He is a trusted authority who has reported a great deal of hadīth; he is a man of sublime prestige; may Allāh have mercy on him."

83. Al-Minhal ibn `Amr al-Kufi, the *tābi`i*

He is one of the renown Shī`as of Kufa. For this reason al-Jawzjani has categorized his hadīth as "weak " describing him as a "follower of the bad sect." Ibn Hazm has spoken ill of him in the same manner and Yahya ibn Sa`d too chews his name. Ahmed ibn Hanbal states contrariwise. He says: "Abū Bishr is more dear to me than a sweet cool fountain and he is more reliable than others."

In spite of being a staunch Shī`a stating so in public even during the time of al-Mukhtar he is not doubted by scholars regarding the accuracy of his hadīth. He is quoted by Shu`bah al-Mas`udi al-Hajjaj ibn Arta'ah and many peers of their intellectual calibre. He is trusted by Ibn Ma`in Ahmed al-`Ijli and others. In his *Mizan* al-Thahbi quotes their assessment of the man as we have stated above marking his name with the initials of Bukhari and Muslim as an indication

that they both consider his hadīth reliable. Refer to his hadīth in Bukhari's *Sahīh* from Sa`id ibn Jubayr. In Bukhari's *Sahīh* in the author's section on Tafsir his hadīth is transmitted by Zayd ibn Abū Anisa. Al-Mansur ibn al-Mu`tamir has quoted him in a chapter on prophets.

84. Musa ibn Qays al-Hadrami Abū Muhammed

Al-`Aqili describes him as an "extremist Rafidhi." Once Sufyan asked him about Abū Bakr. He answered: "Ali is more dear to me." Musa ibn Qays reports hadīth from Salamah ibn Kahil Iyad ibn Iyad ending with Malik ibn Ja`na reporting that "I heard Umm Salamah saying that Ali is with the truth; whoever follows him is a follower of the truth and whoever abandons him certainly abandons the truth; this is decreed." This has been narrated by Abū Na`im al-Fadhl ibn Dakin from Musa ibn Qays. Musa ibn Qays has reported hadīth praising Ahl al-Bayt in volumes which angered al-`Aqili who said to him what he said. Ibn Ma`in has trusted and relied on him. Abū Dawud and Sa`d ibn Mansur have both relied on his authority in their respective *sunan*. Al-Thahbi has included his biography in his own *Mizan* stating about him what we have already stated above. Refer to his hadīth in the *sunan* from Salamah ibn Kahil and Hajar ibn `Anbasah. His hadīth is transmitted by Dakin `Ubaydullāh ibn Musa and other reliable authorities. He died may Allāh have mercy on him during the reign of al-Mansur.

85. Naif` ibn al-Harith Abū Dawud al-Nakh`i al-Kufi al-Hamadani al-Subay`i

Al-`Aqili described him as being an "extremist Rafidhi." Al-Bukhari says: "People speak ill of him [because he is a Shī`a]." Sufyan Hamam Sharik and a group of the most renown scholars of such calibre have all quoted him. Al-Tirmithi relies on him in his own *sahīh*. Authors of *musnads* have all recorded his hadīth. Refer to his hadīth in Tirmithi and others from Anas ibn Malik Ibn `Abbās `Umran ibn Hasin and Zayd ibn Arqam. Al-Thahbi has included his biography and stated what we have already said above.

86. Nuh ibn Qays ibn Rabah al-Hadani

He is also known as al-Tahi al-Basri. Al-Thahbi mentions him in his *Mizan* describing his hadīth as authentic adding that Ahmed and Ibn Ma`in trust him. He also quotes Abū Dawud saying that the man is a Shī`a. Al-Nisa'i has said that there is nothing wrong with his hadīth putting on his name the initials of Muslim and authors of the *sunan* as an indication that they all quote his hadīth. In Muslim's *Sahīh* his ahādīth about beverages are quoted by Ibn `Awn. His ahādīth on the dress codes exist in Muslim's *Sahīh* too as narrated by his brother Khalid ibn Qays. In Muslim he is quoted by Nasr ibn Ali. In works other than Muslim's his hadīth is quoted by al-Ash`ath and by many others of his calibre. Nuh ibn Qays ibn Rabah reports from Ayyub `Amr ibn Malik and a group of other men.

87. Harun ibn Sa`d al-`Ijli al-Kufi

Al-Thahbi mentions him and puts Muslim's initial on his name as an indication that the latter quotes him then he describes him as "truthful in his own right " but he also calls him "a hated Rafidhi" who narrates from `Abbās from Ibn Ma`in that he is an extremist Shī`a. He has learned hadīth from `Abdul-Rahman ibn Abū Sa`id al-Khudri who in turn quotes Muhammed ibn Abū Hafs al-`Attar al-Mas`udi and Hassan ibn Hayy. Abū Hatim says that there is nothing wrong with his hadīth. I remember one of his ahādīth which describes Hell-fire; it is recorded in Muslim's *Sahīh* as narrated by Hassan ibn Salih from Harun ibn Sa`d al-`Ijli from Salman.

88. Hashim ibn al-Barid ibn Zayd Abū Ali al-Kufi

Al-Thahbi mentions him and puts the initials of Abū Dawud and al-Nisa'i on his name to indicate that he is one of their authorities quoting Ibn Ma`in and others testifying to his being trustworthy in addition to his own testimony to being a "Rafidhi." He quotes Ahmed saying that there is nothing wrong with his hadīth. Hashim narrates hadīth from Zayd ibn Ali and Muslim al-Batin and he is quoted by al-Kharibi and his son Ali ibn Hashim to whom we

referred above in addition to a group of other renown scholars. Hashim adhered to Shi`ism and this has been made clear when we discussed Ali ibn Hashim.

89. Hubayrah ibn Maryam al-Himyari

He is one of the companions of Imām Ali عليه السلام equal only to al-Harith in his sincerity as well as companionship. Al-Thahbi mentions him and puts on his name the initials of the authors of *sunan* books as a reference to his being one of the authorities of their *musnads* then he quotes Ahmed saying "There is nothing wrong with his hadīth and he is more dear to us than al-Harith." Al-Thahbi quotes Ibn Kharash describing Hubayrah as "weak; he used to assault the wounded in Siffin." Al-Jawzjani says the following about him: "He is a follower of al-Mukhtar who used to put an end to the life of those wounded in the Khazir Battle."

Al-Shahristani in his book *Al-Milal wal Nihal* has included him among Shī`a notables a fact taken for granted by everyone. His hadīth from Ali عليه السلام is unquestioned in the *sunan* and he is quoted by both Abū Ishaq and Au Fakhita."

90. Hisham ibn Ziyad Abul Miqdam al-Basri

Al-Shahristani has included him in his *Al-Milal wal Nihal* among Shī`a notables. Al-Thahbi mentions him twice: once under his alphabetical index and once in his chapter on *kunayat* placing a Q on his name to indicate that Dar Qutni of the *sunan* relies on his authority. Refer to his hadīth in Tirmithi's *Sahīh* and other works as transmitted from Hassan and al-Qardi. He is quoted by Shayban ibn Farukh al-Qawariri and others.

91. Hisham ibn `Ammar ibn Nasr ibn Maysarah Abū al-Walid

He is also called al-Zafri al-Dimashqi. He is one of Bukhari's mentors as the latter states in his *Sahīh*. Ibn Qutaybah includes him among Shī`a notables when he mentions quite a few of them in his

chapter on sects in *Al-Ma`arif*. Al-Thahbi mentions him in his *Mizan* describing him as "the Imām orator and reciter of the Holy Qur'ān of Damascus its traditionist and scholar a man of truth who has narrated a great deal of hadīth though he has a few [ideological defects], etc."

Al-Bukhari quotes him directly in his chapter on "those who voluntarily grant extensions for repayment of debt" in his chapter on sales in his *sahīh* and in other chapters with which researchers are familiar. Some of such chapters I believe are his books *Al-Maghazi* his book on beverages and his chapter on the attributes of the companions of the Prophet ﷺ. Hisham ibn `Ammar narrates hadīth from Yahya ibn Hamzah Sadaqah ibn Khalid `Abdul-Hamid ibn Abul `Ishrin and others. The author of *Al-Mizan* says: "Many quote his hadīth; they travel to his place to learn from him how to recite the Holy Qur'ān and the narration of hadīth. His hadīth is quoted by al-Walid ibn Muslim one of his mentors while he himself narrates from Abū Lahi`ah. `Abdan has said that there is no traditionist like him in the world while someone else has said that Hisham is outspoken wise easy to comprehend and he has acquired a great deal of knowledge."

As is the case with other Shī`as, Hisham ibn `Ammar believes that the Qur'ānic diction is created only by Allāh Almighty. When Ahmed [ibn Hanbal] heard about this as the author of *Al-Mizan* states in his biography of Hisham ibn `Ammar he responded by saying "I have known him to be wreckless; may Allāh annihilate him." Ahmed has also come across a book written by Hisham in which one of the latter's sermons says: "Praise be to Allāh Who has manifested Himself unto his creatures through what He has created." This caused Ahmed to be extremely furious so much so that he required all those who used to pray behind Hisham to repeat their prayers. Ahmed could not see that Hisham's statement is very clear in stating that Allāh is superior to being seen glorified above those who inquire about Him with "how" or "where " appreciative of His norm of creation. His statement may be compared with one saying: "He has manifested His miracles in everything He has created " or it may even be more pertinent and fitting than the latter; but scholars

of the same calibre speak of each other in the light of their own likes and dislikes each according to his own degree of knowledge. Hisham ibn `Ammar was born in 153 and he died at the commencement of Muharram of 245 A.H./860 A.D.; may Allāh have mercy on him.

92. Hashim ibn Bashir ibn al-Qasim ibn Dinar al-Wasiti Abū Mu`awiyah

His birth-place is Balkh. His grandfather al-Qasim had moved to Wasit to engage in trade. Ibn Qutaybah includes him in his *Al-Ma`arif* among Shī`a nobility. He is mentor of Imām Ahmed ibn Hanbal and all those of his calibre. Al-Thahbi has mentioned him in his book *Al-Mizan* marking his name with an indication that all authors of the six *sahīh* books rely on his authority and describing him as one who knows the Holy Qur'ān by heart. Says al-Thahbi: "He is one of the most renown scholars. He learned hadīth from al-Zuhri and Hassan ibn `Abdul-Rahman. His hadīth is quoted in turn by al-Qattan Ahmed Ya`qub al-Dawraqi and by many others."

Refer to his hadīth in Bukhari's and Muslim's *Sahīh* books as transmitted by Hamid al-Tawil Isma`il ibn Abū Khalid Abū Ihaq al-Shaybani and by others. He is quoted in both books by `Omar al-Naqid `Amr ibn Zararah and Sa`id ibn Sulayman. In Bukhari his hadīth is quoted by `Amr ibn `Awf Sa`d ibn al-Nadir Muhammed ibn Nabahan Ali ibn al-Madini and Qutaybah. In Muslim he is quoted by Ahmed ibn Hanbal Shurayh Ya`qub al-Dawraqi `Abdullāh ibn Mu`it` Yahya ibn Yahya Sa`id ibn Mansur Ibn Abū Shaybah Isma`il ibn Salim Muhammed ibn al-Sabah Dawud ibn Rashid Ahmed ibn Mani` Yahya ibn Ayyub Zuhayr ibn Harb `Othman ibn Abū Shaybah Ali ibn Hajar and Yazid ibn Harun. He died may Allāh have mercy on him in Baghdad in 183 A.H./799-80 A.D. at the age of 79.

93. Waki` ibn al-Jarrah ibn Malih ibn `Adi

His *kunyat* is "Abū Sufyan " after his son Sufyan al-Ruwasi al-Kufi. He belongs to the tribe of Qays Ghilan. In his *Ma`arif* Ibn Qutaybah includes him among Shī`a notables. In his book titled *Tahthib* Ibn al-Madani has said that Waki` adheres to Shi`ism. Marwan ibn Mu`awiyah never doubted that Waki` was "Rafidhi."

Once, Yahya ibn Ma`in visited Marwan and found him with a tablet containing statements about this person and that. Among its contents was a statement describing Waki` as Rafidhi. Ibn Ma`in said to Marwan: "Waki` is better than you." "Better than me?!" exclaimed Marwan. Ibn Ma`in answered: "Yes better than you." Ibn Ma`in indicates that Waki` came to know about this dialogue and he responded by saying "Yahya is a friend of ours." Ahmed ibn Hanbal was asked once "If there is a discrepancy in narrating hadīth between Waki` and Abdul-Rahman ibn Mahdi whose hadīth shall we accept?" Ahmed answered that he personally preferred `Abdul-Rahman's hadīth for reasons which he stated. Among them was this one: "`Abdul-Rahman never speaks in a derogatory manner about our ancestors unlike Waki` ibn al-Jarrah." This is supported by a statement recorded by al-Thahbi at the conclusion of his biography of Hassan ibn Salih wherein he says that Waki` used to say: "Hassan ibn Salih in my view is an Imām of hadīth." Some people said to him "But he does not invoke Allāh's mercy on `Othman."

He said, "Do you invoke Allāh's mercy on al-Hajjaj's soul?" thus equating `Othman with al-Hajjaj.

Al-Thahbi has mentioned him in his book *Al-Mizan* stating the above views about him. All authors of the six *sahīh* books as well as others rely on his authority. Refer to his hadīth in Bukhari's and Muslim's *Sahīh* books as transmitted by al-A`mash al-Thawri Shu`bah Isma`il ibn Abū Khalid and Ali ibn al-Mubarak. He is quoted in both books by Ishaq al-Hanzali and Muhammed ibn Namir. Al-Bukhari quotes his hadīth as transmitted by `Abdullāh al-Hamidi Muhammed ibn Salam Yahya ibn Ja`far ibn A`yan Yahya

ibn Musa and Muhammed ibn Muqatil. In Muslim's book he is quoted by Zuhayr Ibn Abū Shaybah Abū Karib Abū Sa`d al-Ashajj Nasr ibn Ali Sa`d ibn Azhar Ibn Abū `Omar Ali ibn Kashram `Othman ibn Abū Shaybah and Qutaybah ibn Sa`d. He died may Allāh have mercy on his soul in Fid when he was in the company of a caravan returning from the pilgrimage in Muharram of 197 A.H./813 A.D. at the age of 68.

94. Yahya ibn al-Jazzar al-`Arni al-Kufi

He is one of the companions of the Commander of the Faithful peace with him. Al-Thahbi mentions him in his book *Al-Mizan* and marks his name to indicate that Muslim and authors of the *sunan* rely on his authority describing him as "truthful" and "trustworthy " and quoting al-Hakam ibn Atbah saying that Yahya ibn al-Jazzar is "extremist" in his Shī`a views. Ibn Sa`d has mentioned him on page 206 Vol. 6 of his *Tabaqat* saying: "Yahya ibn al-Jazzar adheres to Shi`ism and he goes to extremes in doing so; yet many have said that he is trustworthy and that he narrates many ahādīth."

I have seen how Muslim's *Sahīh* contains one hadīth about prayers which he narrates from Ali and another about faith transmitted from `Abdul-Rahman ibn Abū Layla. Al-Hakam ibn `Utayba and Hassan al-`Urfi quote his hadīth in Muslim and others.

95. Yahya ibn Sa`id al-Qattan

His *kunyat* is "Abū Sa`id." He is a slave of Banu Tamim al-Basri and he is the most renown traditionist of his time. Qutaybah has included him in his *Ma`arif* among Shī`a notables. Authors of the six *sahīh* books and others have relied on his authority. His hadīth from Hisham ibn `Urwah Hamid al-Tawil Yahya ibn Sa`id al-Ansari and others stands on solid grounds in Bukhari Musaddad Ali ibn al-Madini and Bayan ibn `Amr. In Muslim's book his hadīth is transmitted by Muhammed ibn Hatim Muhammed ibn Khalad al-Bahili Abū Kamil Fadhl ibn Hussain al-Jahdari Muhammed al-Muqaddimi `Abdullāh ibn Hashim Abū Bakr ibn Abū Shaybah `Abdullāh ibn Sa`d Ahmed ibn Hanbal Ya`qub al-Dawraqi Ahmed

ibn `Abdah `Amr ibn Ali and `Abdul-Rahman ibn Bishr. He died may Allāh Almighty have mercy on him in 198 A.H./814 A.D. at the age of 78.

96. Yazid ibn Ziyad al-Kufi Abū `Abdullāh

He is a slave of Banu Hashim. Al-Thahbi mentions him in his book *Al-Mizan* placing on his name the initials of Muslim and four authors of *sunan* to indicate that they quote him. He cites Abū Fadhl saying: "Yazid ibn Ziyad is one of the foremost Shī`a Imāms." Al-Thahbi has admitted that he is one of the renown Kufi scholars. In spite of all this many have assaulted him preparing against him all means of belittling and charging due to the fact that relying on Abū Barzah or maybe Abū Bardah he has narrated one hadīth stating the following: "We were in the company of the Prophet ﷺ when some singing was heard. Then `Amr ibn al-`Aas and Mu`aiyah came singing. The Prophet ﷺ said: `O Mighty Lord! Involve both of these men in dissension and hurl them in Hell-fire.'"

Refer to his hadīth on beverages in Muslim's *Sahīh* from `Abdul-Rahman ibn Abū Layla as reported from him by Sufyan ibn `Ayinah. He died may Allāh Almighty have mercy on him in 136 at the age of about ninety.

97. Abū `Abdullāh al-Jadali

Al-Thahbi has mentioned him in his chapter on *kunayat* placing on his name "DT" to indicate that he is among those relied on by both Dawud and Tirmithi in their *sahīh* books then he describes him as an "abhorred Shī`a." He quotes al-Jawzjani saying that the man is the standard-bearer of al-Mukhtar. He also quotes Ahmed describing him as "trustworthy." Al-Shahristani has included him among Shī`a dignitaries in his book *Al-Milal wal Nihal*. Ibn Qutaybah has included him among the most zealous of "Rafidhis" in his book *Al-Ma`arif*. Refer to his hadīth in both Tirmithi's and Abū Dawud's *sahīh* books as well as all Sunni *musnads*.

Ibn Sa`d mentions him on page 159 Vol. 6 of his *Tabaqat* where he says that "Abū `Abdullāh al-Jadali is a very zealous Shī`a. Some allege that he headed al-Mukhtar's police force and that he was sent once to `Abdullāh ibn al-Zubayr accompanied by eight hundred men to annihilate them and support Muhammed ibn al-Hanafiyyah against Ibn al-Zubayr's scheme." Ibn al-Zubayr in fact had enforced a siege around the houses of Ibn al-Hanafiyyah and Banu Hashim surrounding them with fire wood in preparation for burning them alive because of refusing to swear the oath of allegiance to him but Abū `Abdullāh al-Jadali saved them from a certain death; therefore may Allāh reward him for what he did for His Prophet's household عليهم السلام.

This much concludes what we liked to count in a hurry a hundred Shī`a heroes who are authorities relied on by the Sunnis. They are custodians of the nation's knowledge. Through them the prophetic legacy is preserved and they are sought by the authors of the *sahīh* and *musnad* books.

We have mentioned them by their names and quoted Sunni texts testifying to their being Shī`as while still remaining authorities as you had requested. I think those who raise objections will see their error in claiming that the Sunnis do not rely on the authority of Shī`as. They will come to know that their criterion is truthfulness and accuracy regardless of the school of thought Sunni or Shī`a. If the hadīth narrated by the Shī`as is all rejected then the vast majority of the prophetic legacy will be lost as al-Thahbi himself admits while narrating the biography of Aban ibn Taghlib in his book *Al-Mizan*. There can be no better testimony than that.

You may Allāh render the truth victorious through your person know that there have been quite a few ancestors of the Shī`as other than the ones we have counted here whose full count is many times more than this hundred on whose authority the Sunnis rely. These "others" are even of a higher calibre; they are narrators of even more authentic hadīth having acquired more knowledge. And they were closer to the Prophet's time with a seniority in embracing the Shī`a beliefs. They are Shī`a companions [*sahabah*] of the Prophet صلى الله عليه وآله وسلم

may Allāh be pleased with all of them. We have dealt with their blessed names at the conclusion of our work *Al-Fusul al-Muhimmah*. They are also among the trustworthy *tabi`in* whose authority is relied on. Each one of them is a trustworthy man who has memorized the entire text of the Holy Qur'ān by heart and his argument is irrefutabe. Among such men are those who were martyred while supporting the lesser and the greater Camel Battles Siffin Al-Nahrawan in Hijaz as well as in Yemen when Bisr ibn Arta'ah invaded them during the dissension of al-Hadrami who was sent to Basrah by Mu`awiyah. They include those who were martyred on the Taff Battle with the Master of the Youths of Paradise [Imām] al-Hussain ibn Ali as and those who were martyred with his grandson Zayd and many others who had to face a great deal of injustice and persecution avenging the massacre of the Prophet's progeny. Among them were those who were murdered just because of being very strong in their beliefs. Others were unfairly exiled from their homes and those who had to resort to *taqiyya* fearing for their lives or due to their physical weakness such as al-Ahnaf ibn Qays al-Asbagh ibn Nabatah Yahya ibn Ya`mur the latter being the first to apply dots to the Arabic alphabet al-Khalil ibn Ahmed al-Farahidi who founded the rules of Arabic grammar and scansion Ma'ath ibn Muslim al-Harra who laid the foundations of the science of conjugation in the Arabic language and many others whose complete biographies would require huge volumes.

Overlook the hatred of the Nasibis towards these men through their use of attacking; they call them "weak" traditionists and they chew their names thus depriving themselves of their knowledge. There are hundreds of reliable Shī`as who have learned hadīth by heart who are light-houses of guidance ignored by Sunnis. For these men Shī`as have dedicated indices and bibliographies containing their biographies and stories. These works prove the extent of service these men have rendered to the tolerant Shari`a. Whoever researches them will find them to be models of truthfulness and trustworthiness piety asceticism worship and sincerity in bringing people closer to Allāh Almighty and to His Messenger ﷺ to His Book and to the Imāms of Muslims as well as to their commoners. We pray Allāh to enable us and your own self to benefit from their blessings; He is the

Most Merciful.

Sincerely,
Sh

[1] This Letter has grown quite lengthy because the topic demands it to be as such. Scholars are not bored by its length due to its contents that include precious benefits sought by every researcher and critic. Other than these, let whoever is bored read a portion of it, and let him judge the rest of it accordingly, then let him go directly to Letter No. 17 and the ones that succeed it. For fear of boring you by such a lengthy Letter, we have refrained from including it in lists of books containing valuable and very interesting information.

[2] On mentioning Isma`il ibn `Abbad, al-Thahbi departs from his usual approach in his *Al-Mizan*, listing him before Isma`il ibn Aban al-Ghanawi and Isma`il ibn Aban al-Azdi. He has, indeed, greatly wronged his own self, discarding all basic rights.

[3] A collar put around the dog's neck; the meaning here is that his time to depart has come when a rope is tightened around his neck.

[4] See page 196 of the abridged version of *Al-Jami` Baynal `Ilmi wa Fad'ilih* by the contemporary scholar Shaikh Ahmed ibn `Omar al-Muhammasani al-Beiruti.

[5] Refer to page 199 of its summary in the book written by the scholar Shaikh Ahmed ibn `Omar al-Muhammasani al-Beiruti.

[6] Ibn `Adi quotes a chain of narrators including al-Husayn ibn Ali al-Sukuni al-Kufi, Muhammed ibn al-Hassan al-Sukuni, Salih ibn al-Aswad, al-A`mash, and `Atiyyah, stating that Jarir was asked once: "How was Ali's status among your folks?" Jarir answered: "He was the best of mankind." This has been quoted by Muhammed Ahmed al-Thahbi in his biography of Salih ibn Abul-Aswad in *Al-Mizan*. In spite of al-Thahbi's extreme fanaticism, all he had to say in his comment about this hadīth is his statement: "He probably meant during his [Ali's] lifetime."

[7] His statement "What a great man Ali was," though flattering, does not do justice to the status of the Imām, peace with him, even coming from one of his adversaries. Sharik's rejection of such a feeble compliment and his anger thereat are, according to the norms of tradition, justified. There is quite a difference between the statement of this Omayyad vagabond who infers "What a great man Ali was," having heard Ali's outstanding virtues, as well as the verses of the Exalted and Almighty stating: "We have

decreed, and the most capable of decreeing are We..." The comparison between the statement of that Omayyad man and those of Allāh is indeed quite manifest; yet Allāh Almighty did not content Himself with just saying "What a great servant of Allāh he is," but also added: "He is oft-returning;" so, *Wafiyyat al-A`yan* does not provide any answer to such a question.

[8] He was also one of those who were put in charge of fighting the renegades as Ibn Hajar indicates as he discusses Sihan ibn Sawhan in Part One of his *Al-Isabah*.

[9] It was said to al-Sha`bi, as mentioned in the biography of Rashid al-Hijri in al-Thahbi's *Al-Mizan*, "What is the matter with you? Why do you find fault with Ali's companions? Haven't you learned what you have learned from any of them?" He asked: "From whom?" They answered: "From al-Harith and Sa`sa`ah." He said: "As regarding Sa`sa`ah, he was, indeed, an eloquent orator, and I learned from him how to deliver sermons, and truly al-Harith was an expert in mathematics, and from him did I learn the same."

[10] Suffices you for proof testifying to this fact what is mentioned by Ibn Hajar in his biography in Part Three of his *Isabah*, Vol. 2, page 241.

[11] Yes, he was agreed on by those who are fair, and they included it in their sahīhs with satisfaction. Those who opposed it are the Nasibis and Kharijites. It includes what is narrated by Ahmed ibn al-Azhar, who is unanimously considered as an authority, saying: "`Abdel-Razzaq has taught me a few exclusive ahādīth which he knows through a chain of narrators that includes Mu`ammar, al-Zuhri, and `Ubaydullāh and ends with Ibn `Abbās who says that the Messenger of Allāh ﷺ looked once at Ali and said: `You are a chief in this life, and a chief in the life to come; whoever loves you loves me, and whoever hates you hates me; the one you love is loved by Allāh, and the one you dislike is disliked by Allāh; woe unto those who despise you.'" This is quoted by al-Hakīm on page 128, Vol. 3, of his *Al-Mustadrak*, followed by the author's comment thus: "This is an authentic hadīth according to the authority of both Shaikhs." Among others is what `Abdel-Razzaq has narrated from Mu`ammar, from Ibn Najih, from Mujahid, from Ibn `Abbās who says that Fatima عليها السلام once said: "O Messenger of Allāh! You have married me to a provider who has no money." He said: "Are you not pleased that Allāh cast a look at the inhabitants of the earth and chose from among them two men, and He made one of them your father and the other your husband?" This hadīth is quoted by al-Hakīm on page 129, Vol. 3, of his *Al-Mustadrak* through Sarih ibn Younus, Abū Hafs, al-A`mash, Abū Salih, up to Abū Hurayrah.

[12] Allāh forbid that they have abominations only Mu`awiyah and his oppressive gang are more likely to have. Among such abominations is narrated by `Abdel-Razzaq through a chain of narrators that includes: Ibn `Ayinah, Ali ibn Zayd ibn Jath'an, Abū Nadrah, up to Abū Sa`d who quotes the Prophet ﷺ saying: "If you see Mu`awiyah sitting on my pulpit, kill him."

[13] The reason for this is the fact that he, peace with him and his progeny, died in 148 at the age of 65.

[14] The demise of Imām al-Jawad, peace with him, took place in 220; he was 25 years old. They have committed a mistake those who say that `Abdel-Razzaq narrated hadīth from al-Bāqir, for al-Bāqir, peace with him, died in 114 at the age of 57, twelve years prior to `Abdel-Razzaq's birth.

[15] This can be extracted from the biography of his grandfather Sa`d ibn Janadah in Part One of the *Al-Isabah*.

[16] Some say "Ibn Fayruz," others say "Ibn Fayruzan," while still others call him "Ibn Ali."

[17] Some say in the year 201, while others say it was the year 204.

[18] As in Zubayd al-Yami's biography in *Al-Mizan*. We have quoted this statement from al-Jawzjani while discussing the biographies of Zubayd, al-A`mash, and Abū Ishaq, and we included noteworthy comments on them.

Letter 17

Thul-Hijjah 3, 1329 A.H./1911 A.D.

I Appreciating the debater's sentiments
II Admitting There is no Objection if Ahlel-Sunnah Rely on Shī`a Authorities
III His belief in the Miracles of Ahl al-Bayt
IV Dilemma at Compromising the Above with what Ahl Al-Qibla do

1) I swear by your eyes that I have never seen anyone more good-hearted faster in dealing with the topic more attentive deeper in vision stronger in argument clearer in proof than you. Your letters have come like a flowing waterfall and your arguments have taken control over all my senses and sentiments. Your latest letter twists the necks of men smashes the head of falsehood.

2) The Sunni no longer has any excuse for not relying on his Shī`a brother if the latter is trustworthy. Your view in this regard is the clear truth and that of your opponents is nothing more than fanaticism and intolerance. Their argument that it is wrong to rely on the Shī`as contradicts their actual deeds and their deeds in fact contradict their arguments. Their arguments and deeds do not race with each other in the arena nor do they pursue the same goal due to the clash between them which causes them to clash. For this reason their argument has been proven faulty while yours remains invincible. During such a short time you have produced what I would consider a dissertation for which a title like "Shī`a Authorities in Support of Sunni Authorities" may be appropriate. The objective is not to defend this sect or that or win an argument; rather I hope it will if Allāh so wills bring a glorious reform to the Islamic world.

3) We believe in all Allāh's miracles in those of our Master the Commander of the Faithful and in those of Ahl al-Bayt peace with them more than what you indicate.

4) The question now is why have the people of the *qibla* turned away from following the path of the Imāms of Ahl al-Bayt عليهم السلام? Why didn't they worship Allāh through their own concepts of *usul* and *furu`*? Why have they not taken their word as the final word in the matter in which they differed? Why have the nation's scholars not been researching their views? Why have they innstead opposed them ideologically? The nation's scholars have always been from sons to fathers referring to those besides Ahl al-Bayt without denying doing so. If the Book's verses and the Sunnah's texts are as you indicate Ahl al-Qibla would not have turned away from the Imāms of Ahl al-Bayt nor would they have accepted any alternative to them. But they did not understand of the Book and the Sunnah other than the praise of Ahl al-Bayt and the necessity of loving and respecting them. The ancestors are closer to the truth and more familiar with the meanings of the Sunnah and the Book ("and follow their own guidance (Qur'ān 6:90)," *Wassalām*.

Sincerely,

S

Letter 18

Thul-Hijjah 4, 1329

I Sentiments Reciprocated
II Debater's Error in Generalizing Regarding Ahl al-Qibla
III The Nation's Politicians are the Ones Who Turned Away from Ahl al-Bayt
IV The Imāms of Ahl al-Bayt (without any argument) are not Inferior to others
V Which Fair Court Judges Calling Their Followers "Strayers"?

1) Thank you for thinking so highly of me the unworthy that I am and I appreciate your compliments as well as the contents of my letters; therefore I look humbly to such gracefulness and I bow down before such kindness to honour its greatness and prestige.

2) But I request you to reconsider what you have stated regarding those who turned away from Ahl al-Bayt generalizing them about all Ahl al-Qibla. I remind you that half of Ahl al-Qibla are the Shī`as of Muhammed ﷺ who have not turned away nor shall ever turn away from the Imāms of Ahl al-Bayt in as far as the origins and branches of the faith are concerned. It is their view that following their sect peace with them is one of the strict commandments of the Book and the Sunnah; therefore they worship Allāh Almighty thus in every time and place. This is the way of their good ancestors as well as that of their posterity since the Messenger of Allāh ﷺ passed away.

3) Those who have turned away from the beliefs of Ahl al-Bayt in as far as the roots and branches of the creed are concerned are the nation's politicians the ones who control its destiny due to their turning away from the succession (to the Prophet) affecting such a succession by elections although they knew for sure that it was assigned for the Commander of the Faithful Ali ibn Abū Tālib عليه السلام. They saw that the Arabs would not tolerate such a succession if restricted to one dynasty; therefore they started interpreting its texts

assuming power through elections so that every suburb of theirs may enjoy it sooner or later. So it was here and it was there. They sacrificed their means and might to keep it that way and support that principle eradicating all contrary views and trends. Necessity forced them to turn away from the school of thought of Ahl al-Bayt. They started interpreting the texts of the Book or the Sunnah to mean the necessity of following such a concept. Had they yielded to the clear proofs and referred the elite and the commoners to them in matters relevant to the roots and branches of religion they would have found no alternative to adhering to their principle. They would have then become among the greatest callers to Ahl al-Bayt. But this did not agree with their ambition scheme and politics. Whoever looks carefully in these matters will find out that turning away from the imāms of Ahl al-Bayt in his sect is but turning away from their leadership which was next only to that of the Messenger of Allāh ﷺ and that interpreting the arguments regarding their special leadership was adopted after interpreting the arguments regarding their general leadership; otherwise nobody would have turned away from them.

4) Leave their texts and arguments alone and look at them while overlooking the former; do you then find them in their knowledge deeds or worship less than Imām al-Ash`ari or the other four Imāms or any others at all? And if the answer is No then why should others be followed then? Leadership should be given to the most qualified.

5) Which just arbitrator decides that those who uphold their rope and follow into their footsteps are strayers? Sunnis are above passing such a judgment and peace with you.

Sincerely,
Sh

Letter 19
Thul-Hijjah 5, 1329

I No Fair Arbitrator Would Call Followers of Ahl al-Bayt Strayers

II Following Their Sects is Carrying out the Responsibility
III It Could be Said that They Have the Priority to Lead
IV Requesting Texts Relevant to the Khilafate

1) No; any fair arbitrator would never label those who have upheld the rope of Ahl al-Bayt who follow in their footsteps as "strayers" nor are they by any means inferior to other Imāms.

2) Adherence to their sect obligates them and clears their conscience just like adhering to any of the four sects; there is no doubt about that.

3) It may be said that your Twelve Imāms are even more worthy of being followed than the four Imāms or any others since all of them follow one sect which they have scrutinized and agreed on by consensus. Contrariwise the four Imāms' disagreements among themselves exist in all departments of jurisdiction leaving its sources exclusive unchecked. It is well known that if one person verifies something his effort cannot equate that of twelve Imāms. This is clear to any fair-minded person ant it leaves no argument for any unjust peron. Yes the Nasibis may dispute referring your sect to the Imāms of Ahl al-Bayt and I may at a later time ask you to prove their error.

4) For the time being I request you to go ahead and indicate what you claim to be statements nominating Imām Ali ibn Abū Tālib عليه السلام as the successor to the Prophet صلى الله عليه وآله وسلم. Derive your arguments from Sunni references and peace with you.

Sincerely,
S



PART TWO

GENERAL IMĀMATE

(Succession to the Holy Prophet)

Letter 20
Thul-Hijjah 9, 1239

I A General Reference to the Texts
II A Reference to the House on the Day of Warning
III Sunni Reporters of this Hadīth

1) Anyone who is acquainted with the biography of the holy Prophet ﷺ especially researching his conduct while laying the foundations of the Islamic State and its legislative system the establishment of its bases the issuing of its codes and the organizing of its affairs on behalf of the Almighty Allāh... will find Ali عليه السلام the vizier of the Messenger of Allāh ﷺ his supporter against his foes the custodian of his knowledge the heir of his government his vicegerent and the one in charge after him. Whoever studies the statements and actions of the Prophet ﷺ while at home or on a journey will find his statements peace and blessings of Allāh Almighty be on him and his progeny sequential in this regard from the beginning of his Call till his demise.

2) Refer to such statements at the dawn of the Call before Islam was preached in Mecca publicly when the Almighty revealed unto him the verse "And warn thy nearest tribe (Qur'ān 26:214)." He invited them to the house of his uncle Abū Tālib. They were forty men more or less. Among them were his uncles Abū Tālib al-Hamzah al-`Abbās and Abū Lahab. The hadīth in this regard is sequentially reported by Sunnis. At the conclusion of his statement to them the Messenger of Allāh, peace with him, and his progeny said:

"O descendants of `Abdul-Muttlib! I swear by God that I know no youth among the Arabs who has brought his people something better than what I have brought you. I have brought you the best of this life and the life to come and God has commanded me to call you towards Him. Therefore who among you shall support me in this matter and be my brother the executor of my will and my successor?"

All the listeners with the exception of Ali who was the youngest among them kept silent. Ali responded by saying: "I O Messenger of Allāh am willing to be your vizier in this matter." The Messenger of Allāh ﷺ then took Ali by the neck and said: "This is my brother executor of my will and vizier; therefore listen to him and obey him." Those present laughed and kept saying to Abū Tālib: "Allāh has commanded you to listen to your son and to obey him!"

3) Many of those who have learned the prophetic legacy by heart have reported the hadīth above verbatim as such. Among them are: Ibn Ishaq Ibn Jarir Ibn Abū Hatim Ibn Mardawayh Abū Na`im al-Bayhaqi in his book *Al-Dala'il* both al-Tha`labi and al-Tabari in their exegeses of Surat al-Shu`ara' of the Holy Qur'ān in their book *Al-Tafsir al-Kabir* in Vol. 2 of al-Tabari's *Tarikh al-Umam wal Muluk*. Ibn al-Athir has reported it as an undisputed fact in Vol. 2 of his *Al-Kamil* when he mentioned how the Almighty commanded His Messenger to declare his call to the public Abul-Fida in Vol. of his *Tarikh* while discussing who was the first to embrace Islam Imām Abū Ja`far al-Iskafi al-Mu`tazili in his book *Naqd al-Othmaniyyah* declaring its accuracy[1] al-Halabi in his chapter on the Prophet's hideout at the house of Arqam in his well-known *Sirah*.[2]

In this same context with almost identical wording has this hadīth been reported by many masters of hadīth and most reliable Sunni authorities such as al-Tahawi Diya' al-Maqdisi in his *Mukhtara* and Sa`id ibn Mansur in his *Sunan*. Refer to what Ibn Hanbal has recorded of Ali's hadīth on pages 111 and 159 of Vol. 1 of his *Musnad*. He also pointed out at the beginning of page 331 of Vol. 1 of his *Musnad* to a very significant hadīth from Ibn `Abbās

containing ten characteristics in which Ali has distinguished himself from everyone else. That hadīth is published in Nisa'i too from Ibn `Abbās on page 6 of his *Khasa'is* al `Alawiyyah and on page 132 Vol. 3 of Hakīm's *Mustadrak*. Al-Thahbi has narrated it in his *Talkhis* vouching for its authenticity. Refer to Vol. 6 of *Kanz al-`Ummāl* which contains all the details.[3] Refer also to *Muntakhabul Kanz* which is cited in the footnote of Imām Ahmed's *Musnad*; refer to the footnote on pages 41 and 43 of Vol. 5 of the book to find all details. This we believe suffices to serve as glorious proof and peace with you.

Sincerely,
Sh

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[1] As on page 263 Vol. 3 of *Sharh Nahjul Balāghah* by Ibn Abul Hadid Egyptian edition. As regarding his book *Naqd al-`Othmaniyya* it is a unique book worthy of the attention of any seeker of the truth. It is on page 257 and its succeeding pages up to page 281 Vol. 3 of the *Sharh* at the end the commentary at the conclusion of the "*qasi`a*" sermon.

[2] Refer to the fourth page of that chapter or to page 381 of the first volume of *Al-Sira al-Halabiyya*. Ibn Taymiyyah's wrecklessness is unfair and his judgment is due to his well-known fanaticism. This hadīth is quoted by the Egyptian sociologist Muhammed Hassanayn Haykal; refer to the second column on page five of the supplement to issue 2751 of his newspaper *Al-Siyasa* dated Thul-Qi`da 12 1350 and you will find it there explained in detail. If you refer to the fourth column on page six of the supplement to issue 2785 of the same newspaper you will find the author quoting this hadīth from Muslim's Ahmed's *musnad* `Abdullāh ibn Ahmed's *Ziyadat al-Musnad* Ibn Hajar al-Haithami's *Jami`ul Fara'id* Ibn Qutaybah's *`Uyun al-Akhbar* Ahmed ibn `Abd Rabbih's *Al-`Iqd al-Farid* `Amr ibn Bahr al-Jahiz in his dissertation on the descendants of Hashim and Imām Abū Ishaq al-Tha`labi's *Tafsir*. This hadīth is also quoted by the British author Georges in his well-known book *A Treatise on Islam* translated into the Arabic by an atheist from a Protestant descent calling himself Hashim al-`Arabi. You can also find this hadīth on page 79 of the treatise's Arabic version 6th edition. Due to the fame this hadīth enjoys a few non-Arab writers have included it in their books especially in French English and German. In his book *Heroes and Hero Worship* Thomas Carlyle quotes it briefly.

[3] Refer to hadīth 6008 on page 392 and you will find it quoted from Ibn Jarir while hadīth 1045 on page 396 is quoted from Ahmed's *Musnad* and from al-Dia al-Maqdisi's *Al-Mukhtara* and from al-Tahawi. Ibn Jarir has verified it. Also refer to hadīth 6056 on page 397 and you will find it quoted from Ibn Ishaq Ibn Jarir Ibn Abū Hatim Ibn Mardawayh Abū Na`im al-Bayhaqi on the branches of faith and in the *Dala'il* and hadīth 6102 on page 401 and you will find it quoted from Ibn Mardawayh and hadīth 6155 on page 408 and you will find it quoted from Ahmed's *Musnad* and from Ibn Jarir from *Al-Diya fil Mukhtara*. Whoever researches *Kanz al-`Ummāl* will find this hadīth in various places throughout the book. If you look into page 255 Vol. 3 of *Sharh Nahjul Balāghah* by the Mu`tazilite Imām Ibn Abul-Hadid or at the end of the explanation of the "*qasi`a* sermon" in it you will find this hadīth in its entirety.

Sincerely,
Sh

Letter 21
Thul-Hijjah, 10 1329

Casting Doubts on the Hadīth's Authenticity

Your debater strongly doubts the credibility of this hadīth. For one thing both Shaikhs have not included it in their *sahīh* books nor have the authors of other *sahīh* books. I do not think that this hadīth has been narrated by any reliable Sunni traditionist and I do not think that you yourself consider it authentic and peace with you.

Sincerley,
S

Letter 22
Thul-Hijjah 1329

I Proving the Text's Authenticity
II Why the Shaikhs Have Not Reported it
III Whoever Knows These Shaikhs Knows Why

1) Have I not ascertained its reliability by Sunnis I would not have mentioned it to you. Yet Ibn Jarir and Imām Abū Ja`far al-Iskafi have taken its authenticity for granted.[1]

Several other critics have also considered it authentic. It is sufficient proof for its authenticity the fact that it is reported by the reliable authorities on whose accuracy the authors of *sahīh* books rely unhesitatingly. Refer to page 111 Vol. 1 of Ahmed's *Musnad* where you will read this hadīth as narrated by Aswad ibn `Amir[2] from Sharik[3] al-A`mash[4] Minhal[5] `Abbad ibn `Abdullāh al-Asadi[6] from Ali عليه السلام chronologically. Each one of these men in the chain of narrators is an authority in his own right and they all are reliable traditionists according to the testimony of the authors of the *sahīh* books without any dispute. Al-Qaysarani has mentioned them in his book *Al-Jami` Bayna Rijal al-Sahīhain*. There is no doubt that this hadīth is authentic and the narrators report it from various ways each one of which supports the other.

2) The reason why both Shaikhs [Bukhari and Muslim] and their likes have not quoted this hadīth is due to the fact that it did not agree with their own personal views regarding the issue of succession. This is why they have rejected a great deal of authentic texts for fear the Shī`as may use them as pretexts; therefore they hid the truth knowingly. There are many Sunni Shaikhs may Allāh forgive them who have likewise hidden such texts and they have in their method of hiding a well known history written down by al-Hafiz ibn Hajar in his *Fath Al-Barari*. Al-Bukhari has assigned a special chapter for this theme at the conclusion of his chapter on "Al-`Ilm " in Vol. 1 page 25 of his *Sahīh* subtitled "A Chapter on Those Who Recognized the Knowledge of some People Rather than that of Others."

3) Whoever knows the way al-Bukhari thought his own attitudes towards the Commander of the Faithful عليه السلام and towards all Ahl al-Bayt عليهم السلام will come to know that Bukhari's pen falls short of narrating texts regarding them and his ink dries up before recounting their attributes. He will not be surprised to see him rejecting this

particular hadīth as well as others similar to it; therefore we seek refuge with Allāh the Almighty the Sublime and peace with you.

Sincerely,
Sh

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[1] Refer to hadīth 6045 of the hadīth included in *Kanz al-`Ummāl* page 396 Vol. 6 where you will find reference made to Ibn Jarir's verification of this hadīth. If you refer to *Muntakhab al-Kanz* the beginning of the footnote on page 44 Vol. 5 of Ahmed's *Musnad* you will find reference to Ibn Jarir's verification of this hadīth. As regarding Abū Ja`far al-Iskafi he has emphatically judged its accuracy in his book *Naqd al-`Othmaniyya*; so refer to the text of page 263 Vol. 3 of *Sharh Nahjul Balāghah* by al-Hadid Egyptian edition.

[2] Both al-Bukhari and Muslim have relied on him in their *sahīhs*. They have both learned hadīth from Shu`bah and Bukhari has learned it from `Abdul-`Aziz ibn Abū Salamah while Muslim has learned hadīth from Zuhayr ibn Mu`awiyah and Hammad ibn Salamah. His hadīth is narrated in Bukhari by Muhammed ibn Hatim ibn Bazi`. In Muslim's *Sahīh* he is quoted by Harun ibn `Abdullāh the critic and by Abū Shaybah and Zuhayr.

[3] Muslim has relied on his authority in his *Sahīh* as we explained when we discussed him in Letter No. 16.

[4] Both Bukhari and Muslim rely on his authority in their respective *sahīhs* as we have stated while discussing him in Letter No. 16.

[5] Al-Bukhari has relied on him as we explained when we mentioned him in Letter No. 16.

[6] His full name is `Abbad ibn `Abdullāh ibn al-Zubayr ibn al-Awwam al-Qarashi al-Asadi. Al-Bukhari and Muslim rely on his authority in their respective *sahīhs*. He has heard hadīth from Asma' and `Ayesha daughters of Abū Bakr. He is quoted in both *sahīh*s by Ibn Abū Malka Muhammed ibn Ja`far ibn al-Zubayr and Hisham ibn `Omar.

Sincerely,
Sh

Letter 23
Thul-Hijjah 14, 1329

I Convinced of the Authenticity of this Hadīth
II Unreliability Based on Non-Sequential Narration
III Its Reference to Restricted Succession
IV Its Rebuttal

1) I have, indeed, read this hadīth on page 111 of Volume One of Ahmed's *Musnad* and ascertained the reliability of his sources and found them to be the most reliable authorities. Then I researched his avenues avenues in narrating this hadīth and I found them to be sequential: each one of them supports the other; therefore I have contented myself to believe in its contents.

2) But you do not rely on an authentic hadīth that deals with the issue of succession unless it is sequentially narrated [*mutawatir*] for succession according to your Shī`a philosophy is one of the roots of religion and this hadīth cannot be considered as "*mutawatir*" (consecutively reported) and therefore it cannot be relied on.

3) It may be said that Ali is the successor of the Prophet ﷺ in his own Household alone; so where is the text that testifies to his succession among the general public?

4) This hadīth may even be revoked since the Prophet has refrained from publicly supporting the gist thereof. Because of this the companions found no reason why they should not swear the oath of allegiance to the three righteous caliphs may Allāh be pleased with them.

Sincerely,
S

Letter 24
Thul-Hijjah 15, 1329

I Why Relying on this Hadīth
II Restricted Succession is Unanimously Rejected
III Revocation is Impossible

1) Sunnis rely on every correct hadīth to confirm their concept of succession be it *mutawatir* or nont. We rely on the authenticity of this hadīth in our argument against theirs simply because they themselves testify to its authenticity thus binding themselves to what they have considered to be binding. Our own proof regarding succession from our viewpoint depends on its tawatur from our own sources as is obvious to everyone.

2) The claim that Ali is the successor of the Messenger of Allāh ﷺ only in his household is rejected due to the fact that whoever believes that Ali is the successor of the Messenger of Allāh in his household also believes that he is his successor among the public as well and whoever denies his succession over the public also denies his succession among his family. There is no way to separate one from the other; so why bring up a philosophy which runs contrary to the consensus of all Muslims?

3) I cannot overlook your statement that this hadīth is revoked which contradicts both reason and Shari`a since in order to abrogate a statement has to be made before the effect of its precedent becomes manifest as is clear to everyone. The only pretext for abrogation here is the allegation that the Prophet ﷺ supposedly refrained from [publicly] expounding on the gist of this hadīth. The hadīth itself proves that he peace and blessings of Allāh be on him and his progeny did not refrain from doing so; rather texts in this meaning are consecutive supporting one another. If we suppose that there is no text in the same meaning after this one then how can it be proven that the Prophet ﷺ had changed his mind or refrained from its enforcement? "They follow nothing other than their own whims and desires after guidance from their Lord has already come unto them (Qur'ān 53:23) " and peace with you.

Sincerely,
Sh

Letter 25
Thul-Hijjah 16, 1329

I His Belief in the Text
II Requesting More Texts

1) I have believed in the One Who has caused you to dissipate the darkness [of ignorance] clarify what is ambiguous and made you one of His signs and a facet of His own manifestations.

2) May Allāh bless your father provide me with more such texts and peace with you.

Sincerely,
S

Letter 26
Thul-Hijjah 17, 1329

I Clear Texts Recounting Ten of Ali's Exclusive Merits
II Why Rely on it

1) Suffices you besides the hadīth of the Household what Imām Ahmed has indicated in Vol. 1 of his book *Al-Mustadrak* and al-Thahbi in his Concise who both admit its authenticity as well as other authors of the *sunan* from generally accepted avenues. They all quote `Omar ibn Maymun saying: "I was sitting once in the company of Ibn `Abbās when nine men came to him and said `O Ibn `Abbās! Either come to debate with us or tell these folks that you prefer a private debate.' He had not lost his eye-sight yet. He said: `I rather debate with you.' So they started talking but I was not sure exactly what they were talking about. Then he stood up and angrily said: `They are debating about a man who has ten merits nobody else ever had. They are arguing about a man whom the holy Prophet ﷺ

has said `I shall dispatch a man whom Allāh shall never humiliate one who loves Allāh and His Messenger ﷺ and who is loved by both ' so each one of them thought to him such an honour belonged. The holy Prophet ﷺ inquired about Ali. When the latter came unto him with his eyes swelling in ailment he ﷺ blew in his eyes shook the standard thrice and gave it to him. Ali came back victorious with Safiyya bint Huyay [ibn al-Akhtab] among his captives.'" Ibn `Abbās proceeded to say "Then the Messenger of Allāh ﷺ sent someone with surat al-Tawbah but he had to send Ali after him to discharge the responsibility saying: `Nobody can discharge it except a man who is of me and I am of him.'" Ibn `Abbās also said, "The Messenger of Allāh ﷺ with Ali sitting beside him asked his cousins once: `Who among you elects to be my *wali* in this life and the life hereafter?' They all declined but Ali said: `I would like to be your *wali* in this life and the life to come ' whereon he ﷺ responded by saying: `You are indeed my *wali* in this life and the life hereafter.'" Ibn `Abbās continues to say that Ali was the first person to accept Islam after Khadija and that the Messenger of Allāh ﷺ took his own robe and put it over Ali Fatima Hassan and Hussain then recited the verse saying: "Allāh wishes to remove all abomination from you O Ahl al-Bayt [people of my household] and purify you with a perfect purification (Qur'ān 33:33)." He has also said: "Ali bought his own soul. He put on the Prophet's garment and slept in his bed when the infidels sought to murder him " till he says: "The Messenger of Allāh ﷺ went on Tabuk expedition accompanied by many people. Ali asked him: `May I join you?' The Messenger of Allāh ﷺ refused whereon Ali wept. The Prophet ﷺ then asked him: `Does it not please you that your status to me is similar to that of Aaron's to Moses except there is no Prophet after me? It is not proper for me to leave this place before assigning you as my vicegerent.' The Messenger of Allāh ﷺ has also said the following to him: `You are the *wali* of every believing man and woman.'"

Ibn `Abbās has said: "The Messenger of Allāh closed down all doors leading to his mosque except that of Ali who used to enter the mosque on his way out even while in the state of *janaba*. The

Messenger of Allāh ﷺ has also said: `Whoever accepts me as the *wali* let him/her take Ali as the *wali* too.'" As a matter of fact al-Hakīm having counted the sources from which he quoted this hadīth comments by saying "This is an authentic hadīth according to *isnad* yet both Shaikhs did not narrate it this way." Al-Thahbi has quoted it in his *Talkhis* and described it as an authentic hadīth.

2) Clear and irrefutable proofs highlight the fact that Ali was the Prophet's vicegerent. Have you noticed how the Prophet ﷺ has named him *wali* in this life and the life to come thus favouring him over all his kin and how he regarded his status to himself as similar to that of Aaron to Moses without any exception other than Prophethood and exception which reflects generality?

You also know that what distinguished Aaron from Moses was mostly his being the vizier of his brother his *de facto* participation in his brother's Message his vicegerency and the enforcement by Moses of people's obedience to Aaron as his statement to which references is included in the Holy Qur'ān (20:29-32) and which clearly says: "And let my brother Aaron from among my household be my vizier to support me and take part in my affair " and his statement: "Be my own representative among my people; reform them and do not follow the path of corrupters (Qur'ān 7:142) " and the Almighty's response: "O Moses! Granted is your prayer (Qur'ān 20:36)." According to this text Ali is the Prophet's vicegerent among his people his vizier among his kin his partner in his undertaking - not in Prophethood - his successor the best among his people and the most worthy of their leadership alive or dead. They owed him obedience during the Prophet's lifetime as the Prophet's vizier just as Aaron's people had to obey Aaron during the lifetime of Moses.

Whoever becomes familiar with the status hadīth will immediately consider its deep implications without casting any doubt at the gist of its context. The Messenger of Allāh ﷺ has made this very clear when he said: "It is not proper for me to leave this place before assigning you as my vicegerent." It is a clear text regarding his succession; nay it even suggests that had the Prophet ﷺ left

without doing so he would have done something he was not supposed to have done.

This is so only because he was commanded by the Almighty to assign him as his own successor according to the meaning of the verse saying "O Messenger! Convey that which has been revealed unto you from your Lord and if you do not do it then you have not conveyed His Message at all (Qur'ān 5:67)." Anyone who examines the phrase "then you have not conveyed His Message at all " then examines the Prophet's statement: "It is not proper for me to leave this place before assigning you as my vicegerent " will find them both aiming at the same conclusion as is quite obvious. We should also not forget the Prophet's hadīth saying: "You are the *wali* of every believer after me." It is a clear reference to the fact that he is the Prophet's *wali* and the one who takes his place as al-Kumait may Allāh have mercy on his soul has implied when he said: "A great Vicegerent a fountain-head of piety an educator!" And peace with you.

Sincerley,
Sh

Letter 27
Thul-Hijjah 18, 1329

Casting Doubts about the Status Hadīth

The "status hadīth" is authentic and well-known but al-Amidi who verified and ascertained hadīth and who is considered the master of the science of *usul* has doubted its sources and suspected its narrators. Your debater may uphold al-Amidi's view; so how can you prove him wrong? And peace with you.
Sincerely,
S

Letter 28

Thul-Hijjah 19, 1329

I The Status Hadīth Stands on Most Solid Grounds
II Binding Proofs
III Its Sunni Narrators
IV Why al-Amidi Suspects it

1) Al-Amidi has done nobody injustice except his own self by casting doubt about the authenticity of this hadīth which is one of the most accurate *sunan* and a most solid legacy.

2) Nobody else has doubted its accuracy nor did anyone else dare to argue about its grounds. Even al-Thahbi who is a most prejudiced narrator has admitted its accuracy in his *Talkhis Al-Mustadrak*.[1] Ibn Hajar al-Haithami in spite of his antagonistic views embedded in his *Al-Sawa`iq al-Muhriqa* has quoted this hadīth in his chapter on "Al-Shubuhat " citing statements by the foremost narrators of hadīth testifying to its accuracy; so refer to that book. Had this hadīth not been accurate al-Bukhari would not have included it in his book in spite of his prejudice when it comes to counting Ali's merits and those of Ahl al-Bayt عليهم السلام.

Mu`awiyah was the leader of the oppressive gang. He stood in enmity against the Commander of the Faithful عليه السلام fought him cursed him from Muslims' pulpits and ordered people to do likewise. Yet in spite of his insolent hostility he never doubted the status hadīth. Nor has Sa`d ibn Abū Waqqas exaggerated when he according to Muslim was asked by Mu`awiyah why he hesitated to denounce "Abū Turab;" he answered him by saying:[2] "I remember three ahādīth of the Messenger of Allāh which I have personally heard because of which I shall never curse him. Had I had just one of his exclusive merits it would have been more precious for me than a herd of the choicest red camels. I have heard the Messenger of Allāh صلى الله عليه وآله وسلم who was then accompanied by a few people participating in some of his campaigns saying to Ali: `Are you not pleased that your status to me is similar to that of Aaron to Moses except that

there will be no Prophet after me?'"[3] Mu`awiyah was dumbfounded and he could not utter a word or pressure Sa`d.

In addition to all of this Mu`awiyah himself has narrated the same hadīth. Ibn Hajar says in his book *Al-Sawa`iq Al-Muhriqa*:[4] "Ahmed has said that a man once asked Mu`awiyah a question and his answer was: `Forward your question to Ali because he is more knowledgeable.' Yet the man said: `Your own answer to this matter is dearer to me than that of Ali.' Mu`awiyah was angry and he said: `What a bad statement you have uttered! You hate a man whom the Messenger of Allāh used to gorge with knowledge? He even told him that his status to him was like that of Aaron to Moses except that there would be no Prophet after him? Whenever `Omar was confused about a matter he sought Ali's advice....'"[5] In short the status hadīth is considered according to the consensus of all Muslims regardless of their sects and inclinations to be authentic.

3) Authors of both *Al-Jami` Baynal Sihah Al-Sitta* and *Al-Jami` Bayna Rijal al-Sahīhain* have quoted it and it is included in Bukhari's chapter on the Battle of Tabuk in his *Sahīh* in Muslim's chapter on Ali's merits in his *Sahīh* in a chapter on the attributes of the Prophet's companions in Ibn Majah's *sunan* and in a chapter on Ali's merits in Hakīm's *Al-Mustadrak*. Imām Ahmed Ibn Hanbal has quoted it in his *Musnad* from several different reporters. Ibn `Abbās Asma' bint `Amis Abū Sa`d al-Khudri Mu`awiyah ibn Abū Sufyan[6] and many other companions have all narrated it as recorded in the *musnad*. Al-Tabrani has quoted it as narrated by Asma' bint `Amis Umm Salamah Habis ibn Janadah Ibn `Omar Ali ibn Abū Tālib عليه السلام [7] and many others. Al-Bazzaz has included it in his *Musnad*[8] and so has al-Tirmithi in his *Sahīh*[9] *depending on the authority of Abū Sa`id al-Khudri. In Al-Isti`ab* in a chapter dealing with Ali the author quotes Ibn `Abdul Birr narrating it then he comments thus: "This is one of the most reliable and accurate ahādīth narrated about the Prophet by Sa`d ibn Abū Waqqas." Sa`d's references are nOmarous and are enOmarated by Ibn Abū Khayth`amah and others. Ibn `Abbās Abū Sa`id al-Khudri Umm Salamah Asma' bint Amis Jabir ibn `Abdullāh and quite a few other traditionists have all narrated it." As a matter of fact whoever researches the Battle of Tabuk and

refers to books of traditions and biographies will find them mentioning this hadīth. Those who have written biographies of Ali among authors of glossaries of ancient as well as modern times regardless of their inclinations and sectarian preferences have all quoted this hadīth. It is also quoted by anyone who writes about the merits of Ahl al-Bayt those of the Imāms among the companions of the Prophet ﷺ such as Ahmed ibn Hanbal and by others before or after his time. It is a hadīth taken for granted by all past Muslim generations.

4) There is no lesson to learn about the doubt cast by al-Amidi regarding this hadīth in his *Musnad* since the man knows nothing about the science of traditions and his knowledge about *musnad*s and narrators is the knowledge of illiterate commoners who do not know the meaning of hadīth. In fact his own extensive knowledge in the science of usul is the reason why he has fallen in such a dilemma. According to the requirements of usul he saw it to be a correct hadīth which he could not get rid of except by suspecting its isnad thinking that that would be possible. Indeed that was only his unattainable desire and peace with you.

Sincerely,
Sh

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[1] Letter No. 26 contains his admission of its authenticity.

[2] This occurs in his section dealing with Ali's virtues at the beginning of page 324 Vol. 2 of his *Sahīh*.

[3] Al-Hakīm too quotes it at the beginning of page 109 Vol. 3 of his *Al-Mustadrak* admitting its authenticity due to its being endorsed by Muslim.

[4] This occurs in the fifth *maqsad* of *Al-Maqasid* when the author discusses verse 14 in Section 11 page 107 of *Al-Sawa`iq al-Muhriqa*.

[5] He says that others have quoted it and that some added to it "Get up; may Allāh never allow you to stand up " and his name is omitted from the *diwan* to the end of his quotation on page 107 of his *Al-Sawa`iq al-Muhriqa*. This proves that a group of late traditionists besides Ahmed has quoted the status hadīth from Mu`awiyah.

[6] As we mentioned in the beginning of this Letter quoting the fifth *maqsad* of the *Maqasid* of verse 14 of the verses discussed in Chapter 11 *Al-Sawa`iq al-Muhriqa* page 107.

[7] As Ibn Hajar describes in the first hadīth of the forty ones which he discusses in the second section of chapter 9 page 72 of his *Al-Sawa`iq al-Muhriqa*. Al-Sayyuti has stated the following while discussing Ali عليه السلام in his chapter on the righteous caliphs: "Al-Tabrani has quoted this hadīth from all these men adding to them Asma' bint Qays."

[8] Al-Sayyuti indicates so while discussing Ali عليه السلام in his chapter on the caliphs on page 65.

[9] As attested to by hadīth 2504 of the hadīth of *Kanz al-`Ummāl* page 152 Volume 6.

Letter 29
Thul-Hijjah 20, 1329

I Believing in Our Arguments Regarding the Sanad of this Hadīth
II Doubting its General Application
II Doubting its being Binding

1) All what you have mentioned regarding the authenticity of the status hadīth is indeed beyond any doubt. Al-Amidi has stumbled in a way which has proven his distance from the science of hadīth and from traditionists. I have bothered you with mentioning his views in clarifying what is already clear. This is my mistake for which I invoke your forgiveness since you are apt to forgive.

2) I have come to know that there are others besides al-Amidi from among your arbitraters who claim that there is no proof that the status hadīth has a general application and that it is restricted to its own context. They support their view by the hadīth's text itself saying that the Prophet's statement is due only to its time context that is when he left him in Medina during the Battle of Tabuk. The Imām peace with him asked him: "Why do you leave me with women and children?" His answer peace with him and his progeny was: "Aren't you pleased that your status to me is similar to that of Aaron to Moses except there will be no Prophet after me?" as if he

ﷺ explained that his position to him is like that of Aaron to Moses when the latter left him to represent him among his people when he left for the Tur Mountain [Mount Sinai]. The gist of the Prophet's statement would be something like: "You are to me during this Battle of Tabuk like Aaron to Moses who had to depart to communicate with his Lord."

3) Your arbitraters may even say that this hadīth is not a binding proof even if its implication is general and a restricted hadīth cannot be applied in its general sense and peace with you.

Sincerely,
S

Letter 30
Thul-Hijjah 22, 1329

I Arabs Regard it General
II Disproving Claim of Restriction
III Disproving its Non-Binding Application

1) We refer their argument that the hadīth lacks a general application to Arabs who are very well familiar with their language and grammar. You are the Arabs' authority whose view is invincible and undisputed. Do you see your nation doubting the generality of this status hadīth? I do not think so. You are above that. Persons of your prestige do not doubt the generality of the additive gender and its inclusion of all implications. If you for example say: "I have granted you my judicial power " will your power be restricted to a few matters rather than others? Or will your statement be general and inclusive of all implications? Allāh be Praised! You do not see it other than general and its meaning as inclusive! If the Muslims' ruler says to one of his subjects: "I have appointed you my own vicegerent over people " or "granted you my own status or position over them or granted you my own wealth " will it come to mind anything other than the general meaning of such a statement? Or will the speaker wish to select some matters rather than others? If he said to one of his ministers: "You may enjoy during my lifetime the same

position `Omar enjoyed during the lifetime of Abū Bakr but you are not my friend " would this statement be seen according to common rules as implying a few situations rather than all? I do not see you saying accepting anything other than its general application and I do not doubt at all that you interpret the statement of the holy Prophet: "Your status to me is like that of Aaron to Moses" except as indicative of generality of application following the guidelines of its similar texts in the Arabic language and its norms of speech especially when he excluded Prophethood thus making its generality inclusive of everything else quite clear. You are surrounded by Arabs; so ask them if you wish.

2) As regarding the debater's statement claiming that this hadīth is restricted to its context this claim is rejected on two grounds:

First: The hadīth itself is generalizing as you know. The assumption "If we presume that it is specific" does not exclude it from its general meaning because whoever makes an assumption does not confine his assumption to only one single possibility. Say if one person in the state of *najasa* (impurification) touches Surat al-Kursi [verse of the Throne] for example and you tell him: "Nobody in the state of *najasa* should touch the holy Qur'ān " will your statement be confined to Surat al-Kursi only or will it be general regarding the entire text of the holy Qur'ān? I cannot imagine that anyone will understand that it is restricted to Surat al-Kursi in particular. If a physician sees his patient eating dates and forbids him from eating anything sweet will the prohibition be taken to imply only dates or will it be general to include evertything sweet? I do not consider the one who claims its meaning to be restricted as one adhering to the common concepts of the basics of language; rather he will then be distant from its grammar far from commonsense a foreigner to our world. So is the one who claims that the status hadīth is applied specifically to the Battle of Tabuk alone; there is no difference between both cases.

Second: This hadīth was not articulated by the Prophet ﷺ on leaving Ali عليه السلام as his representative in Medina during the Battle of Tabuk; otherwise the debater will have had the right to claim its

restricted application. Our *sahīh* books are sequential through the Imāms among the Prophet's purified progeny عليهم السلام proving that it was said on other occasions to which the researcher may refer. Sunni *sunan* bear witness to this fact as researchers know. We say that the wording of this hadīth testifies to the fact that the claim that it was said only during the Battle of Tabuk is groundless as is already obvious.

3) Their claim that the specified generalization cannot be binding over the rest is an obvious mistake and a serious error. Nobody would say so except one who approaches matters like someone riding a blind animal in a dark night. We seek refuge with Allāh against ignorance and we thank Him for our sound health. Specifying the general does not exclude it from being applied as a testimony against the rest as long as the specified matter is not general especially if it is related to this hadīth. If a master tells his servant: "Be generous to everyone who is visiting me today save Zayd." If the servant surrounds only Zayd with generosity he will not only be disobeying his master and become liable for his error according to the judgment of all the wise he will also deserve to be punished a punishment commensurate with his mistake. No wise man would listen to his excuse if he produces one; nay even his excuse will seem to them to be even worse than his guilt. This is so only because of its obvious general implication having been specified regarding the rest as is obvious.

You very well know that Muslims have always been accustomed to use as proof the specified generalizations without any exception. The ancestors among the companions and the tabi`in as well as those who followed the latter and so on till today especially the Imāms among the progeny of the Prophet صلى الله عليه وآله وسلم and all other Imāms among the Muslims do just that. This is a matter which does not need raising any doubts. Suffices you for proof what the four Imāms and other Mujtahids have said in their chapters on being aware of the branches of legislative rules as proofs of their explanations. The wheel of knowledge has been spinning on acting on generally accepted facts. There is nothing general that does not have room for a specification. If these generalities are dropped the door of

knowledge will be shaken. We seek refuge with Allāh and peace with you.

Sincerely,
Sh

Letter 31
Thul-Hijjah 22, 1329

Requesting Sources of this Hadīth

You have not provided any proof testifying to this hadīth as being said on any occasion besides that of Tabuk. I am very eager to be acquainted with its pristine sources; so please take me to its foundain-heads and peace with you.

Sincerely,
S

Letter 32
Thul-Hijjah 24, 1329

I Among Its Sources: the Prophet's Visit to Umm Salim
II The Case of Hamzah's Daughter
III Leaning on Ali
IV The First Fraternity
V The Second Fraternity
VI Closing the Doors
VII The Prophet Comparing Ali and Aaron to the Two Stars

1) One of its sources is the discourse of the Prophet ﷺ with Umm Salim[1] a woman of lengthy achievements a woman of wisdom who enjoyed a special prestigious status with the Messenger of Allāh ﷺ due to being among the foremost in accepting Islam and because of her sincerity contributions and sacrifices in the cause of Islam. The Prophet ﷺ used to visit her and talk to her at her own house. One day he said to her: "O Umm Salim (mother of Salim)! Ali's flesh is of mine and his blood is of my own; he is to me like Aaron to

Moses."[2] It is obvious that this hadīth is only an excerpt of his lengthy hadīth which is stated for the purpose of conveying the truth and providing advice for the sake of Allāh in order to highlight the status of his vicegerent the one who would take his own place (of responsibility) once he is gone and it cannot be confined to the Battle of Tabuk.

2) A similar hadīth was made in the case of Hamzah's daughter in whose regard Ali Ja`far and Zayd disputed. The Messenger of Allāh ﷺ said then: "O Ali! You are to me like Aaron to Moses etc."

3) Another incident occurred when Abū Bakr `Omar and Abū `Ubaydah ibn al-Jarrah were in the company of the Prophet ﷺ who was leaning on Ali. The Prophet ﷺ patted Ali's shoulder and said: "O Ali! You are the strongest among the believers in faith the first (man) to embrace Islam and your status to me is similar to that of Aaron to Moses."[3]

4) The ahādīth narrated during the First Fraternity also include this text. These were made in Mecca prior to the migration when the Messenger of Allāh ﷺ consummated brotherhood among the emigrants in particular.

5) On the occasion of the Second Fraternity while in Medina five months after the migration the Prophet ﷺ made fraternity between the emigrants (Muhajirun) and the supporters (Ansar). In both events he ﷺ chose Ali as his brother[4] thus preferring him over all others saying to him: "You are to me like Aaron to Moses except there will be no Prophet after me." Narrations in this regard are consecutively reported. Refer to what others state about the First Fraternity such as the hadīth narrated by Zayd ibn Abū `Awfah. Imām Ahmed ibn Hanbal has included it in his book *Manaqib Ali* Ibn `Asakir in his *Tarikh*[5] al-Baghwi and al-Tabrani in their *Mujma`s* al-Barudi in his *Al-Ma`rifa* by Ibn `Adi[6] and others.

The hadīth under discussion is quite lengthy and it contains guidelines about how to establish brotherhood. It ends with: "Ali said: `O Messenger of Allāh! My soul has expired and my spine has

been broken having seen what you have done for your companions while leaving me alone. If this is a sign of your anger with me then I complain only to you and beg your pardon.' The Messenger of Allāh said: `I swear by the One Who sent me to convey the truth about Him I have not spared you except for my own self. You are to me like Aaron to Moses except there will be no Prophet after me.

You are my Brother heir and companion.' Ali عليه السلام asked him: `What shall I inherit from you?' He صلى الله عليه وآله وسلم answered: `Whatever Prophets before me left for those who inherited them: the Book of their Lord and the Sunnah of their Prophet. You will be my companion in my house in Paradise together with my daughter Fatima. You are my Brother and Companion.' Then he peace with him and his progeny recited the verse: `They are brethren seated conveniently facing each other'" referring to the brethren whose hearts Allāh has joined in affection who look at each other with sincere compassion.

Refer also to the events of the Second Fraternity. Al-Tabrani in his *Al-Tafsir Al-Kabir* quotes Ibn `Abbās reporting one hadīth stating that the Messenger of Allāh صلى الله عليه وآله وسلم said to Ali عليه السلام: "Are you angry because I have established brotherhood between the Ansar and the Muhajirun and have not selected a brother for you from among them? Are you not pleased that your status to me is like that of Aaron to Moses except there will be no Prophet after me?"[7]

6) The same hadīth was also said when the companions' doors overlooking the Prophet's mosque in Medina were ordered closed except that of Ali. Jabir ibn `Abdullāh quotes the Messenger of Allāh, peace with him, and his progeny saying: "O Ali! It is permissible for you to do at this mosque whatever is permissible for me and you are to me like Aaron to Moses except there will be no Prophet after me." Huthayfah ibn `Asid al-Ghifari has said that the Prophet peace with him and his progeny once delivered a *khutba* on the occasion of closing those doors in which he said: "There are some men who have disliked that I got them out of the mosque while keeping Ali. Allāh the Dear and Mighty inspired to Moses and his brother to reside with their people in Egypt and make their homes a *qibla* and say their prayers " till he said: "Ali to me is like Aaron to

Moses. He is my Brother and none of you is allowed to cohabit therein other than he."

The sources of this hadīth are nOmarous and they cannot all be counted in a brief letter like this yet I hope that what I have stated here suffices to falsify the claim that the status hadīth is confined only to the Battle of Tabuk. How much can such a claim weigh in the light of abundance of sources of this hadīth?

7) Anyone who is familiar with the biography of the Prophet ﷺ will find him peace with him and his progeny describing Ali and Aaron as the two bright stars arranged alike neither one differing from the other. This by itself is a testimony to the generality of status of this hadīth yet the generality of the status is what comes to mind regardless of any pretext as we have explained above and peace with you.

Sincerely,
Sh

[1] She is daughter of Milhan ibn Khalid al-Ansari and sister of Haram ibn Milhan. Her father and brother were martyred in the company of the Prophet ﷺ. She possessed a great deal of accomplishment and wisdom. She narrated a few ahādīth of the Prophet ﷺ and she is quoted by her son Anas in addition to Ibn `Abbās Zayd ibn Thabit Abū Salamah ibn `Abdul-Rahman and by others. She is considered to be in the first row of those who accepted and supported the Islamic faith and she herself was a caller to Islam. During the pre-Islamic period of *jahiliyya* she was in love with Malik ibn al-Nadar from whom she conceived her son Anas ibn Malik. At the dawn of Islam she was among the foremost to embrace it and she invited her husband Malik to believe in Allāh and His Messenger but he refused; so she deserted him and he in his rage moved to Syria where he died as a *kafir*. She advised her son who was then ten years old to serve the Prophet ﷺ and the Prophet ﷺ accepted his service in order to please her. Many Arab men of prestige sought her hand but she always used to say: "I shall not get married except when Anas reaches manhood;" so Anas always used to say: "May Allāh reward my mother for she took very good care of me." Due to her own influence Abū Talhah al-Ansari became Muslim. He sought her hand when he was still *kafir* but she refused to

marry him unless he embraced Islam; so he accepted her invitation to embrace the new faith and his dowery to her was his own acceptance of Islam. She conceived a son by him but the baby fell sick and died; so she said: "Nobody should mention his death to his father before me." When her husband came home and inquired about his son she said: "He is in most content;" so he thought that she meant their son was asleep. She served him his dinner then she put on her best clothes and perfume and he went to bed with her. The next day she said to him: "Pray for your son's soul." Abū Talha narrated this story to the Messenger of Allāh ﷺ who said to him: "Allāh blessed you last night." She continues to say that he ﷺ invoked Allāh to provide me with what I wanted and even more. In that same night she conceived `Abdullāh ibn Abū Talha on whom Allāh showered His blessings. He is the father of Ishaq ibn `Abdullāh ibn Abū Talha the *faqih* and his brothers were ten; each one of them was a man of knowledge. Umm Salim used to participate in the Prophet's military campaigns. On the Day of Uhud she had a dagger to stab any infidel who would come near her. She rendered Islam a great service and I do not know any woman besides her whom the Prophet ﷺ used to visit in her own house and she would offer him a present. She was aware of the status of his progeny knowledgeable of their rights... May Allāh shower His choicest mercy on her.

[2] This hadīth I mean Umm Salim's is number 2554 of the ones numbered in *Kanz al-`Ummāl* as narrated on page 154 of its sixth volume. It also exists in *Muntakhab al-Kanz*; so refer to the last line of the footnote on page 31 of Volume 5 of Ahmed's *Musnad* where you will find it verbatim.

[3] This is quoted by Hassan ibn Badr al-Hakīm in his chapter on *kunyat* al-ShiRāzi in his chapter on surnames volume six and by Ibn al-Najjar. It is hadīth 6029 and also 6032 of the ones numbered in *Kanz al-`Ummāl* page 395.

[4] Discussing the biography of Ali عليه السلام in his *Isti`ab* Ibn `Abd al-Birr describes him thus: "He made brotherhood with the Messenger of Allāh, peace with him, and his progeny among the immigrants then between the immigrants and the supporters. In each of these instances he ﷺ said to Ali عليه السلام: `You are my brother in this life and the life hereafter ' then he made brotherhood between himself and Ali عليه السلام." The details are in the books of traditions and history. For the details of the first brotherhood refer to page 26 Vol. 2 of *Al-Sira al-Halabiyya* and in the second brotherhood on page 120 Vol. 2 also of *Al-Sira al-Halabiyya* where you will find how the Prophet ﷺ favoured Ali عليه السلام in both occasions over everyone else. In

Al-Sira al-Dahlaniyya the details of the circumstances of the first brotherhood and those of the second are similar to what is published in *Al-Sira al-Halabiyya*. The author also stated that the second brotherhood took place five months after the migration.

[5] This is quoted from Ahmed and Ibn `Asakir by a group of trusted authorities such as al-Muttaqi al-Hindi; so refer to hadīth 918 of his *Kanz al-`Ummāl* at the beginning of page 40 of its fifth volume. It is also quoted on page 390 Vol. 6 from Ahmed's book *Manaqib Ali* numbering it hadīth 4972.

[6] This is quoted from these Imāms by a group of trusted authorities such as al-Muttaqi al-Hindi at the beginning of page 41 Vol. 5 of of his *Kanz al-`Ummāl* numbering it hadīth 919.

[7] This is quoted by al-Muttaqi al-Hindi in his *Kanz al-`Ummāl* and *Al-Muntakhab*; so refer to the *Muntakhab*'s footnote on page 31 of its fifth volume regarding Ahmed's *Musnad* and you will find it verbatim just as we have quoted it here. It is not difficult to sift the gist of the phrase "You have angered Ali عليه السلام" and comprehend the meanings of companionship compassion and the love of a compassionate and kind father to his son. If you wonder how Ali had some doubts in the second time he was left behind although in the first time he had some doubt too then he found out that the Prophet peace with him and his progeny had kept him there just for himself and why he did not consider the second incident in the light of the first. The answer is that the second incident could not be compared with the first one for the first was regarding the immigrants in particular; so the comparison did not forbid the prophet صلى الله عليه وآله وسلم from creating brotherhood with Ali عليه السلام contrary to the second which was between the immigrants and the supporters. One immigrant in the second instance may be joined in brotherhood to a supporter and vice versa. Since the prophet and the wasi were both immigrants the assumption in the second instance was that they should not be brothers; so Ali thought that his brother would be a supporter just like others by way of comparison. When the Messenger of Allāh صلى الله عليه وآله وسلم did not create brotherhood between him and any of the supporters some doubt entertained his mind but Allāh and His Messenger insisted on favouring him and so it was: he and the Messenger of Allāh صلى الله عليه وآله وسلم became brothers contrary to the common norm of practice among all the immigrants and supporters at that time and place.

Letter 33
Thul-Hijjah 25, 1329

When were Ali and Aaron Described as the Two Stars?

It has not been clarified yet what you claim that he peace with him and his progeny used to describe Ali and Aaron as the two stars which are alike; when did he do that?

Sincerely,
S

Letter 34
Thul-Hijjah 27, 1329

I The Occasion of Shabar Shubayr and Mushbir
II The Occasion of Fraternity
III The Occasion of Closing the Doors.

Research the biography of the Prophet, peace with him, and his progeny and you will find him describing Ali and Aaron as two bright stars in the heart of the skies the eyes positioned in the face neither of them is distinguished in his nation from the other.

1) Have you noticed how he peace with him and his progeny had insisted that Ali should name his sons just like Aaron did calling them Hassan Hussain and Muhsin? He عليه السلام has said: "I have named them after Aaron's sons Shabar Shubayr and Mushbir"[1] intending thereby to emphasize the similarity between himself and Aaron and generalizing such a similarity in all areas and aspects.

2) For the same reason Ali has cherished his brother and favoured him over all others thus achieving the goal of generalizing the similarity of both Aarons to their respective brothers making sure that there must be no difference between them. He peace with him and his progeny created brotherhood among his companions as stated above making in the first incident Abū Bakr brother of `Omar and `Othman brother of `Abdul-Rahman ibn `Awf. In the Second

Fraternity Abū Bakr became brother of Kharijah ibn Zayd and `Omar was made brother of `Atban ibn Malik. Yet on both occasions Ali was made brother of the Messenger of Allāh, peace with him, and his progeny as you have come to know.

There is no room here to quote all verified texts citing Ibn `Abbās Ibn `Omar Zayd ibn Arqam Zayd ibn Abū `Awfah Anas ibn Malik Huthayfah ibn al-Yemani Makhduj ibn Yazid `Omar ibn al-Khattab al-Bara' ibn `Azib Ali ibn Abū Tālib and others narrating this hadīth as such. The Messenger of Allāh ﷺ has also said to Ali: "You are my Brother in this life and the life hereafter."[2] In Letter No. 20 we stated how he ﷺ took Ali by the neck saying: "This is my Brother vicegerent and successor among you; therefore listen to him and obey him." He peace with him and his progeny came out to meet his companions with a broad smile on his face. `Abdul-Rahman ibn `Awf asked him what pleased him so much. He answered: "It is due to a piece of good news which I have just received from my Lord regarding my brother and cousin and also regarding my daughter. The Almighty has chosen Ali a husband fot Fatima." When the Mistress of all women of the world was wed to the master of the Prophet's progeny عليه السلام the Prophet peace with him and his progeny said: "O Umm Ayman! Bring me my brother." Umm Ayman asked: "He is your brother and you still marry him to your daughter?!" He said: "Yes indeed Umm Ayman." She called Ali in.[3]

Quite often, the Prophet ﷺ used to point to Ali and say: "This is my brother cousin son-in-law and father of my descendants."[4] Once he spoke to him and said: "You are my brother and companion." In another occasion he said to him: "You are my brother friend and companion in Paradise." He once addressed him in a matter that was between him his brother Ja`far and Zayd ibn Harithah saying: "O Ali! You are indeed my brother and the father of my descendants. You are of me and for me."[5] He made a covenant with him once saying: "You are my brother and vizier; you complete my religion fulfill my promise pay my debts on my behlf and clear my conscience."[6] When death approached him may both my parents be sacrificed for him he said: "Fetch me my brother." They called Ali in. He said to him: "Come close to me." Ali عليه السلام did. He kept

whispering in his ears till his pure soul departed from his body. Ali even caught some of the Prophet's saliva.[7]

The Messenger of Allāh, peace with him, and his progeny has also said: "It is written on the gate of Paradise: `There is no god but Allāh Muhammed is the Messenger of Allāh Ali is the Brother of the Messenger of Allāh.'"[8] The Almighty when the Prophet left Ali sleeping in his bed while the enemies were outside plotting to murder him addressed Gabriel and Michael thus: "I have created brotherhood between both of you and let the life-span of one of you be longer than that of the other. Which one of you wishes to have the life of the other be longer than his own?" Each held his own life dearer. The Almighty said: "Why can't you be like Ali ibn Abū Tālib between whom and Muhammed ﷺ I have created brotherhood and he has chosen to sleep in Muhammed's bed offering to sacrifice his own life for his brother? Go down to earth and protect him from his foes." They both came down. Gabriel stood at Ali's head while Michael stood at his feet. Gabriel cried: "Congratulations! Congratulations! Who can be like you O son of Abū Tālib? Even Allāh brags about you to His angels!" Regarding that incident the verse "And there are among men those who trade their own lives for the Pleasure of Allāh (Qur'ān 2:207)" was revealed.[9]

Ali himself is quoted saying: "I am the servant of Allāh and the Brother of His Messenger. I am the strongest in believing in the Prophet. Nobody else can say so except a liar."[10] He has also said: "By Allāh! I am his Brother and *wali* his cousin and the inheritor of his knowledge; who else is more worthy of it than me?"[11] On the Day of Shura he said to `Othman `Abdul-Rahman Sa`d and al-Zubayr: "Do you know of anyone among the Muslims other than myself with whom the Messenger of Allāh established Brotherhood?" They answered: "We bear witness no."[12] When Ali stood to duel with al-Walid during the Battle of Badr the latter asked him: "Who are you?" Ali answered: "I am the servant of Allāh and the brother of His Messenger."[13] When `Omar was caliph Ali asked him:[14] "Suppose some Israelites come to you and one of them told you that he was cousin of Moses would he receive a preferred treatment than the others?" `Omar answered: "Yes indeed." Ali said:

"I by Allāh am the brother of the Messenger of Allāh and his cousin." `Omar took off his mantle and spread it for Ali to sit on saying: "By Allāh you will sit nowhere else other than on my own mantle till each one of us goes his way." Ali did so while `Omar was pleased by that gesture of respect for the brother and cousin of the Messenger of Allāh as long as he was in his company.

3) Well I seem to have lost control over my pen. The Prophet peace with him and his progeny ordered the doors of his companions' houses overlooking the mosque to be closed for good as a measure to protect the mosque's sanctity against *janaba* or *najasa* but he allowed Ali's door to remain open permitting him to cross the mosque's courtyard even while being in the state of *janaba* just as Aaron was permitted to do thus providing another proof for the similarity of positions of both men peace with them in their respective creeds and nations. Ibn `Abbās has said: "The Messenger of Allāh, peace with him, and his progeny ordered all the doors of his companions closed except that of Ali who used to enter even while in the state of *janaba* having no other way out."[15] `Omar ibn al-Khattab has narrated an authentic hadīth which has been reproduced in both *sahīh* books wherein he says:[16] "Ali ibn Abū Tālib was granted three tokens of prestige; had I had one of them it would have been dearer to me than all red camels [of Arabia]: his wife Fatima daughter of the Messenger of Allāh his residence at the mosque neighbouring the Messenger of Allāh and feeling at home therein and the standard during the Battle of Khaybar."

Sa`id ibn Malik as quoted in an authentic hadīth once mentioned a few unique merits of Ali and said: "The Messenger of Allāh turned out everyone from the mosque including his uncle al-`Abbās and others. Al-`Abbās asked him: `Why do you turn us out and keep Ali?' He peace with him and his progeny answered: `It is not I who has turned you out and kept Ali. It is Allāh who has turned you out while keeping him.'"[17] Zayd ibn Arqam has said: "A few companions of the Messenger of Allāh ﷺ used to have the doors of their houses overlooking the mosque. The Messenger of Allāh, peace with him, and his progeny then said: `Close down all these doors except Ali's.' Some people did not like it and they talked about

it. So the Messenger of Allāh, peace with him, and his progeny stood one day praised the Almighty then said: `I have ordered these doors to be closed save Ali's and some of you have disliked that. I have not closed down a door nor opened it nor gave any order except after being commanded by my Lord to do so.'"[18]

Quoting Ibn `Abbās Al-Tabrani has said that the Messenger of Allāh, peace with him, and his progeny stood up once and said: "I have not turned you out acting on my own personal desire nor have I left a door open out of my own personal preference. I only follow whatever inspiration I receive from my Lord."[19] And the Messenger of Allāh said once to Ali عليه السلام: "O Ali! It is not permissible for anybody other than your own self to be present [in the mosque] while being in the state of *janaba*."[20] Sa`d ibn Abū Waqqas al-Bara' ibn `Azib Ibn `Abbās Ibn `Omar and Huthayfah ibn al-Yemani have all said: "The Messenger of Allāh, peace with him, and his progeny came out to the mosque once and said: `Allāh inspired to his Prophet Moses to build Him a pure mosque in which nobody other than Moses and Aaron would live. Allāh has inspired to me to build a sanctified mosque wherein only I and my brother Ali are permitted to sleep.'"[21]

There is no room here to state all the ascertained texts narrated by Ibn `Abbās Abū Sa`id al-Khudri Zayd ibn Arqam a companion from the tribe of Khath`am Asma' bint `Amis Umm Salamah Huthayfah ibn Asid Sa`d ibn Abū Waqqas al-Bara' ibn `Azib Ali ibn Abū Tālib `Omar `Abdullāh ibn `Omar Abū Tharr al-Ghifari Abul Tufail Buraydah al-Aslami Abū Rafi` freed slave of the Messenger of Allāh Jabir ibn `Abdullāh al-Ansari and others have all narrated the same hadīth. It is also well known that the Messenger of Allāh, peace with him, and his progeny invoked the Almighty once saying: "O Lord! The my brother Moses had prayed you saying: `Lord! Remove depression from my chest untie my tongue's knot so that people may understand my speech and let my brother Aaron be my vizier from among my household to support me in my undertaking and participate therein ' and you Lord responded with: `We shall support you through your brother and bestow on you a great authority (Qur'ān 28:35).' Lord! I am your servant Muhammed; therefore I

invoke you to remove depression from my chest to make my undertaking easier to carry out and to let Ali be my brother from among my household."[22]

Al-Bazzaz has likewise indicated that the Messenger of Allāh, peace with him, and his progeny took Ali's hand and said: "Moses had prayed his Lord to purify His mosque through Aaron and I have prayed my Lord to purify mine through you." He then sent a messenger to Abū Bakr ordering him to close down his door which overlooked the mosque and Abū Bakr responded expressing his desire to honour the Prophet's command. Then he sent another messenger to `Omar to do likewise and another to al-`Abbās for the same purpose. Then he peace with him and his progeny said: "It is not I who has closed down your doors nor have I kept Ali's door open out of my own accord; rather it is Allāh Who has opened his door and closed yours."

This much suffices to prove the similarity between Ali and Aaron in all circumstances and conditions and peace with you.

Sincerely,
Sh

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[1] This is quoted by the traditionists according to their own authentic sources of the traditions of the Messenger of Allāh, peace with him, and his progeny. Refer to pages 265 and 168 Vol. 3 of *Al-Mustadrak* and you will find the text of this hadīth described as authentic according to the endorsement of both Shaikhs. Imām Ahmed has also quoted it from Ali's hadīth on page 98 Vol. 1 of his *Musnad*. Ibn `AbdulBirr too quotes the biography of the grandson of the Prophet ﷺ, Hassan عليه السلام from *Isti`ab* and even al-Thahbi quotes it in his *Talkhis* taking its authenticity for granted in spite of his fanaticism and deviation from this nation's Aaron and from its Shabar and Shubayr. It is also quoted by al-Baghwi in his *Mu`jam* and `Abdul-Ghani from his *Idah* as is recorded on page 115 of *Al-Sawaiq al-Muhriqa* from Salman whose text is almost similar and also from Ibn `Asakir.

[2] Al-Hakīm has quoted it on page 14 Vol. 3 of his *Al-Mustadrak* as narrated by Ibn `Omar from two authentic sources and endorsed by both Shaikhs. Al-Thahbi has also quoted it in his *Talkhis* taking its authenticity

for granted. Al-Tirmithi too quotes it as cited by Ibn Hajar on page 72 of his *Al-Sawa`iq al-Muhriqa*; so refer to the seventh hadīth of the ones included in Section 2 of Chapter 9 of *Al-Sawa`iq al-Muhriqa*. All those who have discussed the brotherhood hadīth among writers of traditions and chronicles have accepted it without any argument.

[3] This is quoted by al-Hakīm on page 159 Vol. 3 of his *Al-Mustadrak*. Al-Thahbi too has quoted it in his *Talkhis* admitting its authenticity. Ibn Hajar copies it in Chapter 11 of his *Al-Sawa`iq al-Muhriqa*. All those who wrote about the wedding of al-Zahra' عليها السلام have without any exception mentioned it.

[4] This is included by al-ShiRāzi in his chapter on surnames and by Ibn al-Najjar who quotes Ibn `Omar. Al-Muttaqi al-Hindi has transmitted it in his *Kanz al-`Ummāl* and *Al-Muntakhab* which he attaches to the footnote of his *Musnad*; so refer to the second line of the footnote on page 32 of its fifth volume.

[5] Al-Hakīm quotes it on page 217 Vol. 3 of his *Mustadrak* the authenticity of whose narrators is endorsed by Muslim. Al-Thahbi has admitted the same in his own *Talkhis*.

[6] Al-Tabrani has quoted it in his *Al-Kabir* from Ibn `Omar and it is transmitted by al-Muttaqi al-Hindi in his *Kanz al-`Ummāl* as well as *Al-Muntakhab*; so refer to *Al-Muntakhab* to see the inclusion of the footnote on page 32 Vol. 5 of the *Musnad*.

[7] This is quoted by Ibn Sa`d on page 51 Part Two Vol. 2 of his *Tabaqat* and also on page 55 Vol. 4 of *Kanz al-`Ummāl*.

[8] This is quoted by al-Tabrani in his *Al-Awsat* by al-Khatib in his *Al-Muttafaq wal-Muftaraq* and it is transmitted by the author of *Kanz al-`Ummāl*; so refer to *Al-Muntakhab* and see the inclusion of a footnote on page 35 Vol. 5 of Ahmed's *Musnad*. It is also transmitted by Ibn `Asakir in his footnote on page 46.

[9] This is quoted by authors of books of traditions in their respective works and it is briefly referred to by Imām Fakhrul-Din al-Rāzi as he interprets this verse of Surat al-Baqara on page 189 Vol. 2 of his *Al-Tafsir al-Kabir*.

[10] This is quoted by al-Nisa'i in *Al-Khasa'is al-`Alawiyya* and by al-Hakīm at the beginning of page 112 Vol. 3 of his *Al-Mustadrak* by Abū Shaybah and Ibn Abū `Asim in *Al-Sunnah* and by Abū Na`im in *Al-Ma`rifa*. It is also transmitted by al-Muttaqi al-Hindi in *Kanz al-`Ummāl* and *Muntakhab al-Kanz*. Refer to *Al-Muntakhab* and read what Ahmed has included in the footnote on page 40 Vol. 5 of his *Musnad*.

[11] Refer to page 126 Vol. 3 of the *Al-Mustadrak*. It is quoted by al-Thahbi in his *Talkhis* where the author does not dispute its authenticity at all.

[12] This is quoted by Ibn `Abdl al-Birr in Ali's biography in the *Isti`ab* in addition to many other trusted authorities.

[13] This is quoted by Ibn Sa`d while discussing Badr's military campaign in his *Tabaqat* page 15 part One Vol. 2.

[14] As Dar Qutni quotes in the fifth *maqsad* of the *Maqasid* of the verse enjoining kindness to the Prophet's kin and it is verse 14 of the ones counted by Ibn Hajar in Part 11 of his *Al-Sawa`iq al-Muhriqa*; so refer to page 107 of *Al-Sawa`iq al-Muhriqa*.

[15] This hadīth is quite lengthy and it contains ten exclusive merits of Ali and we have quoted it Letter No. 26.

[16] It exists on page 125 Vol. 3 of *Al-Mustadrak*. It is quoted by Abū Ya`li as stated in Part 3 Chapter 9 of *Al-Sawa`iq al-Muhriqa*; so refer to page 76 of this book. It is also quoted in this meaning in almost similar wording by Ahmed ibn Hanbal while quoting ahādīth by `Omar and his son `Abdullāh and by many other trusted traditionists through various avenues.

[17] As stated at the beginning of page 17 Vol. 3 of *Al-Mustadrak*. This hadīth is included in Sunni books of traditions and it is quoted by many trusted Sunni authorities.

[18] As quoted about him by Ahmed on page 369 Vol. 4 of the *Musnad*. It is also quoted by al-Diya as stated in *Kanz al-`Ummāl* and its *Muntakhab*; so refer to *Al-Muntakhab* to see what is included in the footnote for page 29 of the fifth volume of the *Musnad*.

[19] As he is quoted by al-Muttaqi al-Hindi at the end of the footnote on the page referred to above.

[20] As quoted by al-Tirmithi in his *Sahīh* and quoted from him by al-Muttaqi al-Hindi as we have stated when referring to his *Muntakhab*. It is also quoted by al-Bazzaz from Sa`d as stated in hadīth 13 of the ahādīth which Ibn Hajar quotes in Section 2 Chapter 9 of his *Al-Sawa`iq al-Muhriqa*; so refer to page 73 of the same.

[21] As they are quoted by Ali ibn Muhammed al-Khatib the Shafi`i *faqih* who is better known as Ibn al-Maghazli in his book *Al-Manaqib* from various sources and transmitted by the trusted researcher al-Balkhi in Chapter 17 of his *Yanabi` al-Mawaddah*.

[22] This is quoted by Imām Abū Ishaq al-Tha`labi from Abū Tharr al-Ghifari in his interpretation of the following verse of Surat al-Ma'ida: "Verily your *wali* are: Allāh His Messenger and the Believers " in his *Al-*

Tafsir al-Kabir similar to which is transmitted from Imām Ahmed's *Musnad* by the Balkhi researcher.

Letter 35
Thul-Hijjah 27, 1329

Requesting Other Texts

May Allāh reward your father! How eloquent your arguments and how convincing! Please oblige and go ahead to state the rest of the clear consecutively reported (*mutawatir*) texts, *Wassalāmo Alaikom*.

Sincerely,
S

Letter 36
Thul-Hijjah 29, 1329

I Hadīth by Ibn `Abbās
II `Umran's Hadīth
III Buraydah's Hadīth
IV Hadīth Recounting Ten Exclusive Attributes [of Ali]
V Ali's Hadīth
VI Wahab's Hadīth
VII Ibn Abū `Asim's Hadīth

1) Refer to what Abū Dawud al-Tayalisi has reported as stated in a chapter discussing Ali in *Isti`ab* through the authority of Ibn `Abbās who is quoted saying: "The Messenger of Allāh, peace with him, and his progeny has said to Ali ibn Abū Tālib: `You are next to me alone as the *wali* of every believer.'"[1]

2) Another authentic hadīth is narrated by `Umran ibn Hasin who says: "The Messenger of Allāh, peace with him, and his progeny deployed an army division under the command of Ali ibn Abū Tālib who chose as his share of the *khums* a slave-girl for himself and people criticized him. Four men vowed to complain against him to the Messenger of Allāh, peace with him, and his progeny. When

they came to the Prophet one of them stood up and said: `O Messenger of Allāh! Have you seen how Ali has done such and such?' The Prophet ﷺ turned his face away from him. The second stood up and spoke likewise and the Prophet ﷺ ignored him too. The third stood up and repeated what his fellows had previously stated and he too was ignored. The fourth one stood up and stated exactly as had been stated by his fellows. It was then that the Messenger of Allāh, peace with him, and his progeny turned to them with anger in his eyes and said: `What do you want of Ali? Ali is of me and I am of him and only after me is he the *mawla* of all believers.'"[2]

3) Also refer to Buraydah's hadīth quoted verbatim on page 356 of Vol. 5 of Ahmed's *Musnad*. He says: "The Messenger of Allāh sent two armies to Yemen. One of them was led by Ali ibn Abū Tālib عليه السلام and the other by Khalid ibn al-Walid. He instructed them thus: `When you combine your forces let Ali be the ovrall leader.[3] But if you disperse then each one of you is the leader over his own troops.' We then battled Banu Zubayda and Ali selected one of the captives a slave-girl for himself; so Khalid and I wrote to the Messenger of Allāh, peace with him, and his progeny to inform him of the incident. When I came to the Messenger of Allāh, peace with him, and his progeny and the letter was read for him I noticed anger in his eyes; therefore I pleaded to him by saying: `This is the place for those who seek refuge; you have sent me with a commander and ordered me to obey him and I have done just that.' The Messenger of Allāh, peace with him, and his progeny said: `Do not ever plot against Ali for he is of me and I am of him and he is your *wali* after me.'"[4]

Al-Nisa'i has quoted the following words of the Prophet ﷺ *verbatim* on page 17 of his *Al-Khasa'is al-`Alawiyyah*: "O Buraydah! Do not try to make me dislike Ali for Ali is of me and I am of him and he is your *wali* after me." Jarir too quotes Buraydah's statement *verbatim* thus: "The Prophet's face became red with anger and he said: `To whomsoever I have been *mawla* Ali is his *mawla*;' therefore I forgot my own anger against Ali and said that I would never speak ill of Ali again."[5] Al-Tabrani too has quoted this hadīth

in detail. Among what he narrates is that when Buraydah came from Yemen and entered the mosque he found a crowd standing by the room of the Prophet ﷺ. On seeing him they stood up to greet him and ask him what news he had brought them. He said: "Good news. Allāh has rendered victory on the Muslims." They asked him: "Then what brought you here?" He answered: "An incident regarding a slave-girl whom Ali chose as his share of the *khums* and I have come here to inform the Prophet about it." They said: "Inform him of it do inform him so that he may change his heart about Ali " while the Prophet peace with him and his progeny was standing overhearing their conversation from within. He thereon came out angrily and said: "What is the matter with those who bear grudge against Ali? Whoever hates Ali hates me too and whoever abandons Ali abandons me. Ali is of me and I am of him; he has been created of my own mould and my own mould is Ibrahim's (Abraham's) and I am even superior to Ibrahim[6] one progeny descending from another and Allāh is all-Hearing all-Knowing. O Buraydah! Have you not come to know that Ali's share is a lot more than the slave-girl he took and that he is your *wali* after me?"[7] - There is no doubt about the authenticity of this hadīth and its narrators are quite nOmarous and they are all reliable.

4) Similar to this narration is what al-Hakīm has narrated from Ibn `Abbās who cites a particular hadīth of weight and significance. In it he counts ten exclusive attributes of Ali and he quotes the Messenger of Allāh, peace with him, and his progeny addressing Ali thus: "You are the *wali* of every believer after me."[8]

5) Likewise in another hadīth he peace with him and his progeny has said, "O Ali! I have prayed Allāh to grant me five wishes concerning you and He granted me four and denied the fifth." He continues to say: "He has granted me that you are the *wali* of the believers after me."[9]

6) A similar hadīth is transmitted by Ibn al-Sakan from Wahab ibn Hamzah and is quoted in Wahab's biography in *Isti`ab* thus: "I travelled once with Ali and found him to be cold towards me; therefore I decided to complain bout him to the Prophet on returning.

So I mentioned him to the Messenger of Allāh and I spoke ill of him whereon he ﷺ said: `Do not say so about Ali for he is your *wali* after me.'" Al-Tabrani in his book *Al-Mujma` al-Kabir* cites Wahab's statement with a minor alteration in its wording thus: "Do not say this about Ali for he is the most worthy of being your leader after me."[10]

7) Ibn Abū `Asim has quoted Ali's hadīth from the Prophet through a chain of narrators thus: "Do I not have more authority over the believers than they themselves have?" People answered in the affirmative. The Prophet ﷺ then said: "To whomsoever I have been *wali* Ali is his *wali*;"[11] and our *sahīh* books in this regard are *mutawatir* from the Imāms of the Purified Progeny عليهم السلام.

This much should suffice to prove our point although *ayat al-wilayat* alone suffices to support our claim and praise be to Allāh Lord of the Worlds, *Wassalāmo Alaikom*.

Sincerely,
Sh

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[1] This is quoted by Abū Dawud and other authors of books of traditions from Abū `Awanah al-Waddah ibn `Abdullāh al-Yashkuri through a chain of narrators: Abū Balj Yahya ibn Salim al-Fizari `Amr ibn Maymun al-`Awdi ending with Ibn `Abbās. The men who have quoted this tradition are all authorities in their own right and they are relied on by both Shaikhs in their respective *sahīh*s with the exception of Yahya ibn Salim whom they do not quote yet even the pioneers of criticism and verification have all declared his trustworthiness and that he used to mention the name of Allāh most frequently. Al-Thahbi while stating his biography in his *Al-Mizan* quotes Ibn Ma`in al-Nisa'i Dar Qutni Muhammed ibn Sa`id Abū Hatim and many others all testifying to the fact that the man is a trusted authority.

[2] This is quoted by many authors of books of traditions such as Imām al-Nisa'i in his *Al-Khasa'is al-`Alawiyya* Ahmed ibn Hanbal (when quoting `Umran's hadīth at the beginning of page 438 Vol. 4 of his *Musnad*) al-Hakīm on page 111 Vol. 3 of his *Al-Mustadrak* al-Thahbi in his *Talkhis al-Mustadrak* admitting its authenticity due to its endorsement by Muslim. It is quoted by Ibn Abū Shaybah and Ibn Jarir and the hadīth both men quote

from him has been verified by al-Muttaqi al-Hindi at the beginning of page 400 Vol. 6 of *Kanz al-`Ummāl*. It is also quoted by al-Tirmithi from reliable sources as mentioned by al-`Asqalani while discussing Ali's biography in his *Al-Isabah*. The Mu`tazilite scholar has quoted it on page 450 Vol. 2 of *Sharh Nahjul Balāghah* commenting: "This is narrated by Abū `Abdullāh Ahmed [ibn Hanbal] in his *Musnad* in more than one place." He also narrates it in his book *Fada'il Ali* [Ali]'s virtues and it is narrated by most traditionists.

[3] The Messenger of Allāh, peace with him, and his progeny as long as he lived never required anyone to issue orders to Ali; on the contrary he vested on him the responsibility of issuing orders to others. He was his standard-bearer in every campaign unlike many others. Abū Bakr and `Omar were both ordinary soldiers in Usamah's troops serving under the standard tied for him by the Messenger of Allāh ﷺ who ordered him to take charge of the Mu'ta expedition. He personally enlisted both men according to the consensus of chroniclers and he also made them soldiers of Ibn al-`As. These facts are stated by al-Hakīm on page 43 Vol. 3 of his *Al-Mustadrak* and they are cited by al-Thahbi in his *Talkhis al-Mustadrak* admitting the authenticity of the hadīth. As regarding Ali himself he was never to receive orders nor to be the subject of anyone other than the Prophet himself since the inception of his mission and till his demise peace with him and his progeny.

[4] This is quoted by Ahmed on page 356 from `Abdullāh ibn Buraydah who quotes his father. On page 347 Vol. 5 of his *Musnad* relying on a chain of narrators including Sa`id ibn Jubayr and Ibn `Abbās he quotes Buraydah saying: "I participated in Ali's campaign against Yemen and I felt that his attitude towards me was cool. When I came to the Messenger of Allāh and mentioned Ali I belittled him. Having done so I saw the face of the Messenger of Allāh ﷺ change colour and he said to me: `O Buraydah! Do I not have more authority over the believers than the believers have over their own selves?' I answered: `Yes indeed O Messenger of Allāh.' He said: `To whomsoever I am a *mawla* Ali is his *mawla*.'" This is quoted by al-Hakīm on page 110 Vol. 3 of his *Al-Mustadrak* in addition to many traditionists. It is as you see quite clear in its gist for when he starts with the question "Do I not have more authority over the believers than the believers have over their own selves?" he bears testimony to the meaning of "mawla" in this hadīth to be "the one who is *awla* i.e. most worthy of ruling" them as is quite obvious. Similar to this hadīth is what has been quoted by many traditionists such as Imām Ahmed at the end of page 483 Vol. 3 of his *Musnad* from `Amr ibn Shas al-Aslami one of those who were present at Hudaybiya who quotes the same adding: "I accompanied

Ali to Yemen and he was cool to me during the trip so much so that I concealed some feelings against him. When I came back I complained about him at the mosque till the news reached the Messenger of Allāh ﷺ. I entered the mosque one afternoon and the Messenger of Allāh, peace with him, and his progeny was present there accompanied by many of his companions. As soon as he saw me he stared at me till I sat down. He said to me: `O `Amr! By Allāh you have hurt me.' I said: `I seek refuge with Allāh against hurting you O Messenger of Allāh!' He said: `Yes; whoever hurts Ali hurts me too.'"

[5] As he is quoted by al-Muttaqi al-Hindi on page 398 Vol. 6 of *Kanz al-`Ummāl*. He is also quoted in *Muntakhab al-Kanz*.

[6] When he was told that Ali was created of his own mould peace with him and his progeny thus by necessity becoming superior to this man he said: "And I am created of Ibrahim's mould " mistakingly thinking that Ibrahim (Abraham) is superior to him peace with him and his progeny which contradicts the truth of the matter.

[7] Ibn Jarir has quoted this hadīth from al-Tabrani who includes it on page 103 of his book *Al-Sawa`iq al-Muhriqa* while discussing the second *maqsad* of verse 14 of the ones which he discusses in Chapter 11 of *Al-Sawa`iq al-Muhriqa*. But when he comes to the statement "Have you not come to know that Ali's share is more than a slave-girl?" his pen halts and he cannot finish the hadīth in its entirety! This is not strange coming from him and his likes; and praise be to Allāh for our good health.

[8] This is quoted by al-Hakīm at the beginning of page 134 Vol. 3 of *Al-Mustadrak* al-Thahbi in his *Talkhis al-Mustadrak* admitting its authenticity al-Nisa'i on page 6 of his *Al-Khasa'is al-`Alawiyya* and Imām Ahmed on page 331 Vol. 1 of his *Musnad*. We have quoted it verbatim at the beginning of Letter No. 26.

[9] This hadīth is number 6048 among the ones cited in *Kanz al-`Ummāl* page 396 Vol. 6.

[10] This hadīth is numbered 2579 among the ones cited in *Kanz al-`Ummāl* page 155 Vol. 6.

[11] This is transmitted by al-Muttaqi al-Hindi from Ibn Abū `Asim on page 397 Vol. 6 of *Kanz al-`Ummāl*.

Letter 37
Thul-Hijjah 29, 1329

"Wali" is a Linguistic Denominator; so, Where is the Text?

The word "wali" is a common denominator between the supporter and the friend the loved one and the brother-in-law the follower the ally and the neighbour. Whoever takes charge of a matter is its "wali." The ahādīth you have qouted may simply mean: Ali is your supporter or friend or loved one after the Prophet; so where is the text which you claim?

Sincerely,
S

Letter 38
Thul-Hijjah 29, 1329

I Explaining the Implications of "Wali"
II Proving its Connotation

1) You have indicated while explicating the meanings of "wali " that whoever takes charge of anyone becomes the latter's *wali*. This indeed is the connotation of "wali" in as far as those ahādīth are concerned. It is the same that comes to mind. Its meaning is similar to saying "The minor has had for his *wali* both his father and his paternal grandfather then he was put in the custody of either of them then in the custody of the legal administrator." This implies that these persons are the ones who are in charge of looking after him and administer his affairs on his own behalf.

2) The proofs testifying to the meaning connoted in the word concealed from the discreet. His statement peace with him and his progeny "And he is your *wali* after me" clearly restricts "wilayat" to him and only him. This mandates that we should underscore the meaning which we have just attached to this word a meaning which does not agree with that of any other interpretation. Support love friendship and the like are not confined to one single person and the believers men and women are *walis* of one another. What merit other than what we have just indicated could the Prophet ﷺ have

emphasized in this hadīth regarding his brother and *wali* if we say that the meaning of the word *wali* is something else that differs from what we have indicated above? What a hidden matter has the Prophet ﷺ decided to unveil through the medium of such ahādīth had the meaning of "wali" been the supporter the loved one or the like? The Messenger of Allāh, peace with him, and his progeny is above clarifying what is already clear or pointing out what is already taken for granted. His wisdom is vast his infallibility is incumbent his Message is conclusive and is more than what some people think. Yet these ahādīth are quite clear in stating that *wilayat* is assigned for Ali after the Messenger of Allāh, peace with him, and his progeny. This too requires applying the same meaning which we have suggested. It simply is not conducive to the meanings of supporter loved one etc. since there is no doubt that Ali is known to have been supported loved and befriended by Muslims due to his being raised in the lap of prophethood to his contributions to the promotion of its message till he peace with him passed away. Supporting loving and befriending the Muslims therefore are not confined to Ali alone after the Messenger of Allāh, peace with him, and his progeny as is quite obvious.

Suffices you for a testimony to this meaning what Imām Ahmed has stated on page 347 of Vol. 5 of his *Musnad* through the correct path of narrators who cite Sa`id ibn Jubayr quoting Ibn `Abbās citing Buraydah saying: "I participated in Ali's invasion of Yemen and I found him to be cool to me; so when I came to the Messenger of Allāh, peace with him, and his progeny I mentioned Ali and belittled him; thereon I saw the Messenger's face changing colour and he asked me: `O Buraydah! Do I not have more authority over the believers than the believers have over their own selves?' I answered: `Yes indeed O Messenger of Allāh'. He ﷺ then said: `To whomsoever I have been *mawla* Ali too is his *mawla*." This hadīth is also quoted by al-Hakīm on page 110 Vol. 3 of his *Mustadrak* where he considers it authentic relying on the authority of Muslim. Al-Thahbi has quoted it in his Talkhis taking its authenticity for granted for the same reason thatbe Muslim too considers it authentic. You yourself know the implication the introductory question "Do I not have more authority over the believers than they themselves have?"

carries a meaning that supports what we have suggested. Anyone who scrutinizes these ahādīth as well as all matters relevant to them will have no doubt in what we have stated and praise be to Allāh.

Sincerely,
Sh

Letter 39
Thul-Hijjah 30, 1329

Requesting the *Wilaya* Verse

I testify that you are firm in your beliefs sincere in your campaign forceful and unmatched in facing your debater invincible in the field. I am a believer in the ahādīth according to the way which you have suggested. Had I not been obliged to believe in the *sahabah* I would have accepted your judgement but taking the word's meaning in the way those *sahabah* have taken it is a must following in the footsteps of the good ancestors may Allāh be pleased with all of them.

But you have not acquainted us with the terse verse which you claim at the conclusion of Letter No. 36 that supports your view regarding the interpretation of these ahādīth. Recite it for us so that we may comprehend its meaning by the Will of Allāh Almighty, *Wassalām*.

Sincerely,
S

Letter 40

Muharram 2, 1320

I The Verse of Wilayat and its Revelation in Ali's Honour,
II Why it was Revealed,
III Why Using it as a Testimonial

1) Yes, indeed, I would like to recite unto you one of the perfect verses of Allāh, the Exalted, the Almighty, in His great Book which

distinguishes right from wrong. It is one of the verses of Surat al Ma'ida (Table of Viands)[1]

Only Allāh is your wali *and His Messenger and those who believe, those who say their prayers and offer zakāt (even) while prostrating (in prayers). And whoever takes for wali Allāh, His Messenger, and the believers, they, indeed, are the party of Allāh; they are the ones who shall achieve victory* (Qur'ān, 5:55-56).

Nobody doubts the fact that these verses were revealed in honour of Ali who offered his own ring in the way of Allāh while engaged in performing the prayers.

2) The *sahīh* books consecutively report, through the authority of the Imāms from among the Purified Progeny, stating that it was revealed in honour of Ali when he, out of charity, offered his ring while prostrating in prayers. Refer to what has been said in this regard by others such as Ibn Salam who quotes hadīth from the Prophet, peace with him and his progeny. Refer to it as published in Nisa'i's *Sahīh*, or in *Al-Jami Bayna al-Sihah al-Sittah*, in a chapter dealing with the interpretation of Surat al Ma'ida. Likewise, refer to the hadīth of Ibn `Abbās who explains the meanings of these verses in imām al-Wahidi's book *Asbab al-Nuzul*. Al-Khatib has included it in *Al-Muttafaq*.[2] Also refer to Ali's hadīth in the *musnads* of Ibn Mardawayh and Abul-Shaikh. If you wish, refer to it in *Kanz al-`Ummāl*.

Its revelation to honour Ali is a matter of consensus among scholars of the exegesis of the Holy Qur'ān. Such consensus is attested to by many Sunni scholars like Imām al-Qawshaji in his chapter on imāmate in *Sharh al Tajrid*. Chapter 18 of *Ghayat al-Maram* includes one hadīth narrated through the Sunnis testifying to our claim. Had I not aspired to be brief, in addition to the fact that this issue is as clear as the sun in midday, I would have quoted for you many comments thereon in authentic chronicles, but, praise to Allāh, it is a matter which does not entertain any doubt. Despite that, we do not like to let this letter be without a few ahādīth narrated by the majority of Muslims.

Suffices us what Imām Abū Ishaq Ahmed ibn Ibrahim al-Nisaburi al-Tha`labi[3] has stated in his *Al-Tafsir al-Kabir*. When the writer comes to this verse, he quotes Abū Tharr al-Ghifari saying: "I have heard the Messenger of Allāh, peace with him and his progeny, with these ears - may I be deaf if I tell a lie - and saw him with these eyes - may I be blinded if I lie - saying: Ali is the leader of the pious, the annihilator of infidels; whoever supports him is supported by Allāh, and whoever abandons him is abandoned by Allāh.' I have, indeed, said my prayers once in the company of the Messenger of Allāh, peace with him and his progeny, when a beggar came to the mosque and nobody gave him anything. Ali was in the state of ceremonial prostration when he beckoned to him to take his ring. The beggar came and took it from Ali's finger, whereon the Messenger of Allāh, peace with him and his progeny, invoked Allāh, the Almighty, the Omniscient, and prayed Him on behalf of Ali saying: `Lord! My Brother Moses had prayed to you saying: Lord! Remove the distress from my bosom, render my mission easy for me, and untie my tongue's knot so that people may understand me, and let me have a vizier from my own kin, my brother Aaron, to support my endeavour and participate in my undertaking, so that we may both praise you a great deal and mention your Name a great deal; You have been most Kind unto us (Qur'ān, 20:25-35);-thereon, You inspired to him: Verily, your prayer has been granted, O Moses! (Qur'ān, 20:36). Lord! I am Your servant and Prophet; therefore, remove my distress, render my mission easy for me, and grant me a vizier from my kin, Ali, to support my endeavour'. By Allāh, the Messenger of Allāh, peace with him and his progeny, had hardly finished his supplication before Gabriel, the trusted one, brought him this verse: `Only Allāh is your *wali* and His Messenger and those who believe, those who say their prayers and offer *zakāt* (even) while prostrating (in prayers). And whoever takes for *wali* Allāh, His Messenger, and the believers, they, indeed, are the party of Allāh; they are the ones who shall achieve victory (Qur'ān, 5:55-56).'"

3) You, may Allāh support righteousness through your own person, know that the meaning of the word "wali" in such a context is "one who has the top priority in faring with one's affairs." We say "Such

and such is the minor's *wali*." Lexicographers have made it clear that whoever takes charge of someone's affairs is the latter's *wali*. The meaning of the verse, therefore, is as though Allāh says that "the ones who take charge of your affairs and have priority even over your own lives in faring with the latter are: Allāh, the Almighty and Omniscient, His Messenger, and Ali," for in Ali alone have all these qualities been combined: faith, saying the prayers, and offering *zakāt* even while prostrating in prayers, and for whom these verses were thus revealed. The Almighty has in these verses reserved *wilayat* for Himself and for both His Messenger and *wasi* in the same manner. The *wilayat* of Allāh, the Almighty and Omniscient, is general and inclusive. So is the *wilayat* of the Prophet as well as his *wali*; it carries the same meaning. It is not possible to apply to it in this context the meanings of "supporter, loved one, etc.," since such a restriction [of application] is groundless, as is quite obvious. I believe this is a quite clear matter, and praise to Allāh, Lord of the Worlds.

Sincerely,
Sh

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[1] This is why people in Syria call a Shī`ah "mutawali," due to his taking for *mawla* Allāh, His Messenger, and those who have truly believed, that is, those in whose honour the same verse was revealed. Linguistically, the "mutawali" is singular, and the "mutawla" are the Shī`ahs. They are so-called because they accepted the *wilayat* of Ali and Ahl al-Bayt عليهم السلام.

[2] It is hadīth number 5991 of the ones cited in *Kanz al-`Ummāl* on page 391, Vol. 6.

[3] He died in 337. Ibn Khallikān mentions him in his *Wafiyyat al-A`yan* saying: "He was the unique authority of his time in the science of exegesis; he wrote *Al-Tafsir al-Kabir*, which surpassed all other books of *tafsir*," and he goes on to say: "He is mentioned by `Abdul-Ghafir ibn Isma`il al-Farisi in his book *Siyaq Nisabur*, where the author lauds him and describes him as `accurate in transmitting, trustworthy.'"

Letter 41
Muharram 3, 1330

"Mu'minun" is Plural; Why Apply it to the Singular?

It may be said in rebutting your objection that the phrase "the Mu'mins who say their prayers and offer *zakāt* (even) while prostrating (in prayers)" is applied to the plural; so why should it be applied to the Imām may Allāh glorify his countenance who is singular? What is your answer if you are asked thus?

Sincerely,
S

Letter 42
Muharram 4, 1330

I Arabs Address the Singular Using the Plural Form
II Testimonials
III Quoting Imām al-Tibrisi
IV Quoting al-Zamakhshari
V What I have Stated

1) The answer to your question is that Arabs apply the plural expression while addressing an individual due to the nice effect it produces [i.e. respect].

2) A testimony to this fact is what the Almighty says in Surat Al-i-`Imran:

Those to whom some people said: "A large army has been raised against you; so fear them," yet it only increased their faith and they said: "Allāh suffices us and He is the One on Whom we depend most. (Qur'ān 3:173)

The person implied in these verses of Al-i-`Imran is none other than Na`im ibn Mas`ud al-Ashja`i according to the consensus of scholars

of exegesis traditionists and chroniclers. Yet Allāh Almighty has applied to him the singular person that he is the plural form just to express respect for those who did not listen to his statements nor heeded his dissuading calls. Abū Sufyan had given him ten camels in order to demoralize and frighten the Muslims regarding the strength of the polytheists and he did just that. Among his statements then was: "People have gathered a mighty force to attack you; so fear for your own lives." Many Muslims disliked the idea of fighting that force just because of his statement but the Messenger of Allāh, peace with him, and his progeny came out accompanied by seventy cavaliers to meet them and they all returned from the battle-field safely whereon this verse was revealed praising the seventy believers who came out with the Messenger of Allāh, peace with him, and his progeny heedless to the dissuasion of those who wished to demoralize them.

In applying the word "people" for just one individual a nice and divine point is made which is complimenting the seventy men who came out with the Prophet. This surely sounds more eloquent when used as such; it is better than saying: "Those to whom a man said that a large army had been raised... etc. " as is obvious. There are nOmarous verses in the Holy Qur'ān similar to this one as well as in the Arabic language as a whole. The Almighty Allāh says: "O you who believe! Remember Allāh's blessing unto you when some folks intended to lay their (evil) hands on you and He protected you against their harm." In fact the person who intended to lay his evil hands on them and hurt them was a man from the tribe of Muharib named Ghawrath - others say it was `Amr ibn Jahsh of Banu al Nadir - who unsheathed his sword and shook it intending to strike the Holy Prophet ﷺ but Allāh the Almighty and the Glorified foiled his attempt according to the narration of the incident as recorded by traditionists authors of chronicles and scholars of exegesis and as transmitted by Ibn Hisham in the campaign of That al Riqa' in Vol. 3 of his book titled *Sirah*. Allāh has applied the collective plural "people" for this lone man just to express His blessings the Dear One the Omnipotent on the Muslim masses manifested in the safety of the Prophet peace with him and his progeny. In the Mubahala verse He has applied both the singular and

the plural forms to the "sons " "women " and "selves" to both the Hassanain Fatima and Ali in particular just to honour to their lofty status may Allāh be pleased with them. Examples for the application of the plural form for the individual wherever necessary are innumerable and beyond recounting and they all prove the license to use the plural form while talking about one individual whenever there is a nice eloquent effect thereto.

3) In his interpretation of this verse in *Mujma`ul Bayan fi Tafsir al-Qur'ān* Imām al-Tibrisi comments on the usage of the plural form to refer to the Commander of the Faithful as a token of respect and veneration stating that lexicographers describe the singular using the plural form to show respect and veneration. He says: "Sucn an application is too well known in their language to require proofs."

4) In his *Kashshaf* al-Zamakhshari mentions another nice point when he says: "If you wonder how it can be accurate to use the plural with Ali may Allāh be pleased with him I will tell you that he is addressed in the plural form although he is only one man so that people may follow his example and earn rewards like his and so that Allāh may point out the fact that a believer's attitude should be like Ali's that is being eager to do deeds of righteousness and goodwill by looking after the poor so much so that even the performance of something which does not permit any delay such as saying the prayers should not make them postpone it till they are through."

5) I personally have a nice and more precise point. When the Almighty applied the plural rather than the singular form as many do then those who hated Ali as well as all those who were envious of and in competition with Banu Hashim would not be able to tolerate hearing it in the singular form for they would then be unable to hide the truth or water it down. Because of their desperation they might even do something quite harmful to Islam. It is quite possible that it was for this reason that the verse was revealed in the plural form though applied to the singular: in order to avoid the harm resulting from disgracing those folks. The verses after that particular one vary in form and status gradually preparing them for *wilayat* till Allāh perfected His religion and completed His blessing as was his usual

habit peace with him and his progeny and that of the wise in attaining what otherwise is quite difficult to attain. Had the verse come in the singular form those folks would have then put their fingers in their ears covered themselves with their own clothes and become stubborn arrogant and naughty. This is a sublime wisdom manifested in all the verses of the Holy Qur'ān which were revealed to highlight the attributes of the Commander of the Faithful and those among his purified household as is quite obvious. We have explained these statements and brought irrefutable proofs and obvious testimonies in our books *Sabil al-Muminin* and *Tanzil al-Ayat* and praise be to Allāh for His Guidance and Support, *Wassalām*.

Sincerely,
Sh

Letter 43
Muharram 4, 1330

Context Denotes "the Loved one " or the Like

May Allāh bless your father! You have indeed dispelled my doubts and thus overcome my suspicion so much so that truth has become manifest. Nothing remains to say other than the fact that the context of the said verse denotes the prohibition of taking the infidels for *walis*. The verses which precede and succeed it testify to this fact and this supports the claim that the connotation of the word "wali" in this verse is the supporter loved one friend or the like; so what would your answer be? Kindly state it, Wassalām.

Sincerely,
S

Letter 44
Muharram 5, 1330

I Context is not Indicative of "Supporter " or the Like
II Context does not Outweigh the Proofs

1) Here is my answer: This verse if one were to scrutinize it overlooking the verses which precede it and which prohibit taking the infidels for *walis* does not connote praising the Commander of the Faithful or recommending him for leadership and imāmate by threatening dissidents with his might or by warning them against being punished by him. This is so because in the preceding verse if and when scrutinized independently Allāh Almighty states: "O ye who believe! If anyone of you relinquishes his religion then Allāh will raise a people whom He loves and who love Him soft-hearted with the believers mighty against the unbelievers struggling in His Path not fearing anyone while doing so. This indeed is Allāh's favour; He grants it to whomsoever He pleases and Allāh is vast in knowledge (Qur'ān 5:54)."[1] This verse is revealed on behalf of the Commander of the Faithful عليه السلام warning others of his might and that of his followers as the Commander of the Faithful has himself stated on the Battle of the Camel and is stated by Imāms al-Bāqir and al-Suddiq.

The same meaning is applied by al-Tha`labi in his *Tafsir al-Qur'ān*. It is also narrated by the author of *Muj'maul Bayan fi Tafsir al-Qur'ān* from `Ammar Huthayfah and Ibn `Abbās. It is interpreted in this way according to the consensus of Shī`as who narrate it consecutively from the Imāms of the Purified Progeny عليهم السلام. The verse of the *wilayat* will thus come after hinting to his *wilayat* and referring to the necessity of accepting his imāmate. Its context would then be an explanation of that hint and an elaboration on the hint that preceded it which suggests his government; so how can it be said that this verse was revealed in the context of prohibiting taking the infidels for *walis*?

2) The Messenger of Allāh, peace with him, and his progeny has himself equated the status of the Imāms among his descendants to that of the Holy Qur'ān indicating that they both shall never separate from each other and that they are equal in significance to the Book (Qur'ān) itself; through them can right be distinguished from wrong. To them taking this verse as a proof is consecutively reported. The meaning they have always applied to the word "wali" in such a

context is identical to the one which I have applied above; therefore context does not bear any weight if you take it to contradict their texts [2] for all Muslims are in consensus regarding the application of context as a proper argument. When context and proof collide with one another they abandon the connotation of the context and yield to the judgement of the proof. This is so due to the fact that the connotation of this verse's context is not relied on since the Glorious Book itself is not arranged in the order of its compilation according to the consensus of all Muslim scholars but according to the sequence of the revelation of its verses. As such there are quite a few verses which give a meaning that contradicts their context. Take for example the Verse of Purification. The fact that the chapter where it exists deals with women is quite clear in restricting its connotation to the five individuals [men and women] who were covered with the mantle. Generally speaking to interpret a verse in a way which contradicts its context does not in any way violate its miraculous aspect it does not harm its eloquence and it does not hurt to resort to it whenever irrefutable proofs demand it, *Wassalāmo Alaikom*.

Sincerely,
Sh

[1] This is similar in meaning to the hadīth of the Messenger of Allāh, peace with him, and his progeny saying: "You folks of Quraysh shall never cease feuding till Allāh sends you a man the sincerity of whose faith He has tested to strike your necks with his sword while you run away in fear like frightened cattle." Abū Bakr asked: "Is it I O Messenger of Allāh?" He answered: "No." `Omar asked: "Is it I O Messenger of Allāh?" He answered: "No; but it is he that mends the sandal." The narrator continues to say: "Ali then had in his hand the Prophet's sandal which he was mending for the Messenger of Allāh, peace with him, and his progeny." This hadīth has been recorded by many authors of books of traditions and it is hadīth number 610 at the beginning of page 393 Vol. 6 of *Kanz al-`Ummāl*. Also similar to it is his saying peace with him and his progeny "Among you is a man who shall fight for the implementation of the Qur'ān just as I have fought for its revelation." Abū Bakr asked: "Am I the one?" He answered: "No." `Omar asked likewise and the Prophet ﷺ answered: "No but it is the man who is inside mending the sandal " whereon Ali came out of the room carrying the Prophet's sandal after having finished

mending it. This hadīth is quoted by Imām Ahmed ibn Hanbal in his *Musnad* as transmitted by Abū Sa`id and it is narrated by al-Hakīm in his *Al-Mustadrak* Abū Ya`li in his *Musnad* and by many authors of books of traditions. Al-Muttaqi al-Hindi quotes it from them on page 155 of the sixth volume of his book.

[2] What weight can a superficial interpretation have if it contradicts the spirit of the entire text?

Letter 45
Muharram 6, 1330

Resorting to Interpretation, Following in the Footsteps of the Predecessors, is Unavoidable

Had it not been for the caliphate of the Righteous Caliphs which is correct beyond any doubt we would not have had any choice other than accepting your view and interpreting this verse and others according to your own judgement but to cast doubts about the soundness of their caliphate may Allāh be pleased with them is out of the question. Resorting to interpretation then is unavoidable since we have believed in them as well as in those who swore the oath of allegiance to them Wassalām.

Sincerely,
S

Letter 46
Muharram 6, 1330

I Believing in the Ancestors does not Require Interpretation
II Interpretation is Impossible

The three righteous caliphs may Allāh be pleased with them are indeed the subject of the study and debate; to use such caliphate however to rebut our arguments is totally rejected.

1) To believe in those caliphs as well as in those who swore allegiance to them does not require interpreting the arguments. In

justifying their caliphate you yourselves resort to interpretation as we will clarify if necessary.

2) Interpreting the texts which we have stated to you is impossible; so is the case with what we have *not* stated yet such as the Ghadir's hadīth and that of the Will particularly when backed by irrefutable traditions which support one another the latter being sufficient by themselves to require reference to manifest texts. Whoever acquaints himself with the latter will find them irrefutable testimonials and unequivocable verdicts, *Wassalām*.

Sincerely,
Sh

Letter 47
Muharram 7, 1320

Requesting Testimonial Traditions

I wish you had stated those traditions supporting such texts and thereby complemented your research, *Wassalām*.

Sincerely,
S

Letter 48
Muharram 8, 1330

Forty Ahādīth Supporting the Texts

Consider forty such supporting ahādīth:

1) Consider the statement of the Messenger of Allāh, peace with him, and his progeny while holding Ali's neck "This is the Imām of the righteous the slayer of the debauchees; victorious is whoever supports him forsaken (by Allāh) is whoever abandons him." He ﷺ raised his voice while saying the last phrase. This is included by al-Hakīm as narrated by Jabir on page 129 Vol. 3 of *Al-Mustadrak*[1]

where the author comments saying: "This is one hadīth the authenticity of which is attested to by its own chain of narrators though both authors (of *sahīh* books) did not record it."

2) Consider his statement peace with him and his progeny "It has been revealed to me that Ali has three exclusive merits: that he is the chief of the Muslims the Imām of the righteous and the leader of those whose foreheads radiate with the mark of faith." It is included by al-Hakīm at the beginning of page 138 Vol. 3 of his *Mustadrak*[2] where the author comments: "This is one hadīth the accuracy of which is attested to by its own chain of narrators though both authors (of the sahīh books) did not record it."

3) Consider his statement peace with him and his progeny "It has been revealed to me that Ali is the chief of the Muslims the *wali* of the pious and the leader of those whose foreheads radiate with the mark of faith." It is recorded by Ibn al-Najjar[3] and many other authors of books of traditions.

4) Consider his statement peace with him and his progeny to Ali: "Welcome chief of the Muslims Imām of the pious!" It is included by Abū Na`im in *Hilyat al-Awliya'*.[4]

5) Consider his statement peace with him and his progeny "The first to enter through this door is the Imām of the pious the chief of Muslims the head of the religion the seal of the *wasis* and the leader of those whose foreheads radiate with the mark of faith " whereon Ali entered and he peace with him and his progeny stood up happily excited hugged him and wiped his sweat saying: "You shall fulfill my covenant convey my message and after me clarify whatever seems to be ambiguous."[5]

6) Consider his statement peace with him and his progeny "Allāh has promised me that Ali is the standard of guidance the Imām of whoever accepts my *wilayat* the light for whoever obeys me and the word which I have mandanted unto the pious."[6] As you see these six ahādīth contain obvious texts regarding his imāmate and the obligation to obey him peace with him.

7) Consider his statement peace with him and his progeny pointing to Ali "This is the first to have believed in me the first to shake hands with me on the Day of Resurrection; he is the foremost friend and he is the *faruq* of this nation who distinguishes between right and wrong; he is the chief of the believers."[7]

8) Consider his statement peace with him and his progeny "O you group of the Ansars! Shall I lead you to that which as long as you adhere to it you shall never go astray? It is Ali; love him as you love me and respect him as you respect me for Gabriel has commanded me to say so to you on behalf of Allāh the Almighty the Omniscient."[8]

9) Consider his statement peace with him and his
progeny "I am the city of knowledge and Ali is its gate; whoever aspires to attain knowledge let him approach through the gate."[9]
10) Consider his statement peace with him and his progeny "I am the house of wisdom and Ali is its gate."[10]

11) Consider his statement peace with him and his progeny "Ali is the gateway of my knowledge the one who is to explain to my nation after me what I have been sent with; loving him is a mark of genuine faith and hating him is hypocrisy."[11]

12) Consider his statement peace with him and his progeny to Ali: "You shall clarify to my nation all matters wherein they differ." This is recorded by al-Hakīm on page 122 Vol. 3 of his *Mustadrak*[12] as reported by Anas. The author then comments: "This is an authentic hadīth according to the endorsement of both Shaikhs [Bukhari and Muslim] although they did not quote it themselves." In fact whoever scrutinizes this hadīth and others similar to it will come to know that Ali's status with relevence to the Messenger of Allāh is similar to that of the Messenger of Allāh to the Almighty Himself for Allāh says to His Messenger: "We have sent you Our revelations only so that you may clarify for them all the matters in which they dispute and as guidance and mercy unto those who believe;" while in this

hadīth the Messenger of Allāh ﷺ tells Ali: "You shall clarify to my nation all matters wherein they differ after me."

13) Consider his statement peace with him and his progeny as recorded by Ibn al-Sammak from Abū Bakr "Ali's status to me is similar unto that of mine to my Lord."[13]

14) Consider his statement peace with him and his progeny as recorded by al-Dar Qutni in *Al-Afrad* where the author quotes Ibn `Abbās citing the Prophet saying: "Ali ibn Abū Tālib is (like) the gate of salvation to the Israelites; whoever enters through it becomes a true believer [mu'min] and whoever gets out of it becomes infidel."[14]

15) Consider his statement peace with him and his progeny on the day of `Arafat during Hijjatul Wada` [the farewell] pilgrimage: "Ali is of me and I am of Ali and nobody pays my debts other than I or Ali."[15]

"It is the statement of a glorious Messenger empowered by the One Who manifests the Throne Able Obeyed: how trustworthy He is! Nay! Your fellow is not possessed at all." (Qur'ān 81:19-22)

"He does not speak out of his own personal inclination; it is but a revealed inspiration." (Qur'ān 53:3-4)
So whither are you going? And what shall you say about these clear arguments and explicit texts?

If you carefully scrutinize this much examine the wisdom behind making such an announcement during the supreme pilgrimage in front of the witnesses truth will then appear to you most manifestly. And if you examine his words how few and their meaning how encompassing you will then have a great reverence for him for he has learned a great deal and digested and researched what he has learned. None other than Ali remains to be worthy of discharing any responsiblity. No wonder then that he and only he executes the Prophet's own will taking his own position of leadership as vicegerent and vizier; praise be to Allāh Who has guided us to all

this for without Allāh's guidance we would not have been thus guided.

16) Consider his statement peace with him and his progeny "Whoever obeys me obeys Allāh and whoever disobeys me disobeys Him; and whoever obeys Ali obeys me too; and whoever disobeys Ali also disobeys me." This is recorded by al-Hakīm on page 121 Vol. 3 of his *Mustadrak* and by al-Thahbi in his *Talkhis*. Both authors have relied on the authority of both Shaikhs to endorse this hadīth.

17) Consider his statement peace with him and his progeny "O Ali! Whoever abandons me abandons Allāh; and whoever abandons you abandons me too." This is recorded by al-Hakīm on page 124 Vol. 3 of his *Sahīh* where he comments saying: "This hadīth is authentic through *isnad* though the Shaikhs did not record it."

18) Consider his statement peace with him and his progeny as quoted by Umm Salamah "Whoever denounces Ali denounces me too " which is recorded by al-Hakīm at the beginning of page 121 Vol. 3 of *Al-Mustadrak* as ascertained by both Shaikhs and it is narrated by al-Thahbi in his *Talkhis* where the author testifies to its authenticity. It is recorded by Ahmed among the *ahādīth* narrated by Umm Salamah on page 323 Vol. 6 of his *Musnad* and by al-Nisa'i on page 17 of *Al-Khasa'is al-Alawiyya* in addition to many other traditionists. So is the statement of the Messenger of Allāh, peace with him, and his progeny as included among the ahādīth narrated by `Amr ibn Shash thus: "Whoever harms Ali harms me too."[16]

19) Consider his statement peace with him and his progeny "Whoever loves Ali loves me too; and whoever despises Ali despises me too." This hadīth is recorded by al-Hakīm who describes it as authentic on page 130 Vol. 3 of *Al-Mustadrak* and it is narrated by al-Thahbi in his *Talkhis* where he admits reference to its authenticity for the same reason. Such is the case of Ali's statement:[17] "I swear by the One Who has cleft the seed [so that a plant may grow therefrom] and created the breeze from nothing the

Ummi Prophet ﷺ has promised me that nobody loves me except a true believer (*mu'min*) and nobody hates me except a hypocrite."

20) Consider his statement peace with him and his progeny "O Ali! You are a leader in this life and the life hereafter; whoever loves you loves me too and whoever loves me is loved by Allāh; your foe is my foe and my foe is Allāh's foe; woe unto whoever despises you after me." This is recorded by al-Hakīm at the beginning of page 128 Vol. 3 of *Al-Mustadrak* and its authenticity is ascertained by both Shaikhs.[20]

21) Consider his statement peace with him and his progeny "O Ali! Glad tidings to whoever loves and believes in you and woe unto whoever hates you and tells lies about you." This is recorded by al-Hakīm on page 135 Vol. 3 of his *Al-Mustadrak* where he comments saying: "This hadīth is authentic by way of its being consecutively reported (through *isnad* consecutive reporting). Neither Shaikh records it."

22) Consider his statement peace with him and his progeny "Whoever wishes to live the way that I have lived and die the way that I shall die and reside in the Eternal Garden which is promised to me by my Lord let him accept Ali as his/her *wali* for surely he never gets you out of guidance nor will he ever hurl you into misguidance."

23) Consider his statement peace with him and his progeny "I enjoin whoever believes and trusts in me to be mindful of the *wilayat* of Ali ibn Abū Tālib for whoever accepts him as the *wali* accepts me as such and whoever accepts me as the *wali* has indeed accepted Allāh as such; and whoever loves him loves me and whoever loves me loves Allāh; and whoever hates him hates me too and whoever hates me hates Allāh the Almighty the Omniscient."

24) Consider his statement peace with him and his progeny "Whoever is pleased to live my life and die my death and then reside in the Garden of Eden planted for me by my Lord then let him take Ali as the *wali* after me and let him accept the authority of whoever

Ali places in charge and let him follow the examples of my progeny after me for they are my offspring: they are created out of my own mould and blessed with my understanding and knowledge; therefore woe unto those who deny their favours from among my nation who cut their ties with them; may Allāh never grant them my intercession."

25) Consider his statement peace with him and his progeny "Whoever loves to live my life and die my death and enter the Garden my Lord has promised me the Garden of Eternity then let him take Ali and his descendants after him as his *walis* for they shall never take you out of guidance nor shall they ever drag you into misguidance."[21]

26) At the beginning of page 156 Vol. 6 of *Kanz al-`Ummāl* al-Daylami quotes Ammar citing the Messenger of Allāh ﷺ telling `Ammar the following: "O `Ammar! If you see Ali walking on one path while other people walk on another walk with Ali and leave the people for he shall never lead you to destruction nor shall he ever take you out of right guidance."

27) Consider his statement peace with him and his progeny according to one hadīth narrated by Abū Bakr "My hand and Ali's are equal when it comes to justice." This is hadīth 2539 recorded on page 153 Vol. 6 of *Kanz al-`Ummāl*.

28) Consider his statement peace with him and his progeny "O Fatima! Are you not pleased that Allāh the Unique the Sublime has looked unto the inhabitants of the earth and chose from among them two men: one of them is your father and the other is your husband?"[22]

29) Consider his statement peace with him and his progeny "I am the Warner and Ali is the Guide; through you O Ali shall guidance be attained after me." This is recorded by al-Daylami who quotes Ibn `Abbās and it is hadīth 2631 on page 157 Vol. 6 of *Kanz al-`Ummāl*.

30) Consider his statement peace with him and his progeny "O Ali! Nobody is permitted to remain in the state of *janaba* other than I and you."[23] Likewise is the hadīth recorded by al-Tabrani as quoted by Ibn Hajar in his *Al-Sawa`iq al-Muhriqa* as narrated by Umm Salamah al-Bazzar and Sa`d; so refer to hadīth 13 of *Al-Arba`in al-Nawawiyya* which he quotes in Chapter 9. The latter quotes the Messenger of Allāh, peace with him, and his progeny saying: "Nobody is permitted to be in the state of *janaba* in this mosque except I and Ali."

31) Consider his statement peace with him and his progeny "I and this (meaning Ali) are the Proofs unto my nation on the Day of Judgement." This is recorded by al-Khatib as narrated by Anas. How could the father of al-Hassan عليه السلام be Proof just like the Prophet صلى الله عليه وآله وسلم was had he not been his vicegerent and successor?

32) Consider his statement peace with him and his progeny "It is written on the gate of Paradise: `There is no god but Allāh Muhammed is the Messenger of Allāh Ali is the Brother of the Messenger of Allāh.'"[24]

33) Consider his statement peace with him and his progeny "It is written on the Throne's leg: `There is no god but Allāh Muhammed is the Messenger of Allāh I (God) have supported him (Muhammed) through Ali and I have aided him through Ali."

34) Consider his statement peace with him and his progeny "Whoever wishes to discern Noah's determination Adam's knowledge Ibrahim's clemency Moses' discretion Christ's asceticism then let him look unto Ali." This is recorded by al-Bayhaqi in his *Sahīh* and by Imām Ahmed ibn Hanbal in his *Musnad*.[25]

35) Consider his statement peace with him and his progeny "O Ali! There is a resemblance in you to Jesus عليه السلام who was hated by the Jews to the extent that the latter even cast doubts about his mother's honour and loved by the Christians to the extent that they attributed to him a status which is not his."

36) Consider his statement peace with him and his progeny "The foremost (among believers) are three: Joshua son of Nun [of the tribe of Ephraim - tr.] who was the foremost to believe in Moses the believer implied in Surat Yasin [Chapter 36 of the Holy Qur'ān] who was the foremost to believe in Jesus and Ali ibn Abū Tālib who was the foremost in believing in Muhammed ﷺ."[26]

37) Consider his statement peace with him and his progeny "The foremost in testifying (to the Prophets' truth) are three: Habib al-Najjar the believer implied in Surat Yasin who said: `O my people! Follow the Messengers (of God);' Izekiel [whose name means "Strength of God" - tr.] the believer from the family of Pharaoh who said: `Do you intend to kill a man just for saying that his Lord is Allāh? ' and Ali ibn Abū Tālib who is superior to all of them."[27]

38) Consider his statement peace with him and his progeny to Ali: "The nation will turn treacherous to you; you shall live adhering to my faith and will be murdered for safeguarding it; whoever loves you loves me too and whoever hates you hates me too and this (Ali's beard) will be drenched with blood from this (Ali's head)."[28] Ali عليه السلام himself has said: "One of the Prophet's predictions is that the nation will be treacherous to me after his demise." Ibn Abbās has quoted the Messenger of Allāh, peace with him, and his progeny telling Ali "You will certainly encounter a great deal of hardship after me;"[29] Ali inquired: "Shall I be able to keep my faith intact?" and the Messenger of Allāh, peace with him, and his progeny answered him in the affirmative.

39) Consider his statement peace with him and his progeny "Among you is one who will fight for its (Qur'ān's) interpretation just as I fought for its revelation."

The audience was very excited. Among them were Abū Bakr and `Omar. Abū Bakr asked: "Am I the one?" and the Prophet's answer was negative. `Omar inquired: "Is it I?" and the Prophet ﷺ answered: "No; but it is the one who is mending the shoes " meaning thereby Ali; therefore we visited Ali to convey the good news to him but he did not even raise his head as if he had already heard it from

the Messenger of Allāh, peace with him, and his progeny."[30] Similar narrative is the hadīth narrated by Abū Ayyub al-Ansari during `Omar's caliphate. According to al-Hakīm who relies on two references which he indicates on page 139 and the page that follows it Vol. 3 of his *Mustadrak* `Omar has said that the Messenger of Allāh, peace with him, and his progeny ordered those who reneged from their faith and who dissented to be fought. Ibn `Asakir as indicated in hadīth 2588 on page 155 Vol. 6 of *Kanz al-`Ummāl* states that `Ammar ibn Yasir has said that the Messenger of Allāh, peace with him, and his progeny has said, "O Ali! The oppressive gang will fight you; but you are on the right track; whoever refrains from supporting you is not of me." Abū Tharr al-Ghifari as al-Daylami is quoted at the close of page 155 Vol. 6 of *Kanz al-`Ummāl* has quoted the Messenger of Allāh, peace with him, and his progeny saying: "I swear by the One in whose hands my life is placed that among you is a man who shall fight after me for the interpretation of the Qur'ān just as I fought the polytheists for its revelation." Muhammed ibn `Ubaydullāh ibn Abū Rafi` as indicated by al-Tabrani in his *Mujma` al-Kabir* and indicated on page 155 Vol. 6 of *Kanz al-`Ummāl* has quoted his father and grandfather Abū Rafi` saying that the Messenger of Allāh, peace with him, and his progeny has addressed him thus: "O Abū Rafi`! A group of people shall fight Ali after me; Allāh has made mandated that they should be fought. Whoever is unable to fight them with his hands let him fight them with his tongue; if he still is unable to do so then by his heart." Al-Akhdar al-Ansari[31] has quoted the Messenger of Allāh, peace with him, and his progeny saying: "I fight for the revelation of the Qur'ān while Ali fights for its interpretation."

40) He peace with him and his progeny has said: "O Ali! I am superior to you due to my being a Prophet while you are superior to all other people due to seven merits: You are the foremost among them to believe in Allāh the most just in fulfilling Allāh's Promise the most obedient to the Commandments of Allāh the most equitable the most fair in dealing with the public the most far-sighted in all issues and the one who enjoys the highest status in the sight of Allāh." Abū Sa`id al-Khudri quotes the Messenger of Allāh, peace with him, and his progeny saying: "O Ali! You possess seven

qualities about which nobody can dispute with you: You are the first to truly believe in Allāh the most just in fulfilling Allāh's Promise the most obedient to Allāh's Commandments the most compassionate to the public the most informed of all issues and the highest among them in status."[32]

There is no room here to quote all such traditions which as a whole support one another and are all indicative of one meaning and that is: Ali is second only to the Messenger of Allāh, peace with him, and his progeny in faring with this nation and that he is next only to the Messenger of Allāh, peace with him, and his progeny in leading it. These traditions convey such a meaning even if their texts are not consecutively reported and this much should suffice as an irrefutable proof, *Wassalām*.

Sincerely,
Sh

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[1] This is hadīth number 2527 of the ones cited in *Kanz al-`Ummāl* page 153 Vol. 6 and it is quoted by al-Tha`labi from Abū Tharr when the author attempts to interpret the verse of *wilayat* in his book *Al-Tafsir al-Kabir*.

[2] It is also quoted by al-Barudi Ibn Qani` Abū Na`im and al-Bazzar. It is hadīth 2628 of the ones cited in *Kanz al-`Ummāl* page 157 Vol. 6.

[3] It is hadīth 2630 of the ones cited in *Kanz al-`Ummāl* page 157 Vol. 6.

[4] It is news item number 11 of the ones Ibn Abul Hadid states on

page 450 Vol. 2 of *Sharh Nahjul Balāghah* and it is hadīth number 2627 of the ones cited in *Kanz al-`Ummāl* page 157 Vol. 6.

[5] This is quoted by Abū Na`im in his *Hilyat al-Awliya'* from Anas and transmitted in detail by Ibn Abul Hadid on page 450 Vol. 2 of his *Sharh Nahjul Balāghah*; so refer to news item 9 on that page.

6 This is quoted by Abū Na`im in his *Hilyat al-Awliya'* from one hadīth narrated by Abū Barzah al-Aslami and Anas ibn Malik and it is transmitted by the Mu`tazilite scholar on page 449 Vol. 2 of his *Sharh Nahjul Balāghah*; so refer to the third news item on that page.

[7] This is quoted by al-Tabrani in his *Kabir* from the ahādīth narrated by Salman and Abū Tharr. It is quoted by al-Bayhaqi in his *Sunan* and by Ibn `Uday in his *Al-Kamil*; it also is hadīth number 2608 of the ones included in *Kanz al-`Ummāl* Vol. 6 page 156.

[8] This is quoted by al-Tabrani in his *Kabir* and it is hadīth number 2625 of the ones included in *Kanz al-`Ummāl* Vol. 6 page 157 and the tenth on page 450 Vol. 2 of *Sharh Nahjul Balāghah* by Ibn Abul Hadid; so look and see how he has made their right guidance conditional on upholding Ali; thus those who do not do so would certainly stray. See how he has commanded them to love him just as they love the Prophet ﷺ and to respect him in the same way they respect the Prophet ﷺ. This is so only because of his being his successor the one to take charge after him. If you consider the verse "Gabriel has commanded me to tell you so " then truth becomes manifest to you.

[9] This is quoted by al-Tabrani in his *Kabir* from Ibn `Abbās as stated on page 107 of *Al-Jami` al-Saghir* by Sayyuti. It is also quoted by al-Hakīm in *Manaqib Ali* page 226 Vol. 3 of his authentic *Mustadrak* from two sources: one of them is Ibn `Abbās from yet two authentic sources and the other from Jabir ibn `Abdullāh al-Ansari. He has brought forth irrefutable proofs for its authenticity. Imām Ahmed ibn Hanbal ibn al-Siddiq al-Magharibi of Cairo has dedicated an entire book only to prove the authenticity of this hadīth and he has crammed it with information and titled it *Fath al-Malak al-Ali Bisihhati Hadīth Babul `Ilm Ali* printed in Egypt at the Islamic Press. It is worthy of the attention of researchers for it contains invaluable information. Views of the Nasibis and their likes are worthless *vis-a-vis* this hadīth that is as commonly used as a popular proverb by both the elite and the common residents of the urban districts and the countryside. We have even considered their criticism and we have found it to be sheer submission to sentiment lacking in proof full of extreme fanaticism as declared by al-Hafiz Salahud-Din al-`Ala'i when he quoted the false allegation of al-Thahbi and others who charge that it is incorrect. He comments saying: "These have not produced any proof for their claim except its being a fabrication so that it may not indict them."

[10] This is quoted by al-Tirmithi in his *Sahīh* in addition to Ibn Jarir and from them it is quoted by several authorities such as al-Muttaqi al-Hindi on page 401 Vol. 6 of his *Kanz al-`Ummāl* where he quotes Ibn Jarir saying: "This is a tradition of whose authenticity we are quite sure." It is also quoted from al-Tirmithi by Jalalud-Din al-Sayyuti while discussing the "hamza" in language in his *Jami` al-Jawami`* and *Al-Jami` al-Saghir*; so refer to page 170 Vol. 1 of *Al-Jami` al-Saghir*.

[11] This is quoted by al-Daylami from Abū Tharr's hadīth as stated on page 156 Vol. 6 of *Kanz al-`Ummāl*

[12] *Ibid*.

[13] This is quoted by Ibn Hajar in the fifth *maqsad* of the *maqasid* of chapter 14 of the ones discussed in Chapter 11 of his *Al-Sawa`iq al-Muhriqa*; so refer to page 106 of the same.

[14] This hadīth is number 2528 among the ones cited in *Kanz al-`Ummāl* page 153 Vol. 6.

[15] This is quoted by Ibn Majah in his chapter on the virtues of the Prophet's companions on page 92 Vol. 1 of his *Sunan* by al-Tirmithi and al-Nisa'i in their respective *sahīh*s and it is hadīth number 2531 among the ones cited in *Kanz al-`Ummāl* page 153 Vol. 6. It is also quoted by Imām Ahmed on page 164 Vol. 4 of his *Musnad* from hadīth narrated from various authentic sources by Janadah. Suffices you the fact that it is quoted from a chain of narrators which includes: Yahya ibn Adam Isra'il ibn Younus and his grandfather Abū Ishaq al-Subay`i who quotes Habashi. All of these men are authorities relied on by both Shaikhs in their respective *sahīh*s. Whoever studies this hadīth in Ahmed's *Musnad* will come to know that it was said during the Farewell Pilgrimage which shortly preceded the departure of the Prophet peace with him and his progeny from this vanishing world. Prior to that he peace with him and his progeny had sent Abū Bakr to recite ten verses of Surat Bara'a to the residents of Mecca then he according to Imām Ahmed on page 151 Vol. 1 of his *Musnad* said to him: "Go see Abū Bakr before he discharges his mission and as soon as you meet him take the message from him then carry it yourself to the people of Mecca and read it to them." Ali met Abū Bakr at the Juhfa and took the tablets from him. Abū Bakr went back to the Prophet peace with him and his progeny and asked him: "O Messenger of Allāh! Have you received any message from Allāh against me?" He answered: "No but Gabriel has come to me and told me that nobody conveys Allāh's Message except I or a man of my own family." Another narration recorded by Ahmed on page 510 Vol. 1 of his *Musnad* from Ali عليه السلام says that when the Prophet dispatched him with Surat Bara'a he said to him: "Either I should carry it or you." Ali said: "If it cannot be avoided at all then I will go." He صلى الله عليه وآله وسلم said: "Then proceed for Allāh will make your tongue firm and He will guide your heart."

[16] You have come to know by now the hadīth narrated by `Amr ibn Shash with our commentary in Letter 36.

[17] As quoted by Muslim in his chapter on *iman* page 46 Vol. 1 of his *Sahīh*. Ibn `Abd al-Birr explains its gist while narrating Ali's biography in the *Isti`ab* from a group of companions. Buraydah's hadīth has been quoted in Letter No. 36 above. His hadīth peace with him and his progeny "O Allāh! Befriend whoever befriends Ali and be the enemy of whoever sets himself

as the enemy of Ali" is consecutively reported (*mutawatir*) as admitted by the author of *Al-Fatawa al-Hamidiyya* in his treatise titled "Al-Salat al-Fakhira fil Ahādīth al-Mutawatira."

[18] Narrated through al-Azhar by `Abdul-Razzaq Mu`ammar al-Zuhri `Ubaydullāh and Ibn `Abbās each from the other and all are reliable authorities. For this reason al-Hakīm having labelled the hadīth as "*sahīh*" because of its endorsement by both Shaikhs says: "Abul-Azhar according to their consensus view is trustworthy and if authorities unanimously agree on the authenticity of one hadīth then it has to be held authentic " then he continues to say: "I have heard Abū `Abdullāh al-Qarashi saying that he heard Ahmed ibn Yahya al-Halwani saying: `When Abul-Azhar came from San`a and started narrating this hadīth to the people in Baghdad Yahya ibn Ma`in rejected it. When he opened his place to the public as usual he inquired about the Nisaburi writer who quotes `Abdul-Razzaq stating such ahādīth Abul-Azhar stood up and said that it was he. Yahya ibn Ma`in laughed at his statement stood up and brought him to sit closer to him and inquired of him about how I personally came to be the only one who heard such hadīth from `Abdul-Razzaq. I told him that I had just come from San`a and when I bade him farewell he told me that he owed me a unique hadīth which nobody else had ever heard and by Allāh it was this hadīth verbatim. Yahya ibn Ma`in then believed him and apologized to him.'"

[19] We have quoted this hadīth in Letter No. 10 above.

[20] We have quoted this hadīth too in Letter No. 10; so refer to our commentary about it and about the one that precedes it.

[21] Refer to our comment on this hadīth and the one that precedes it in our Letter No. 10.

[22] This is quoted by al-Hakīm on page 129 Vol. 3 of his authentic *Al-Mustadrak* and it is narrated by quite a few authors of books and traditions all testifying to its authenticity.

[23] Refer to our comment on this hadīth in Letter No. 34 and also scrutinize the books of traditions to which we have referred.

[24] This is quoted by al-Tabrani in his *Awsat* and by al-Khatib in his *Al-Muttafaq wal-Muftaraq* as stated at the beginning of page 159 Vol. 6 of *Kanz al-`Ummāl*. We have quoted it in Letter No. 34 and commented on it in a way which hopefully benefits the researcher.

[25] This is transmitted from both of them by Abul-Hadid in the fourth news item of his news to which he has referred on page 449 Vol. 2 of *Sharh Nahjul Balāghah*. It is also quoted by Imām al-Rāzi while discussing the

meaning of the verse of Mubahila in his *Al-Tafsir al-Kabir* p. 288 Vol. 2 taking for granted the authenticity of this hadīth according to the views of those who act on it as well as those who do not. This hadīth is also quoted by Ibn Battah from Ibn `Abbās's hadīth as stated on page 34 of *Fath al-Malik al-Ali Bisihhati Babil `Ilm Ali* by Imām Ahmed ibn al-Suddiq Hassani al-Magharibi of Cairo. Among those who have admitted that Ali is the one who is acquainted with the secrets of all prophets combined is the Shaikh of all men of knowledge namely Muhiyud-Din ibn al-`Arabi as quoted by the learned al-Sha`rani in Section 32 of his book *Al-Yawaqit wal-Jawahir* page 172.

[26] This is quoted by al-Tabrani and Ibn Mardawayh who rely on the authority of Ibn `Abbās. It is also quoted by al-Daylami from `Ayesha and it is one of the lengthy traditions.

[27] This is quoted by Abū Na`im and Ibn `Asakir from Abū Layla and quoted also by al-Najjar from Ibn `Abbās; so refer to ahādīth 30 and 31 of the forty ahādīth cited by Ibn Hajar in Part Two Section 9 of his *Al-Sawa`iq al-Muhriqa* at the conclusion of page 74 and the page following it.

[28] This is quoted by al-Hakīm on page 122 Vol. 3 of his *Al-Mustadrak* where the author admits its authenticity. Al-Thahbi quotes it in his own *Talkhis* admitting its authenticity.

[29] This hadīth and the one succeeding it i.e. Ibn `Abbās's hadīth are quoted by al-Hakīm on page 140 Vol. 3 of his *Mustadrak* and al-Thahbi quotes him in his *Talkhis al-Mustadrak*. Both authors admit the authenticity of this hadīth due to its endorsement by both Shaikhs.

[30] This is quoted by al-Hakīm on page 122 Vol. 3 of *Al-Mustadrak* saying that it is an authentic hadīth according to its endorsement by both Shaikhs who have not included it in their books. Al-Thahbi has admitted its authenticity for the same reason when he quoted it in his *Talkhis al-Mustadrak*. Imām Ahmed has produced it from Abū Sa`id on pages 82 and 33 Vol. 3 of his *Musnad* and al-Bayhaqi has quoted it in *Shu`ab al-Iman*. Imām Ahmed has included Abū Sa`id's hadīth on pages 82 and 33 Vol. 3 of his *Musnad* and al-Bayhaqi quotes it in his *Shu`ab al-Iman* Sa`id ibn Mansur in his *Sunan* Abū Na`im in his *Hilyat al-Awliya'* and Abū Ya`li in his Sunan numbering it 2585 page 155 Vol. 6 of *Kanz al-`Ummāl*.

[31] His name is Ibn Abul-Akhdar. Ibn al-Sakan mentions him and quotes this hadīth in his regard from al-Harith ibn Hasirah from Jabir al-Ju`fi from Imām al-Bāqir from his father Zaynul-`Abidin peace with them from al-Akhdar from the Prophet ﷺ. Ibn al-Sakan says: "He is not quite famous among the Prophet's companions and his traditions ought to be verified." This is quoted by al-Asqalani in his biography of al-Akhdar in *Al-Isabah*.

Al-Dar Qutni has produced this hadīth in his *Ifrad* saying: "This hadīth is narrated only by Jabir al-Ju`fi who is a Rafizi."

[32] Abū Na`im has quoted it among the traditions reported by Ma`ath as well as the hadīth succeeding it that is that of Abū Sa`id in his *Hilyat al-Awliya'* and they are on page 156 Vol. 6 of *Kanz al-`Ummāl*.

Letter 49
Muharram 11, 1330

I Admitting Ali's Merits
II Such Merits do not Necessitate his Caliphate

1) Imām Abū `Abdullāh Ahmed ibn Hanbal has said: "Nobody among the companions of the Messenger of Allāh ﷺ has possessed as many virtues as Ali ibn Abū Tālib has."[1] Ibn `Abbās has said, "No verses of the Book of Allāh have descended in honour of any man [besides the Prophet] as much as they have in honour of Ali."[2] On another occasion he has said, "As many as three hundred verses of the Glorious Book of Allāh the Sublime have been revealed in praise of Ali;" and yet in another instance he has said[3] "Whenever Allāh reveals `O ye who believe... ' Ali is implied as their prince and dignitary; and Allāh even rebuked the followers of the Messenger of Allāh, peace with him, and his progeny on several occasions in His precious Book while always speaking well of Ali." `Abdullāh ibn Ayyash ibn Abū Rabi`ah has said, "Ali possessed a very sharp edge in knowledge; he has the seniority in embracing Islam; he is the son-in-law of the Messenger of Allāh, peace with him, and his progeny and he is the *faqih* of his Sunnah the hope for victory during wartime and the most generous in giving."[4] Imām Ahmed ibn Hanbal was asked once about Ali and Mu`awiyah; he said:[5] "Ali used to have quite a few enemies. His enemies looked for something whereby they could find fault with him. Having found none they came to a man [Mu`awiyah] who had fought and killed him and they praised that man only out of their spite of Ali." Isma`il the judge al-Nisa'i Abū Ali al-Nisaburi and many others have said that nobody among all the companions of the Prophet ﷺ was praised as much as Ali was.

2) There is no argument about your point yet an argument is raised if you claim that the Prophet ﷺ during his lifetime had promised him the caliphate. All these texts are not bound proofs to support such a claim; they simply enOmarate the imām's attributes and virtues and the number of such texts is indeed high. We believe that he may Allāh glorify his countenance was worthy of all of them and of even more and I am sure you have come across several times as many such texts suggesting his nomination for the caliphate. Yet a nomination is not akin to a binding pledge for caliphate as you know Wassalām.

Sincerely,
S

Letter 50
Muharram 13, 1330

Why Interpret Texts on His Behalf as Indicative of His Imāmate?

Anyone like you who is deep in thinking gifted with a far insight an authority on linguistic sources and derivatives aware of its meanings and connotations deriving guidance from the Messenger of Allāh, peace with him, and his progeny believing in his wisdom and conclusive prophethood appreciative of his deeds and statements ("He does not speak of his own inclinations (Qur'ān 53:3) " certainly cannot miss the gist of such texts nor do their conclusions which are derived from logic and common sense remain secret to him. It is not possible that you the recognized authority on Arabic (i.e. *athbat*[7]*)* that you are fail to perceive that these texts have all granted Ali a very sublime status one which Allāh Almighty and His Prophets do not grant except to the successors of such Prophets to the ones they trust most to take charge of their religion to the custodians of such religion. If they do not explicitly indicate the caliphate for Ali they undoubtedly hint to it leading to such conclusion by necessity. Such an obligation is quite obvious from their precise meaning. The Master of Prophets ﷺ is above granting such a lofty status to anyone other than his successor his vicegerent. Yet whoever deeply

scrutinizes the texts concerning Ali عليه السلام and very carefully and fairly digests their implications will find their vast majority aiming at endorsing his imāmate indicative of it either through explicit announcements such as the previously quoted ones and such as the Covenant of al-Ghadir or by virtue of necessity such as the ones stated in Letter No. 48. Take for example his statement peace with him and his progeny "Ali is with the Qur'ān and the Qur'ān is with Ali; they both shall never separate from each other till they meet me by the Pool [of Kawthar]"[8] and his statement peace with him and his progeny "Ali to me is like the head to the body "[9] and his statement peace with him and his progeny according to a tradition narrated by `Abdul Rahman ibn `Awf[10] "I swear by the One in Who hold my life you will have to uphold the prayers pay the zakāt or else I shall send you a man of my own self or like my own self " then the Prophet صلى الله عليه وآله وسلم took Ali's hand and said: "This is he;" up to the end of countless such texts. This is an obvious benefit to which I attract the attention of all seekers of the truth one which unveils what is ambiguous delves deeply in independent research. He صلى الله عليه وآله وسلم has only followed what he himself comprehends of the moral obligations of such sacred texts without being overtaken by his own personal emotions or inclinations, *Wassalām.*

Sincerely,
Sh

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[1] Al-Hakīm has quoted it on page 107 of his *Sahīh* from *Al-Mustadrak*. Al-Thahbi did not comment on it in his book *Talkhis al-Mustadrak*.

[2] Ibn `Asakir as well as many other authors of books of traditions have all quoted it.

[3] From one hadīth quoted by al-Tabrani Ibn Abū Hatim and many other authors of books of tradition. It is transmitted by Ibn Hajar who also quotes the three ahādīth that precede it in Section 3 Chapter 9 page 76 of his *Al-Sawa`iq al-Muhriqa*.

[4] This is quoted from Ibn `Ayyash by chroniclers and authors of sunan and it exists where *Al-Sawa`iq al-Muhriqa* has already referred.

[5] As quoted by al-Salafi in his *Tayyuriyyat* and it is transmitted by Ibn Hajar where we have indicated a short while ago while referring to *Al-Sawa`iq al-Muhriqa*.

[6] This is well-known about them. Ibn Hajar has copied it at the beginning of Section 2 Chapter 9 page 72 of his *Al-Sawa`iq al-Muhriqa*.

[7] "Athbat" is the plural of "thabat " and "asnad" is he plural of "sanad " and the latter means "hujjah " i.e. proof or authority.

[8] This is quoted by al-Hakīm on page 124 Vol. 3 of his *Al-Mustadrak* as well as by al-Thahbi in his *Talkhis al-Mustadrak*. Both authors testify to its authenticity. It is one of the few elaborate ahādīth. Anyone who is ignorant of the fact that Ali is with the Qur'ān and the Qur'ān is with Ali after having studied the authentic traditions dealing with the Two Weighty Things i.e. the Book and the `Itrat (Progeny) he should be referred to what we have quoted in this regard in our Letter No. 8 above and let him recognize the rights of the Imām of the Prophet's Progeny and their undisputed and undoubted chief.

[9] This is quoted by al-Khatib in the ahādīth narrated by al-Bara' and by al-Daylami in those narrated by Ibn `Abbās. It is transmitted by Ibn Hajar on page 75 of his *Al-Sawa`iq al-Muhriqa*; so refer to hadīth number 35 of the forty ahādīth which he quotes in Section Two Chapter 9 of *Al-Sawa`iq al-Muhriqa*.

[10] It is hadīth number 6133 page 405 Vol. 6 in *Kanz al-`Ummāl*. Suffices you for a proof that Ali's soul is akin to that of the Prophet ﷺ to study the verse of Mubahila according to the explanations stated by al-Rāzi in his *tafsir* titled *Mafatih al-Ghayb* page 488 Vol. 2 and refer also to what we have mentioned while dealing with this verse.

Letter 51
Muharram 14, 1330

Rebutting the Arguments Through Similar Ones

Their debaters may refute your claim by citing texts which enOmarate the virtues of the three righteous caliphs and by citing other texts praising the posterity from the Muhajirun (Meccan Immigrants) and the Ansar (Medenite Supporters); so what would you say to that?

Sincerely,
S

Letter 52
Muharram 15, 1330

Rejecting the Rebuttal's Premises

We believe in the virtues of all posterity since the time of the Muhajirun and the Ansar may Allāh be pleased with them and they with Him and these are beyond count or reckoning. Certain verses of the Book (Qur'ān) in addition to a few Sunni *sahīh* books must suffice you for a testimony in this regard. We have scrutinized these too. We have not found them at all and Allāh knows best to be in contradiction to the texts that praise Ali عليه السلام or even in any way eligible to disqualify him [from caliphate]. Yes our opponents may stand alone in narrating the *ahādīth* which are not authentic according to our sources. Their use of such *ahādīth* to disprove our views is rejected and is not expected from any unbiased arbitrator. We by no means can take them into serious consideration. Do you not see how we do not argue by quoting the texts narrated only by our own sources? On the contrary we base our arguments on their own narrations regarding events such as the Ghadir incident or the like. But we have scrutinized the texts pertaining to these virtues recorded by their sources and we could not find any clues in them opposing such caliphate nor do they contain anything suggesting it; therefore they have not been relied on by anyone to prove the legitimacy of the caliphate of the three righteous caliphs, *Wassalām*.

Sincerely,
Sh

Letter 53
Muharram 16, 1330

Requesting the Hadīth Pertaining to the Ghadir Incident

You have repeatedly referred to the Ghadir incident. Please narrate its story from Sunni sources so that we may look into it, *Wassalām.*

Sincerely,

S

Letter 54
Muharram 18, 1330

Glitters of Ahādīth Relevant to the Ghadir Incident

Relying on the consensus of narrators of hadīth al-Tabrani and many others[1] have quoted Zayd ibn Arqam saying: "The Messenger of Allāh, peace with him, and his progeny once delivered a sermon at Ghadir Khumm under the shade of a few trees saying `O people! It seems to me that soon I will be called on and will respond to the call.[2] I have my responsibility[3] and you have yours;[4] so what do you say?' They said: `We bear witness that you have conveyed the Message struggled and advised [the nation]; therefore may Allāh reward you with the best of His rewards.' He asked them: `Do not you also bear witness that there is no god but Allāh and that Muhammed is His Servant and Messenger that His Paradise is just and that His Fire is just that death is just that the life after death is just that the Hour will undoubtedly approach and that Allāh shall bring the dead to life from their graves?' They said: `Yes indeed we do bear witness to all of that.' He said: `O Mighty Lord! Bear witness that they have.' Then he said: `O people! Allāh is my Master and I am the *mawla* (master) of the believers. I have more authority over their lives then they themselves have;[5] therefore to whomsoever I have been a *mawla* this (Ali) is his *mawla*;[6] O Lord! Befriend whoever befriends him and be an enemy of whoever sets himself as his enemy.' Then he said: `O people! I am to precede you and you shall join me at the Pool [of Kawthar] which is wider than the distance from Basra to San`a; it contains as many silver cups as the stars; and I shall ask you when you join me about the Two Weighty Things how you shall succeed me in faring with them; the Greatest Weighty Thing is the Book of Allāh the Omniscient the Sublime one end of which is in Allāh's hand and the other in yours; so uphold it so that you may not go astray and your faith shall not suffer any alteration; and the other are my Ahl al-Bayt for the most Gracious and Knowing has informed me that they both shall never part from each other till they join me at the Pool.'"[7]

In a section dealing with Ali's virtues in *Al-Mustadrak* the author indicates that Zayd ibn Arqam[8] is quoted through two sources both of which are held reliable by both Shaikhs: al-Hakīm [one of such sources] says that when the Messenger of Allāh, peace with him, and his progeny returned from his Farewell Pilgrimage he camped at Ghadir Khumm and ordered the believers to sweep the area under a few huge trees where a pulpit of camel litters was made for him. He stood and said: "It seems as if I have been called on and responded to the call and I enjoin you to look after both the Book of Allāh and my Progeny; see how you fare with them after me for they shall never part from each other till they join me at the Pool." Then he added: "Allāh the Dear and Mighty is my Master and I am the master of every believer " then he took Ali by the hand and said: "To whomsoever I have been a master this Ali is [henceforth his master]; O Lord! Befriend whoever befriends him and be the enemy to whoever antagonizes him." The author quotes this lengthy *hadīth* in its entirity. In his Talkhis al-Thahbi quotes it without commenting on it. Al-Hakīm too quotes it as narrated by Zayd ibn Arqam in his *Al-Mustadrak* admitting its authenticity. In spite of his intolerance al-Thahbi admits the same in his *Talkhis* to which you may refer.

Imām Ahmed ibn Hanbal has quoted the same hadīth as narrated by Zayd ibn Arqam thus:

"We were in the company of the Messenger of Allāh, peace with him and his progeny, when he camped at a valley called Wadi Khumm and ordered everyone to gather for prayers in midday heat. He then delivered a sermon to us under the shade of a robe over a rush tree [Juncus spinosus] to protect him from the heat of the sun. He said: `Do you know - or do you bear witness - that I have more authority over a believer's life than the believer himself has?' They answered: `Yes indeed you do.' He said: `Whosoever accepts me as his *mawla* Ali is his *mawla*; O Lord! Befriend whosoever befriends Ali and be the enemy of whomsoever opposes Ali.'"

Al-Nisa'i quotes Zayd ibn Arqam saying that when the Prophet ﷺ returned from the Farewell Pilgrimage and having reached Ghadir

Khumm he ordered the ground under a few huge trees to be swept clean. He announced: "It looks like I have been invited [to my Lord's presence] and I have accepted the invitation and I am leaving with you the Two Weighty Things one of them is bigger than the other: the Book of Allāh and my Progeny my Household; so see how you succeed me in faring with both of them for they shall never part from each other till they join me at the Pool." Then he added: "Allāh is my Master and I am the master (*mawla*) of every believer." Taking Ali's hand he added saying "To whomsoever I have been a master this Ali is his master; O Lord! Befriend those who befriend him and be the enemy of all those who antagonize him." Abul-Tufail says: "I asked Zayd: `Have you heard these words of the Messenger of Allāh, peace with him, and his progeny yourself?"[9] He answered that all those who were there under the huge trees had seen the Prophet with their own eyes and heard him with their own ears. This hadīth is recorded by Muslim in a chapter on the attributes of Ali in his *Sahīh* from several different narrators ending with Zayd ibn Arqam but he abridged it and cut it short - and so do some people behave.

Imām Ahmed has recorded this hadīth from al-Bara' ibn `Azib[10] from two avenues saying; it reads: "We were in the company of the Messenger of Allāh ﷺ when we camped at Ghadir Khumm. The call for congregational prayers was made. The site of two trees was chosen and it was swept clean. He performed the noon-time prayers then took Ali by the hand and asked the crowd: `Do you not know that I have more authority over the believers than the believers themselves have?' They answered: `Yes we do.' He asked: `Do you know that I have more authority over every believer than the believer himself has?' They answered in the affirmative; then he took Ali's hand and said: `Whoever has accepted me as his master this Ali is his master; O Lord! Befriend whoever befriends him and be the enemy of whoever chooses to be his enemy.' `Omar met him immediately following that and said to him: `Congratulations to you son of Abū Tālib! You have become at dawn and at sunset the master of every believing man and woman.'"

Al-Nisa'i has quoted `Ayisha daughter of Sa`d saying that she heard her father saying: "I have heard the Messenger of Allāh, peace with him, and his progeny on the Day of Juhfa when he took Ali's hand and delivered a sermon praised and adored Allāh then said: `O people! I am your *wali*.' They said: `You have said the truth.' Then he raised Ali's hand and said: `This is my *wali* unto you to discharge the responsibilities of my religion on my own behalf and I support whoever supports him and am the enemy of whosoever chooses to be his enemy.'"

Sa`d is also quoted saying: "We were in the company of the Messenger of Allāh ﷺ. When he arrived at Ghadir Khumm those who went ahead of him returned to join him while he waited for those who lagged behind till all people assembled. Then he said: `O people! Who is your *wali*?' They answered: `Allāh and His Messenger.' Then he took Ali's hand, making him rise then said: `Whoever has taken Allāh and His Messenger as his *wali* this (Ali) is his *wali*; O Lord! Befriend whoever befriends him and be the enemy of whoever chooses to be his enemy.'"

The books of traditons recording this incident are nOmarous and cannot be all cited here. They all contain explicit texts indicating that Ali is the Prophet's vicegerent and successor just as al-Fadhl ibn al-Abbās Abū Lahab has said:[11]

The one to be recognized as the Vicegeret generation after generation After Muhammed is Ali; for he was his companion in every occasion.

Sincerely,
Sh

[1] Many renown authorities have admitted its authenticity so much so that even Ibn Hajar stated the same quoting al-Tabrani and others in the *shubha* (allegation) number 11 of the ones which he enOmarates on page 25 Section 5 Chapter One of his book *Al-Sawa`iq al-Muhriqa*.

[2] He has eulogized his own pure soul simply to attract their attention to the fact that time had come to bring his mission to perfection necessitating the

appointment of his successor and that he is unable to postpone doing so for fear he might be called on [i.e. die] before discharging such mission which he is to bring to perfection a mission that is indispensable to his nation.

[3] Since the appointment of his brother weighs heavily against those who compete envy create dissension and hypocrisy he peace with him and his progeny desired before making such an announcement to first apologize to them in the hope that that might touch and unify their hearts and in apprehension of their speeches and deeds; he said: "And I am responsible " so that they might come to know that he receives orders and that he is responsible to discharge them; therefore he simply has to do so. Imām al-Wahidi in his book *Asbabul Nuzul* quotes Abū Sa`id al-Khudri saying: "The verse `O Messenger! Convey that which has been revealed unto you from your Lord' was revealed on Ghadir Khumm day in reference to Ali ibn Abū Tālib عليه السلام."

[4] By saying "You too are responsible " he peace with him and his progeny may have implied as quoted by al-Daylami and others and stated in *Al-Sawa`iq al-Muhriqa* and other books from Ibn Sa`id that they should follow in their footsteps since they are responsible regarding Ali's *wilayat*. Imām al-Wahidi has said: "They are responsible regarding the *wilayat* of Ali and Ahl al-Bayt." Thus the purpose of his saying "and you too are responsible" is to threaten those who would dispute the authority of his *wali* and *wasi*.

[5] Many have contemplated on this sermon giving it due attention and they have come to know that its gist is nothing other than a reference to the fact that Ali's *wilayat* is as much a root of the faith as his own responsibility as the Imām for the Prophet صلى الله عليه وآله وسلم first put the question: "Do not you bear witness that there is no god but Allāh and that Muhammed is His Servant and Messenger?" Then he said: "The Hour is approaching; there is no doubt about it and Allāh shall certainly bring to life those who are in the graves " following that with a statement in which he mentioned the *wilayat* so that it would be understood that the latter bears the same significance like the matters about which he has asked them and to which they have agreed. This is obvious to all the discreet who are familiar with the methods and objectives of speech.

[6] His statement: "I am the mawla" is an outspoken testimony to a significant fact. The meaning of "mawla" is: one who is "awla " foremost in status superior. Thus the meaning of his statement is: "Allāh is superior to me and I am superior to the believers and whoever considers me to be superior to him must also consider Ali as such."

[7] This wording of the hadīth is quoted by al-Tabrani Ibn Jarir al-Hakīm al-Tirmithi from Zayd ibn Arqam. It is transmitted by Ibn Hajar from al-Tabrani and others in this exact wording without questioning its authenticity; so refer to page 25 of *Al-Sawa`iq al-Muhriqa*.

[8] Refer to page 21 of *Al-Khasa'is al-`Alawiyya* where the Prophet ﷺ is quoted saying: "To whomsoever I have been the *wali* this (Ali) is his *wali*.

[9] Abul-Tufayl's question is obviously indicative of his amazement at this nation's overlooking this matter regarding Ali in spite of the hadīth it narrates from its Prophet ﷺ in his honor on the day of the Ghadir. As if suspicious of the accuracy of the narrated hadīth he went ahead and inquired of Zayd having heard him narrate the same "Did you hear it from the Messenger of Allāh?!" His tone is that of someone amazed bewildered and skeptical. Zayd answered him that all individuals present under those trees had indeed seen the Prophet with their eyes and heard him with their ears; so Abul-Tufayl then knew that the matter was just as al-Kumait may Allāh be merciful unto his soul says:

On the day of the *dawh* the *dawh* of the Ghadir Caliphate was made for him manifest and clear Only if the throngs opted to obey; Yet I have never seen such a day Nor have I seen such right Trampled on discarded outright; But the men had sold it and I never saw Such a precious thing to sale would go...

[10] This occurs on page 281 of his *Al-Khasa'is al-`Alawiyya* in a chapter dealing with Ali's status in the eyes of Allāh the Exalted the omni-Scient and also on page 25 of another chapter enjoining acceptance of his *wilayat* and warning against bearing animosity towards him.

[11] These are among poetic lines composed as the answer of al-Walid ibn `Uqbah ibn Abū Ma`it quoted by Muhammed Mahmud al-Rafi`i in his Introduction to *Sharh al-Hashimiyyat* page 8.

Letter 55

Muharram 19, 1330

Why Use it as a Testimonial if not Transmitted Consecutively?

Shī`as apply the principle of consecutive reporting when discussing imāmate due to the fact that they consider consecutive reporting as one of the principles of faith; so why do you quote the Ghadir hadīth in support of your argument although such hadīth is not

consecutively reported according to Sunnis even if its authenticity is attested to by their *sahīh*s?

Sincerely,
S

Letter 56
Muharram 22, 1330

I Natural Laws Necessitate the Consecutive Reporting of Hadīth al-Ghadir
II The Almighty's Benevolence
III Concern of the Messenger of Allāh ﷺ
IV Concern of the Commander of the Faithful
V al-Hussain's Concern
VI Concern of the Nine Imāms عليهم السلام
VII Shī`as' Concern
VIII Its Consecutive Reporting Through the Masses

Suffices to prove its application as an argument what we have mentioned in Letter No. 24 above.

1) The consecutive reporting of the Ghadir hadīth is necessitated by the natural laws which Allāh has created. Its similitude is like that of any great historical step undertaken by the most important man of a nation who announces in the presence of thousands of his nationals the undertaking of a major step so that they may convey its news to various lands and nations especially if such an undertaking enjoys the concern of his own family and their supporters in all generations to come so that such an announcement might receive the widest possible publicity. Can such an announcement as significant as it is be transmitted by say just one single person? Certainly not. Its news would spread as widely as the early morning sun rays encompassing the plains as well as the oceans; "And you shall never find any alteration to Allāh's order (Qur'ān 33:62)."

2) Hadīth al-Ghadir has won the divine concern of Allāh the Dear One the Sublime Who inspired to His Messenger peace with him

and his progeny including it in His Qur'ān which is recited by Muslims even during the late hours of the night or the early hours of the day in public and in private in their supplications and ceremonial prayers from the top of their pulpits and the heights of their minarets stating:

"O Messenger! Convey that which has been revealed unto you from your Lord and if you do not do so then you have not conveyed His Message at all and Allāh will protect you from (evil) men." (Qur'ān 5:67)[1]

When he peace with him and his progeny conveyed the divine Message (implied in this verse) appointing Ali as the Imām and entrusting him with the caliphate Allāh Almighty revealed the following verse: "Today have I perfected your religion (Islam) for you completed my blessing unto you and accepted Islam as your religion." (Qur'ān 5:3)[2]

So, congratulations on congratulations to Ali; this is Allāh's favour; He grants it to whomsoever He pleases. Anyone who looks into these verses will be profoundly impressed by such divine favours.

3) If divine concern is as such no wonder then that the Messenger of Allāh, peace with him, and his progeny expressed such a profound concern when death approached him may my life be sacrificed for his sake. It was then that according to the order which he received from Allāh Almighty he set to announce Ali's *wilayat* during his supreme pilgrimage in the presence of so many witnesses without being satisfied with similar previous announcements such as his warning in Mecca or on other occasions with some of which you have by now become familiar. He therefore invited the believers to participate in his very last pilgrimage known as the Farewell Pilgrimage. People from far and wide responded to his invitation and no less than one hundred thousand pilgrims left Medina with him.[3] On the standing day at `Arafat he informed the attendants that: "Ali is of me and I am of Ali and nobody discharges the responsibility [of my religion on my behalf except I and Ali."[4] And when he came back from the pilgrimage and arrived at the valley of Khumm trusted

Gabriel descended on him with "ayat al-tabligh " verse of conveying the Message from the Lord of the Worlds. Immediately thereon he alighted there till those who lagged behind him as well as those who went ahead of him joined him. When they all assembled he conducted the obligatory prayers then delivered a sermon about Allāh the Dear and the Omniscient emphasizing the significance of Ali's *wilayat*. You have already heard a glittering report of its news and what you have not heard is even more exact and more explicit; yet what you have heard should suffice you. Its news was carried on behalf of the Messenger of Allāh, peace with him, and his progeny by all those masses who were present with him there and then and who are estimated to have been over one hundred thousand pilgrims from various lands.

The order of Allāh the Dear and Sublime which does not suffer any alteration in His creation necessitates the consecutive reporting of this hadīth in spite of all obstacles in conveying it. Yet the Imāms of Ahl al-Bayt عليهم السلام follow their own wise methods of disseminating it and publicizing for it.

Referring to the latter I suggest that you may consider the measure taken by the Commander of the Faithful عليه السلام then Caliph in gathering people in the spacious meeting place the Rahba plain. He then said: "I ask in the Name of Allāh each Muslim who heard what the Messenger of Allāh صلى الله عليه وآله وسلم said on the Ghadir Day to stand and testify to what he heard. Nobody should stand except those who saw the Prophet with their own eyes and heard him with their own ears." Thirty *sahabis* twelve of whom had particiated in the Battle of Badr stood and testified that the Prophet صلى الله عليه وآله وسلم took Ali by the hand and asked people: "Do you know that I have more authority over the believers than the believers themselves have?" They answered in the affirmative. He peace with him and his progeny then said: "To whomsoever I have been *mawla* this (Ali) is his *mawla*; O Lord! Befriend whoever befriends him and be the enemy of whosoever chooses to be his enemy." You know that accusing thirty *sahabis* of being liars is rejected by reason; therefore the achievement of consecutive reporting through their testimony is an irrefutable and undeniable proof.

The same hadīth was transmitted from those thirty *sahabis* by all those crowds who were then present at the Rahba and who disseminated it after their dispersal throughout the land thus providing it with extremely wide publicity. Obviously the Rahba incident took place during the caliphate of the Commander of the Faithful عليه السلام who received the oath of allegiance in the year 35 A.H./656 A.D. The Ghadir event took place during the Farewell Pilgrimage 10 A.H./631 A.D. The time period separating the first date from the second is twenty-five years during which many events took place such as a devastating plague wars the opening of new countries and the invasions contemporary to the three righteous caliphs. This time period one fourth of a century merely due to its duration wars and invasions in addition to a sweeping and devastating plague had ended the lives of many of those who had witnessed the Ghadir event especially the elderly among the *sahabah* as well as their youths who were eager to meet their Lord through conducting *jihad* in His way the Exalted the Omniscient and in the way of His Messenger peace with him and his progeny so much so that their dead outnumbered their survivors. Some of them were scattered throughout the land and many of those were not present at the Rahba except those who kept company with the Commander of the Faithful عليه السلام in Iraq and these were only males. In spite of all this thirty *sahabah* twelve of whom were participants in the Battle of Badr had heard hadīth al-Ghadir from the Messenger of Allāh, peace with him, and his progeny.

There may have been others who hated to testify such as Anas ibn Malik[5] and others who received their due punishment in lieu of the prayers of the Commander of the Faithful to Allāh to punish those who hid the truth while knowing it. Had he been able to gather all *sahabis* who were alive then males and females and address them in the same way which he employed at Rahba several times that many would have testified; so what if he had asked people in Hijaz before the passage of such a long time after the incident of the Ghadir?

Contemplate on this fact and you will find it a very strong proof testifying to the consecutive reporting of hadīth al-Ghadir.

The books of tradition should suffice you in their documentation of hadīth al-Ghadir. Take for example what Imām Ahmed has quoted on page 370 Vol 4 of his *Musnad* from Abul Tufayl who has said: "Ali gathered people at the Rahba then he said to them: `I adjure in the name of Allāh every Muslim who heard what the Messenger of Allāh, peace with him, and his progeny had said on the Ghadir Day to state his testimony.' Thirty persons stood up." Abū Na`im has said: "Many stood up and testified how the Prophet ﷺ took Ali by the hand and asked people: `Do you know that I have more authority over the believers than the believers themselves have?' They answered: `We do O Messenger of Allāh!' Then he said: `To whomsoever I have been a *mawla* this Ali is his *mawla*; O Lord! Befriend whoever befriends him and be the enemy of whoever sets himself as his enemy.'" Abul-Tufail continues to say: "I left the place dismayed (disgusted with many people's ignorance of this hadīth) and I met Zayd ibn Arqam and said to him: `I have heard Ali say such and such.' Zayd said: `Then do not deny that you have heard the Messenger of Allāh, peace with him, and his progeny say so about him.'"

Zayd's testimony stated above and Ali's statement in this regard may be added to the testimony of the thirty *sahabis* thus bringing the number of narrators of this hadīth to thirty-two *sahabis*. Imām Ahmed has recorded Ali's hadīth on page 119 Vol. 1 of his *Musnad* as transmitted by Abdul-Rahman ibn Abū Layla. The latter says: "I saw Ali at the Rahba abjuring people to testify emphasizing that only those who had seen and heard the Prophet ﷺ should stand and testify. Twelve participants in the Battle of Badr whom I remember so well as if I am looking at them right now did so." Abdul-Rahman quotes the latter testifying that they had all heard the Messenger of Allāh, peace with him, and his progeny asking people on the Ghadir Day: "Do not I have more authority over the believers' lives than they themselves do and my wives are their mothers?" The audience responded: "Yes indeed O Messenger of Allāh!" Then he said as Abdul-Rahman quotes him "Then whosoever takes me as his *mawla* must take Ali as his *mawla*; O Mighty Lord! Befriend whoever

befriends him and be the enemy of whoever bears animosity towards him!"

5) Another narration is recorded by imām Ahmed on the same page. It quotes the Prophet ﷺ saying: "O Lord! Befriend whoever takes him as his *wali* and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him." The narrative goes on to state that with the exception of three men the witnesses stood to testify. Ali invoked Allāh to curse those who hid the truth and his invocation was heeded. If you add Ali and Zayd ibn Arqam to the afore-mentioned twelve participants in the Battle of Badr then fourteen is obviously the number of witnesses. By tracing the traditions regarding the Rahba incident Ali's wisdom becomes manifest in disseminating hadīth al-Ghadir and publicizing for it.

The Master of Martyrs Abū Abdullāh al-Hussain peace with him has left us a legacy of a very memorable stand which he took during the reign of Mu`awiyah. It was then that truth became manifest. It was similar to the stand taken by Ali at the Rahba. During the pilgrimage season al-Hussain عليه السلام surrounded by throngs of pilgrims praised his grandfather father mother and brother and delivered an unprecedented wise and eloquent speech that captivated his audience and won their hearts and minds. His sermon was inclusive one wherein he reawakened the masses traced and researched history and paid the Ghadir incident its fair and just dues. His great stand therefore produced great results and it became equivalent to hadīth al-Ghadir in its fame and wide publicity.

6) His nine descendants all sinless Imāms applied their own methods to publicizing and propagating the same hadīth. Their methods reflect their wisdom which is comprehended by by all those who possess sound senses. They used the eighteenth of Thul-Hijjah as a special annual feast to congratulate and congratulate one another merrily and humbly seeking nearness to Allāh the Exalted the Mighty through fasting prayers and supplications. They go beyond limits in their deeds of goodness and acts of righteousness thanking Allāh for the blessings which He bestowed on them on that Day by

virtue of the text that nominated the Commander of the Faithful عليه السلام as Caliph and His divine promise for him to be the Imām. They used to visit their kin give more generously to their families visit their brethren look after their neighbours and enjoin their followers to do likewise.

7) For this reason the eighteenth of Thul-Hijjah of every year is celebrated as a feast by the Shī`as of all times and climes.[6] It is then that they rush to their mosques to offer obligatory and supererogatory prayers recite the Glorious Qur'ān and read the most celebrated supplications as a token of thanking Allāh Almighty for perfecting His religion and completing His blessings on them by nominating the Commander of the Faithful عليه السلام as the Imām [in the theological as well as the secular sense]. It is then that they exchange visits and happily wish each other the best seeking nearness to Allāh through righteousnes and goodness and through pleasing their kin and neighbours. On that day every year they visit the mausoleum of the Commander of the Faithful عليه السلام where no less than a hundred thousand pilgrims come from far and wide. There they worship Allāh on that day in the same way their purified Imāms used to worship Him: through fasting prayers and remembrance of Allāh. They seek nearness to Him through acts of righteousness and the payment of *sadaqat*. They do not disperse before addressing the sacred shrine with a highly commended address authored by some of their Imāms. It includes testifying to the glorious stand taken by the Commander of the Faithful عليه السلام honouring his feats and struggle to lay the foundations of the principles of the faith his service of the Master of Prophets and Messengers صلى الله عليه وآله وسلم and his virtues and merits among which was the honour which he had received from the Prophet on the Ghadir Day. This is the custom of the Shī`as every year. Their orators have always been referring to hadīth al-Ghadir quoting its traditon or even without reference to them and their poets are accustomed to compose poems in its commemoration in old as well as modern times;[7] therefore there is no way to cast doubts about its being consecutively reported from the sources of Ahl al-Bayt عليهم السلام and their Shī`as. Their motives to memorize it by heart their efforts to maintain its pristine text safeguard its authenticity publicize and disseminate it.. all have indeed resulted in the achievement of their

most aspired objectives. Refer to all the four major Shī`a *Musnad*s as well as other Shī`a references containing well-documented and supported traditions and you will find each one of them reverberating with the same meaning and each tradition supporting the other. Whoever acquaints himself with these traditions will find out that this hadīth is *mutawatir* through their precious sources.

8) There is no doubt about its being consecutively reported through Sunni sources according to natural laws as you have come to know; "Allāh's creation suffers no alteration; this is the Right Guidance but most people do not know." (Qur'ān 30:30) The author of *Al-Fatawa alHamidiyya* in spite of his stubbornness admits the consecutive reporting of this hadīth in his abridged dissertation titled *Al-Salawat al-Fakhira fil Ahādīth al-Mutawatira*." Al-Sayyuti and other scholars of exegesis all admit the same. Refer to Muhammed ibn Jarir al- Tabari author of the famous works titled "Tafsir" and "Tarikh " Ahmed ibn Muhammed ibn Sa`id ibn Aqdah Muhammed ibn Ahmed ibn `Othman al-Thahbi have all written critiques of the sources of this hadīth. Each one of them has written an entire book on this subject. Ibn Jarir includes in his own book as many as one hundred and five sources for this hadīth alone.[8] Al-Thahbi in spite of his fanaticism has testified to the truth of many of its sources. In chapter sixteen of *Ghayat al-Maram* as many as eighty ahādīth transmitted by Sunnis testify to the authenticity of the Ghadir hadīth. Yet he did not quote al-Tirmithi al-Nisai al-Tabrani al-Bazzar Abū Ya`li or quite a few other reporters who transmit this hadīth. Al-Sayyuti quotes this hadīth while discussing Ali in his book *Tarikh al-Khulafa*' transmitted by al-Tirmithi adding "This hadīth is also recorded by Ahmed as transmitted by Ali عليه السلام and also by Ayyub al-Ansari Zayd ibn Arqam `Omar [inb al-Khattab] and Thu Murr. Abū Ya`li quotes it from Abū Hurayrah al-Tabrani from Ibn `Omar and from Ibn Abbās as transmitted by Malik ibn al-Huwayrith Habshi ibn Janadah and Jarir and also by Ammarah and Buraydah."

A proof of the fame of this hadīth is evident from the fact that imām Ahmed records it in his *Musnad* from Riyah ibn al-Harish as transmitted by two sources. It states that a group of men once came to Ali عليه السلام and said: "Assalamu Alaikum our *mawla*." The Imām

asked who they were and they answered him by saying that they were his subjects. The Imām asked them: "How can I be your *mawla* while you are [stranger] bedouin Arabs?" They said: "We have heard the Messenger of Allāh, peace with him, and his progeny on the Ghadir Day saying: `Whoever I have been his *mawla* Ali is his *mawla*.'" Riyah says that when they left he followed them and asked them who they were and that they said to him: "We are a group of the Ansar (Medenite Supporters) in the company of Abū Ayyub al-Ansari." Another proof of its fame is what has been recorded by Abū Ishaq al-Tha`labi while explaining Surat al-Ma`arij in his book *Al-Tafsir al-Kabir* relying on two very highly respected sources and stating the following:

"The Messenger of Allāh, peace with him, and his progeny ordered people on the Ghadir Day to assemble then he took Ali's hand and said: "Whoever accepts me as his *mawla* Ali is his *mawla*." The news of this announcement spread throughout the land and al-Nu`man al-Fahri came to know about this hadīth. Riding his she-camel he came to meet the Messenger of Allāh, peace with him, and his progeny. Having alighted he said the following to the Prophet: "O Muhammed! You ordered us to bear witness that there is no deity except Allāh and that you are the Messenger of Allāh and we obeyed; then you ordered us to offer prayers five times a day and we agreed; then you ordered us to pay *zakāt* and we agreed; then you ordered us to fast during the month of Ramadan and we agreed; then you ordered us to perform the pilgrimage and we agreed; then as if all of this is not sufficient you favoured your cousin to all of us and said `Whoever accepts me as his *mawla* Ali is his *mawla*;' is this one of your own orders or is it Allāh's?" He peace with him and his progeny answered: "I swear by the One and only God that this is the command of Allāh the Exalted and omni-Scient;" whereon al-Harith left heading towards his animal murmuring softly to himself: "O Lord! If what Muhammed ﷺ says is true then let it rain stones or let a severe torment descend on us." He hardly reached his animal before Allāh caused a stone to cleave his head penetrate his body and come out of his anus leaving him dead on the spot. It is in reference to that incident that Allāh Almighty revealed the following verse: "A man who brought a question (to the Prophet) asked for a

sure penalty - which cannot be warded off by those who reject the truth - from Allāh Lord of the Ways of Ascent"[9] (Qur'ān 70:1-3).

This is how the tradition quoted *verbatim*[10] concludes. Its authenticity is accepted by many Sunni scholars as a common fact, *Wassalām*.

Sincerely,
Sh

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[1] We do not dispute its revelation in reference to Ali's *wilayat* on Ghadir Khumm Day and our narratives from the sources of the purified progeny are consecutive. Suffices you for reference to its narration by others besides the latter what Imām al-Wahid has quoted in his exegesis of Surat al-Ma'ida on page 150 of his book *Asbabul Nuzul* from two respected sources: `Atiyyah and Abū Sa`id al-Khudri. The author says: "This verse [that is, the one reading]: "O Messenger! Convey that which has been revealed unto you from your Lord" was revealed on Ghadir Khumm Day in reference to Ali ibn Abū Tālib عليه السلام." The same is narrated by al-Hafiz Abū Na`im who interprets it in his book *Nuzul al-Qur'ān* relying on two sources one of which is Abū Sa`id and the other is Abū Rafi`. It is also narrated by Imām Ibrahim ibn Muhammed al-Hamawaini al-Shafi`i in his book *Al-Fawa'id* from various sources ending with Abū Hurayrah. It is quoted by Imām Abū Ishaq al-Tha`labi while explaining the meaning of this verse in his *Al-Tafsir al-Kabir* from two respected sources. What testifies to its reference to Ali عليه السلام is the fact that prayers had been already established *zakāt* was enforced fasting was legislated the pilgrimage to the House was being conducted what is permissible was clarified and so was what is forbidden the Shari`ah was already regulated and its injunctions enforced; so what else required Allāh to place so much emphasis other than on the issue of caliphate one which prompted Him to pressure His Prophet in a way which was almost similar to threatening? And regarding what if not caliphate could the Prophet صلى الله عليه وآله وسلم feel presentiment of dissension if he did not convey it something which required God's own immunity against any harm that might result from discharging it?

[2] *sahīh*s documenting the occasion that necessitated the revelation of this verse are consecutive from the sources of the purified progeny عليهم السلام. We do not doubt what the purified progeny of Muhammed صلى الله عليه وآله وسلم narrates even when al-Bukhari claims that the verse was revealed on the day of `Arafat

for the members of the Prophet's house know what is revealed in their house.

[3] Sayyid Ahmed Zayni Dahlan in a chapter on the Farewell Pilgrimage in his book *Al-Sirah al-Nabawiyya* [Biography of the Prophet writes: "Ninety thousand - some say a hundred and twenty-four thousand while others say more - accompanied him peace with him and his progeny from Medina and this is just a rough figure of the number of people who accompanied him " to the end of his statement from which you come to know that those who went back with him were more than a hundred thousand and they all witnessed the Ghadir hadīth.

[4] We have quoted this hadīth in our Letter No. 48; so if you refer to it you will find it *verbatim* numbered 15 in the said reference; the same Letter refers to and comments on it in a way worthy of the attention of researchers.

[5] He peace with him said to him then: "Why don't you stand with other companions of the Messenger of Allāh ﷺ and testify to what you heard of him then?" He answered: "O Commander of the Faithful! I have grown old and I have forgotten it." Ali عليه السلام said: "If you are telling a lie then may Allāh strike you with a white [disease i.e. leprosy which your turban cannot conceal." He hardly left before his face was filled with the marks of leprosy; so he used to say: "I have become the object of a curse invoked by the Righteous Servant." This incident is quite famous and a testimony for its authenticity exists when Imām Ahmed ibn Hanbal quotes it at the end of page 119 Vol. 1 of his *Musnad* adding: "They all except three men rose to testify; and those three fell under the effect of his curse."

[6] Ibn al-Athir while narrating the significant events that took place in the year 352 in his *Kamil* says the following on page 181 Vol. 8 of his history book: "On the eighteenth of Thul-Hijjah of that year Mu`izz al-Dawla ordered decorations to be installed in Baghdad fires to be lit at the police quarters and all merriments be displayed; so market-places were opened at night just as is customary during `Id nights; he did all that to celebrate `Iid al-Ghadir Ghadir Khumm. Drums were beaten; and trumpets were sounded and it was quite a memorable day."

7 Al-Kumait ibn Zayd has said:

On the day of the *dawh* the Ghadir *dawh* day Caliphate was made manifest for him: were they to obey... Abū Tammam in a poetic masterpiece which he includes in his *diwan* says: On the Day of Ghadir truth looked clear and

bright; Redolently with no curtains nor bars to hide; The Messenger of Allāh stood there to invite Them to come close to what is just and right Gesturing with his hands introducing your *wali* And *mawla*; yet see what happened to you and me!

He brings the news to people so eloquently While they come with grudge and depart grudgingly Yet he made the truth eloquently shine While they usurped even your right and mine.

You made its destiny the sharp blades of your sword:

And the grave for whoever wanted the truth to uphold...

[8] The author of *Ghayat al-Maram* says near the conclusion of Chapter 16 page 89 of his book: "Ibn Jarir has quoted the Ghadir hadīth from ninety-five sources in a book which he dedicated to this subject calling it *Al-Wilayat* and Ibn `Uqdah has quoted it from one hundred and five sources written down in a book which he also dedicated solely for this subject-matter. Imām Ahmed ibn Muhammed ibn al-Siddiq al-Magharibi has stated that both al-Thahbi and Ibn `Uqdah have dedicated a special book solely for this hadīth;" so refer to the sermon in his valuable book titled *Fath al-Malik al-Ali Bisihhati Babil `Ilm Ali*.

[9] This is quoted from al-Tha`labi by a group of Sunni dignitaries such as scholar al-Shiblinji of Egypt in a biography of Ali in his book *Nurul Absar*; so you may refer to its eleventh page if you wish.

[10] Refer to what al-Halabi has quoted of the narratives related to the Farewell Pilgrimage in his book of biography known as *Al-Sira al-Halabiyya* and you will find this hadīth at the end of page 214 of its third volume.

Letter 57

Muharram 25, 1330

I Interpreting Hadīth al-Ghadir
II The Link

1) Believing in the truthfulness of the *sahabah* requires interpreting hadīth al-Ghadir whether it is consecutively reported or not. For this reason Sunnis have claimed that "mawla" bears various meanings all of which have been applied in the Holy Qur'ān. It may mean "the

deserving " as the Almighty says when He addresses the infidels: "Your resort is the Fire; it is your *mawla* " meaning "You deserve the punishment of the Fire." Another meaning is "the supporter " as Allāh praised be His Name says: "It is so because Allāh is the *mawla* of those who believe and the infidels have no *mawla*." It also means "the heir " as in the statement of the Almighty: "For each We have assigned *mawali* [*mawlas*] from the inheritance of the parents and the relatives " meaning heirs. It also means "relatives " as is clearly understood from the following verse of the Dear and Mighty One: "I fear the *mawali* after me " meaning relatives. It also means "friend " as the verse suggests: "On that Day no *mawla* will be able to do any good to his *mawla*." "Wali" also connotes the person who is most qualified to fare with someone else's affairs as we may say: "Mr. so and so is the *wali* of the minor." It also means "the supporter" and "the loved one." Some have said: "The gist of the hadīth could be `whoever I have supported befriended or loved;' for Ali was as such and this meaning agrees with the prestige enjoyed by the good ancestors and with the imāmate of the three righteous caliphs may Allāh be pleased with them.

2) It is also possible that some people regarded this hadīth to refer to Ali simply because one of Ali's companions in Yemen noticed his uncompromising policy in executing the commandments of Allāh; therefore he spoke ill of him; for this reason the Prophet peace with him and his progeny did not appreciate their attitude and stood up on the Ghadir Day praised the Imām and lauded his contributions attracting the attention to his prestige and defending his name against those who intended to chew it. The pretext used by such a group of advocates is that in his sermon the Prophet ﷺ praised Ali in particular saying: "Whoever I have been his *wali* Ali is his *wali* " and his Ahl al-Bayt in general saying: "I am leaving with you the Two Weighty Things: the Book of Allāh and my progeny my Ahl al-Bayt;" so he simply recommended that they should cherish Ali in particular and his kin in general. They claim that such a statement neither commits Ali to be his successor nor does it connote imāmate for him, *Wassalām*.

Sincerely,

S

Letter 58
Muharram 27, 1330

I Hadīth al-Ghadir Cannot be Interpreted
II Pretext for its Interpretation is Speculative and Misleading

1) Somehow, I am under the impression that your heart is not satisfied with what you yourself have stated and your soul is not thereby pleased! You revere the Messenger of Allāh ﷺ and cherish his pristine wisdom infallibility conclusive Prophethood believing that he is the master of the wise and the seal of the prophets: "He does not speak of his own inclination; it is but a revealed inspiration; he has been taught by one mighty in power (Qur'ān 53:3-5)."

Suppose a philosopher from another faith asks you about the Ghadir Day saying:

"Why did he ﷺ stop all those thousands of companions from proceeding confining them in midday heat in such a sun-baked plain? Why did he make sure to call back whoever advanced and wait for whoever lagged behind? Why did he camp with them in such a desolate place where neither water nor vegetation was available? Then why did he preach to them about Allāh Almighty in that place and enjoined those who were present there to convey on dispersing what they had heard to those who had not and why did he start with a self-eulogizing sermon saying: `It looks like my Lord's Messenger [angel of death] Isra'il is about to come to call me [to return] to my Lord and I will respond to the call; I am responsible and so are you ' and what message was the Prophet ﷺ enjoined to convey and which the nation was enjoined to heed? Why did he ask them: `Do not you believe that there is no god but Allāh and that Muhammed ﷺ is His Servant and Messenger that His Paradise is just and His Fire is just that death is just and the life after death is just that the Hour is undoubtedly approaching that Allāh will bring to life all those who are lying in their graves?' and they responded in

the affirmative? Why did he immediately take Ali's hand lift it till the white hair in his arm-pit became visible saying: `O people! Allāh is my *mawla* and I am the *mawla* of the believers;' then why did he explain his statement `I am the *mawla* of the believers' by asking them: `Do not I have more authority over your lives than you yourselves have?' Then why did he say having made such an explanation `Whoever has accepted me as his *mawla* this (Ali) is his *mawla*; O Lord! Befriend whosoever befriends him and be the enemy of whosoever antagonizes him; support whosoever supports him and betray whosoever betrays him ' and why did he specifically choose him and pray for him in such a manner which is worthy only of just Imāms and truthful successors? And why did he require them to testify by asking them: `Do I not have more authority over you than you yourselves have?' and they answered in the affirmative; then he said: `To whomsoever I have been a *mawla* Ali is his *mawla* ' or `To whomsoever I have been a *wali* Ali is his *wali* and why did he link the Qur'ān to his progeny thus making them the examples for the wise to follow till the day of Judgment? Why so much concern from such a wise Prophet? What was the mission that necessitated all these introductions and what was the aspired objective from such a memorable stand? What was the message which Allāh Almighty ordered him to convey when He said: `O Messenger! Convey what has just been revealed unto you from your Lord and if you do not do so then you have not conveyed His Message (at all) and Allāh will protect you from (evil) men (Qur'ān 5:67) ' and what mission required so much emphasis from Allāh Who demanded in a tone so close to threatening to be conveyed? What was the affair regarding which the Prophet feared dissension if not conveyed by him one the announcement of which required a profound protection from Allāh against the harm of the hypocrites...?"

I ask you in the name of your grandfather if you are asked all these questions will you answer them by saying that Allāh the omni-Scient the all-Powerful simply wanted to explain to the Muslims how Ali had been supporting them and how friendly he was to them? I do not think that you would give such an answer and I do not think that you would interpret Allāh's words or the words of the master of the wise the seal of messengers and prophets as such. You are above thinking

that he ﷺ would exhaust his means and resources in explaining something too clear according to reason and common sense to require such an explanation. There is no doubt that you look at the actions and statements of the Prophet ﷺ in a better light one which is not derided by the discreet nor criticized by philosophers or sages. There is no doubt that you appreciate the value of his statements and actions and render them to wisdom and infallibility.

Allāh the Almighty has said: "He is a blessed Messenger endowed with strength from the One with the Throne obeyed able and trustworthy; certainly your fellow is not possessed (Qur'ān 81:19-22)." You are above accusing him of clarifying what is already clear or expounding on what is already common knowledge or bringing unusual introductions for such clarifications or introductions having no bearing over nor corelation thereto. Allāh and His Messenger are above that. You may Allāh support the truth through your person know that what suits such measures undertaken in the midday heat of that place ones that are conducive to his actions and statements on the Ghadir Day is nothing less than the conveying of the divine Message and the appointment of his vicegerent. Logical proofs and rational explanations unequivocally prove that what he intended to do on that day was nothing other than the appointment of Ali as his vicegerent and successor. This hadīth supported by proofs is an explicit text regarding Ali's caliphate one which does not even require an interpretation and there is no way to understand it otherwise. This is quite clear for anyone who is "... with a sound mind attentive and a witness (Qur'ān 50:37)."

2) As regarding the pretext they claim it is nothing but a speculation and an adulteration. It is the sophistry of confusion and embellishment. The Prophet ﷺ dispatched Ali to Yemen twice the first took place in 8 A.H./629 A.D. It was then that scandal-mongers spread rumours about him and some people complained about him to the Prophet ﷺ on their return to Medina. It was then that he resented their complaints[1] and they saw the sparkle of anger on his face; yet they did not refrain from trying again. The second time took place in 10 A.H./631 A.D. It was then that the Prophet ﷺ tied a knot on Ali's standard fixed his head-wear with his own hands and

said: "Proceed and do not be distracted;" whereon Ali عليه السلام proceeded to his destination as the divinely guided leader of the rest till he discharged the responsibility entrusted to him by the Messenger of Allāh, peace with him, and his progeny. Then he participated in the Prophet's Farewell Pilgrimage. It was then that the Prophet welcomed him very warmly and even shared with him his own offering. It was then that no scandal-monger dared to open his mouth nor did any unfair person charge him with anything; so how can this hadīth be necessitated by the objections of those in the opposition party? Or how could it be only an answer to their charges as some people claim?

Yet mere antagonism to Ali is not sufficient for the Prophet to pile praises on him in the way which he has done from a pulpit of camel saddles on the Ghadir Day except Allāh forbid that he risks his own deeds and statements responsibilities and mission just to please Ali. His divine wisdom is way above that for Allāh praised be His Name says: "It is the saying of a glorious Messenger; it is not the speech of a poet; little do you believe; nor is it the speech of a monk; little do you remember; it is but revelation from the Lord of the Worlds." (69:40-43)

Had he desired to just show Ali's contributions and to rebut those who bore grudge against him he صلى الله عليه وآله وسلم would simply have said: "This is my cousin my son-in-law the father of my descendants the master of my household; therefore do not harm him " or something like this to show mere admission of status and dignity. But the way this hadīth is worded gives no impression other than what we have suggested. It points out rational and deductive proofs. Let the reason be whatever it may be the statements quite obviously bear explicit meanings which demand no inquiry into their causes.

As regarding his reference to his household in hadīth al-Ghadir it is only to support the same meaning which we have suggested since he correlated them to the Glorious Book of Allāh setting them as examples for all the wise saying: "I am leaving with you these which as long as you adhere to shall never let you stray: the Book of Allāh and my progeny my household." He did not do that only so that the

nation might realize that it had none to refer to nor rely on after the Prophet other than both of them. Suffices you for a testimony regarding the Imāms from the Prophet's purified progeny عليهم السلام is that they are correlated to Allāh's Book which no wrong can approach from front nor from back. Just as it is not possible to refer to any book which differs in its judgment from the Book of Allāh the Praised One the Sublime it is not possible likewise to refer to an Imām who opposes in his judgment the Imāms from the purified progeny عليهم السلام.

Consider his statement peace with him and his progeny "They shall never separate till they join me at the Pool;" it is a proof that the earth shall never be without an Imām from his loins who is equivalent to the Book. Anyone who scrutinizes this hadīth will find it restricting the caliphate to the Imāms from the purified progeny of the Prophet صلى الله عليه وآله وسلم. This is supported by the hadīth reported by Zayd ibn Thabit and quoted by Ahmed in his *Musnad* at the beginning of page 122 Vol. 5. It states that the Messenger of Allāh, peace with him, and his progeny has said: "I am leaving you with two successors: the Book of Allāh like a rope extending from heavens to earth and my household for they both shall never part from each other till they join me at the Pool." Such a statement is indeed indicative of assigning the caliphate to the Imāms from the purified progeny peace with them. You know that the text which emphasizes following the Prophet's progeny implies following Ali's leadership since Ali after the Prophet صلى الله عليه وآله وسلم is the undisputed master and the obeyed Imām of his household. On one hand hadīth al-Ghadir and others like it imply that Ali is the Imām of the Prophet's household whose status according to Allāh and His Messenger is equal to that of the Holy Qur'ān. On the other hand it gives credit to his own great personality because of which he became the *wali* of all those whose *wali* is none other than the Messenger of Allāh صلى الله عليه وآله وسلم, *Wassalām*.

Sincerely,
Sh

[1] We have clarified the same in our Letter No. 36; so refer to it and do not overlook our comment in this regard.

Letter 59
Muharram 28, 1330

I Truth Manifests Itself
II Evasion

1) I have never seen in the past or in the present anyone more gentle in his tone more strong in his argument than your own self. Now truth has manifested itself due to the proofs which you have brought forth thus uncovering the mask of doubt revealing the pleasant countenance of conviction. No longer do we claim that the meaning of "wali" and "mawla" in hadīth al-Ghadir is "foremost " or that it implies the "supporter " or the like nor anything akin to what that man who asked for a sure torment had suggested; your view regarding the "mawla" stands on firm grounds and is taken for granted.

2) I wish you agree to our interpretation of the said hadīth which is endorsed by a group of learned *`ulema* including imām Ibn Hajar in his *Al-Sawa`iq al-Muhriqa* and al-Halabi in his *Sirat*. They argue that even if we agree that he (Ali) is the most worthy of imāmate the [Prophet's intention here is futuristic; otherwise he would have become the Imām in spite of the presence of the Prophet ﷺ] [which is an impossible situation since the Prophet as long as he was alive was the sole Imām. – Tr.] who did not mind the forthcoming of an Imām after him. It is as though the Prophet ﷺ had said: "Ali shall be the Imām as soon as he receives the oath of allegiance;" so such a situation will not collide with the precedence of the three Imāms; it thus safeguards the honour of the good ancestors may Allāh Almighty be pleased with them all.

Sincerely,
S

Letter 60
Muharram 30, 1330

Evasion Refuted

You have may Allāh support the truth through your person asked us to be convinced that the gist of hadīth al-Ghadir is that Ali is the most worthy of imāmate when and if the Muslims choose him as such and swear the oath of allegiance to him hence his priority to which the hadīth hints is futuristic rather than immediate. In other words such a priority will take place when and if it is forcibly taken rather than being actual so that it does not clash with the caliphate of the three Imāms who preceded him [in ruling the Muslims. We ask you in the light of the truth the dignity of justice the honour of fairness and the logic of fair play if you yourself are convinced of it so that we may follow suit and follow in your footsteps. Do you agree to give such an explanation yourself or can it be attributed to you so that we may follow in your footsteps and do as you do? I do not think that you are convinced or pleased with a view such as this. I am convinced that you yourself wonder about anyone who would accept to derive such a meaning for this hadīth when the text does not at all suggest it nor can anyone conceive it as such; nay it even challenges the wisdom and discretion of the Prophet ﷺ... *astaghfir-Allāh*. It neither agrees with his great deeds nor very serious statements made on the Ghadir Day nor with the irrefutable proofs which we brought forth above nor with what al-Harith ibn al-Nu`man al-Fahri understood and what is emphasized by Allāh and His Messenger as well as all the companions.

Yet even the pending priority does not actually agree with the general meaning of this hadīth for it obviously does not
necessitate that Ali عليه السلام should *not* have been the *mawla* of the three caliphs nor the *mawla* of anyone who died while being contemporary to any of them. This is exactly the opposite of the conclusion driven home by the Prophet ﷺ who asked: "Do I not have more authority over the believers than the believers themselves have?" and people answered him in the affirmative; then he ﷺ said:

"To whomsoever I have been the *mawla* (i.e. master of each and every Muslim individual without any exception) Ali is his *mawla*." So as you see nobody is made the exception [other than, of course, the person of the Prophet himself – Tr] implied in this statement; Ali is indeed the *mawla* without any argument. Both Abū Bakr and `Omar having heard the words of the Prophet ﷺ on the Ghadir Day said to Ali:[1] "You have O son of Abū Tālib become the *mawla* of every believing man and woman "thus admitting that he had become the master of every believing man and woman generalizing the application to all believing men and women since the sun set on the Day of the Ghadir.

Once `Omar was asked: "Your conduct with Ali is quite different from that of any other companion of the Prophet ﷺ." `Omar responded by saying: "Why he is my *mawla* " as stated by Dar Qutni on page 36 of *Al-Sawa`iq al-Muhriqa*. He thus admitted that Ali was his master and he (Ali) had not been chosen to be a caliph yet nor had he yet received the oath of allegiance from anyone. Consider how his (`Omar's) statement proved that Ali was his *mawla* and the *mawla* of every believing man and woman right then not by virtue of futurity since the Messenger of Allāh, peace with him, and his progeny on behalf of the Almighty Allāh conveyed the same on the Ghadir Day. `Omar once asked Ali to arbitrate in a case brought forth before him involving two bedouins disputants. One of them asked: "Is this man (Ali) to judge between us?" `Omar immediately leaped in rage took the man by the neck and said to him: "Woe unto you! Do you know who this man is? He is your *mawla* my *mawla* and the *mawla* of all believers; whoever rejects him as the *mawla* is certainly not a Muslim " as stated near the conclusion of Chapter 11 of Ibn Hajar's *Al-Sawa`iq al-Muhriqa*. Those who have recorded this incident are quite a few.

You, may Allāh support the truth through your person, are aware of the fact that had the philosophy of Ibn Hajar and his supporters regarding the Ghadir hadīth been accepted the Messenger of Allāh, peace with him, and his progeny would have been proven to be tampering with his own mission and responsibility - we seek refuge with Allāh against thinking in such a manner - hallucinating in his

speeches and deeds - Allāh is above letting His Messenger do that - without having according to such a philosophy any purpose in that awesome situation other than making an announcement that after Ali had been elected as caliph he would be most fit for it and that the theory goes on nobody should monopolize it for Ali and all other companions and Muslims in general are in that respect equal. What characteristic did the Prophet peace with him and his progeny intend then and there to attribute to Ali and Ali alone from among all others who are well-known for their history in serving Islam if such philosophy O Muslims is proven accurate?

As regarding their claim that had Ali's priority regarding the Imāmate *not* been futuristic he would have become then *the* Imām in spite of the presence of the Messenger of Allāh, peace with him, and his progeny we say that such a claim is indeed quite odd; it is the watering down of the truth an unmatched misrepresentation which ignores the covenants of all prophets caliphs kings and princes to their successors. It overlooks the meaning of the hadīth: "You to me are like Aaron to Moses except there will be no prophet after me." It is an attempt to forget his statement peace with him and his progeny in the hadīth relevant to his kin when he warned them saying "Therefore listen to him] to Ali and obey him " and to other nOmarous texts in this meaning. Even if we suppose that due to the presence of the Messenger of Allāh, peace with him, and his progeny Ali's priority of the imāmate could not be effective immediately then obviously it had to be effective after his demise following the unanimously accepted rule of interpreting a statement the absolute truth of which is unattainable by its closest meanings. As regarding the honour of the good ancestors it is safeguarded without forcing such an interpretation as we will explain if necessary, *Wassalām*.

Sincerely,
Sh

[1] This is quoted by Dar Qutni as indicated near the conclusion of Section 5 Chapter One of *Al-Sawa`iq al-Muhriqa* by Ibn Hajar; so refer to page 26. It is also narrated by many traditionists each from his own source and in their

own books of traditions. Ahmed has quoted something similar from `Omar of the ahādīth narrated by al-Bara' ibn `Azib on page 281 Vol. 4 of his *Musnad* which we have already quoted in Letter No. 54 above.

Letter 61
Safar 1, 1330

Requesting Texts Narrated by Shī`a Sources

As long as the honour and dignity of the good ancestors are protected then there is nothing wrong with considering all the ahādīth regarding the Imām عليه السلام the ones to which you have referred including hadīth al-Ghadir or any other one without the need for an interpretation. You may also know other ahādīth relevant to this subject with which the Sunnis are not familiar; so may I request you to narrate them so that we may acquaint ourselves therewith? *Wasslam*.

Sincerely,
S

Letter 62
Safar 2, 1330

Forty Ahādīth

Yes, we will narrate to you consecutively reported ahādīth with which the Sunnis are not familiar. These are narrated by members of the purified progeny of Muhammed صلى الله عليه وآله وسلم of which we relate forty:[1]

1) Al-Saduq Muhammed ibn Ali ibn al-Hussain ibn Babawayh al-Qummi has included in his book *Ikmal ad-Din wa Itmam al-Ni`mah* as transmitted by `Abdul-Rahman ibn Samrah one particular hadīth in which the Messenger of Allāh, peace with him, and his progeny addresses `Abdul-Rahman thus: "O Abū Samrah! If views differ and opinions vary then refer to Ali ibn Abū Tālib for he is my nation's Imām and my successor over them after me."

2) In the same reference i.e. the *Ikmal* al-Saduq quotes Ibn `Abbās narrating one hadīth in which the Messenger of Allāh, peace with him, and his progeny says: "Allāh the Praised One and the Sublime cast a scrutinizing look at the inhabitants of the earth and chose me from among them to be the Prophet then he cast another look and chose Ali as the Imām and commanded me to take him as my brother and appoint him as the *wali* and vizier."

3) Al-Saduq also in the *Ikmal* traces one hadīth to Imām al-Suddiq عليه السلام who quotes his father and ancestors citing the Messenger of Allāh, peace with him, and his progeny saying: "Gabriel has told me that the Lord of Power exalted is His Greatness has said: `Whoever comes to know that I am the Lord without any partner and that Muhammed is my Servant and Messenger that Ali ibn Abū Tālib is Muhammed's successor and that the Imāms from his descendants are My Arguments then I would let him enter Paradise through My Mercy.'"

4) Al-Saduq also in his *Ikmal* traces another hadīth to Imām al-Suddiq عليه السلام who quotes his father and grandfather citing the Messenger of Allāh, peace with him, and his progeny saying: "The Imāms after me are twelve: The first is Ali and the last is al-Qa'im [al-Mahdi]; they are my successors and the executors of my will."

5) Al-Saduq also in his *Ikmal* traces yet another hadīth to al-Asbagh ibn Nabatah who says that the Commander of the Faithful Ali ibn Abū Tālib عليه السلام once approached his hand in the hand of his son Hassan and said: "The Messenger of Allāh once came to us and his hand was in mine like this saying: `The best of creation after me and their master is this brother of mine who is the Imām of every Muslim the prince of every believer after me.'"

6) Al-Saduq also in his *Ikmal* tracing one hadīth to Imām al-Rida عليه السلام who quotes his forefathers citing the Messenger of Allāh, peace with him, and his progeny saying: "Whoever likes to uphold my religion and embark on the Ark of Salvation after me let him follow the example of Ali ibn Abū Tālib for he is the executor of my will

and my vicegerent over my nation during my lifetime and after my demise."

7) Al-Saduq also in his *Ikmal* attributes another hadīth by the Messenger of Allāh, peace with him, and his progeny to Imām al-Rida ﷺ who quotes his ancestors stating that the Prophet ﷺ once said: "I and Ali are the fathers of this nation; whoever knows us very well also knows Allāh and whoever denies us also denies Allāh the Unique the Mighty. And from Ali's descendants are my grandsons Hassan and al-Hussain who are the masters of the youths of Paradise and from al-Hussain's descendants shall be nine: whoever obeys them obeys me and whoever disobeys them also disobeys me; the ninth among them is their Qa'im and Mahdi."

8) Al-Saduq also in his *Ikmal* traces another hadīth through *isnad* to Imām Hassan al-`Askari ﷺ who quotes his ancestors up to the Messenger of Allāh, peace with him, and his progeny addressing Ibn Mas`ud thus: "O Ibn Mas`ud! Ali ibn Abū Tālib is your Imām after me; he is my successor over you."

9) Quoting one hadīth related by Salman al-Saduq also in his *Ikmal* says that once Salman visited the Messenger of Allāh, peace with him, and his progeny and found al-Hussain ibn Ali ﷺ sitting on his lap and the prophet was kissing him and saying: "You are a master son of a master an Imām and son of an Imām brother of an Imām father of Imāms and you are Allāh's Argument the son of His Argument (*Hujjah*) and father of nine Arguments from your loins the ninth of them is their Qa'im."

10) Al-Saduq also in his *Ikmal* quotes another hadīth traced also to Salman who quotes a lengthy hadīth by the Messenger of Allāh in which he ﷺ says: "O Fatima! Have you not come to know that we are Ahl al-Bayt? Allāh has made the Hereafter dearer to us than this life and Allāh the Exalted Praised is His Name cast a look at the inhabitants of the earth and chose me from among His creation; then he cast a second look and chose your husband and inspired me to marry you to him and take him as *wali* and vizier and to make him

my successor over my nation. So your father is the best of prophets your husband is the best of *wasis* and you are the first to join me."

11) Al-Saduq also in his *Ikmal* quotes a lengthy hadīth and mentions in it that a meeting of over two hundred men from the Muhajirun (Meccan Immigrants) and the Ansar (Medenite Supporters) were seeking knowledge and studying jurisprudence and that each one of them started bragging about himself while Ali عليه السلام remained silent. They asked him: "O father of Hassan what stops you from saying something?" In response to their question he عليه السلام only reminded them of a statement made by the Messenger of Allāh صلى الله عليه وآله وسلم in which he said: "Ali is my brother vizier heir executor of my will successor over my nation and the *wali* of every believer after me; so admit all of this about him."

12) Al-Saduq also in his *Ikmal* quotes a lengthy hadīth narrated by `Abdullāh ibn Ja`far Hassan al-Hussain `Abdulllah ibn `Abbās `Omar ibn Abū Salamah Usamah ibn Ziyad Salman Abū Tharr al-Ghifari and al-Miqdad who all say that they heard the Messenger of Allāh صلى الله عليه وآله وسلم saying: "I have more authority over the believers than the believers themselves have; my brother Ali has after me more authority over the believers than the believers themselves have."

13) Al-Saduq also in his *Ikmal ad-Din wa Itmam al-Ni`mah* quotes al-Asbagh ibn Nabatah who cites Ibn `Abbās saying that he heard the Messenger of Allāh, peace with him, and his progeny saying "I Ali Hassan al-Hussain and nine from the progeny of Hussain are Purified."

14) Al-Saduq has also quoted in his *Ikmal* Ibn Abayah ibn Rab`i citing Ibn `Abbās saying that the Messenger of Allāh, peace with him, and his progeny has said: "I am the master of the Prophets while Ali is the master of the *wasis*."

15) Al-Saduq has also quoted in his *Ikmal* one hadīth transmitted by Imām al-Suddiq عليه السلام through *isnad* stating that the Messenger of Allāh صلى الله عليه وآله وسلم has said: "Allāh the Exalted the Almighty favoured me over all other prophets and favoured Ali over all other *wasis* and

favoured from Ali's descendants Hassan and al-Hussain and chose from al-Hussain's progeny the *wasis* who safeguard the faith against the distortion of extermists the adulteration of liars and the misinterpretations of those who have strayed."

16) Al-Saduq also in his *Ikmal* has quoted Ali عليه السلام citing the Messenger of Allāh, peace with him, and his progeny saying: "The Imāms after me are twelve: the first of them is Ali and the last is al-Qa'im through whom Allāh the Exalted and the Mighty shall open the east of the earth as well as the west."[2]

7) Al-Saduq has also quoted in his *Amali* a lengthy hadīth narrated by Ali عليه السلام in which the Messenger of Allāh, peace with him, and his progeny says "Ali is of me and I am of Ali who is created of my own mould; he solves people's disputes regarding my Sunnah; he is the Commander of the Faithful the leader of the foremost among all men and the best of *wasis*."

18) Al-Saduq also in his *Amali* has quoted another lengthy hadīth reported by Ali عليه السلام in which the Messenger of Allāh, peace with him, and his progeny says: "Ali is the Commander of the Faithful according to the Wilayat of Allāh the Exalted and the Mighty which He tied in a knot on His Throne and required the angels to witness; Ali is Allāh's Vicegerent and Proof [of His mercy] [Hujjatullah]; he is the Imām of the Muslims."

19) Al-Saduq also in his *Amali* has quoted Ibn `Abbās relating that the Messenger of Allāh, peace with him, and his progeny has said: "O Ali! You are the Imām of the Muslims the Commander of the Faithful the leader of the foremost renown of all men Allāh's Proof after me and the master of all *wasis*."

20) Al-Saduq also in his *Amali* has cited Ibn `Abbās quoting the Messenger of Allāh صلى الله عليه وآله وسلم saying: "O Ali! You are my successor over my nation and you are to me like Seth to Adam."

21) Al-Saduq also in his *Amali* has quoted Abū Tharr al-Ghifari saying ""We were once in the company of the Messenger of Allāh

ﷺ at his mosque when he said: `A man will enter through this door who is the Commander of the Faithful and the Imām of the Muslims ' whereon Ali ibn Abū Tālib came in and the Messenger of Allāh ﷺ welcomed him turned his glorious face to us and said: `This is your Imām after me.'"

22) In his *Amali* al-Saduq has cited Jabir ibn `Abdullāh al-Ansari quoting the Messenger of Allāh ﷺ saying: "Ali ibn Abū Tālib is the foremost among them in accepting Islam and he is the most learned... He is the Imām and successor after me."

23) In his *Amali* al-Saduq has also quoted one hadīth correct through *isnad* related by Ibn `Abbās who quotes the Messenger of Allāh ﷺ saying: "O people! Whose words are better than Allāh's? Your Lord Mighty is His Grace has commanded me to assign Ali over you as the most outstanding Imām as my own successor and executor of my will and that you should regard him as my brother and vizier."

24) In his *Amali* al-Saduq also quotes one hadīth correct through *isnad* narrated by Abū `Ayyash who says: "The Messenger of Allāh ﷺ once ascended the pulpit and delivered a sermon in which he said: `My cousin Ali is also my brother vizier successor and the one who pays my dues on my own behalf.'"[3]

25) In his *Amali* al-Saduq has also quoted one hadīth correct through *isnad* reported by the Commander of the Faithful who says: "Once the Messenger of Allāh ﷺ delivered a sermon in which he said: `O people! The month of Allāh has approached ' and he continued his sermon recounting the attributes of the month of Ramadan. I asked: `O Messenger of Allāh! What is the best of deeds in this month?' He replied: `It is staying away from whatever Allāh has forbidden you ' then he burst weeping so I inquired: `What grieves you O Messenger of Allāh?' and he answered: `O Ali! I am grieving at what horrible forbidden things that will happen to you in the same month ' adding `You are my *wasi* the father of my descendants and my successor over my nation during my lifetime and after my death; your bidding is as good as mine and so is your forbidding.'"

26) In his *Amali* al-Saduq has quoted another hadīth narrated by Ali peace with him thus: "The Messenger of Allāh ﷺ has said: `O Ali! You are my brother and I am yours; I have been chosen to be the Prophet while you have been chosen to be the Imām; I take charge of the revelation [of the Holy Qur'ān] while you take charge of its implementation; you are the father of this nation. O Ali! You are my *wasi* and vicegerent my vizier and heir and the father of my offspring.'"

27) In his *Amali* al-Saduq has also quoted one hadīth the *isnad* of which is authentic as transmitted by Ibn `Abbās who says: "While the Ansar were assembling at Quba' Mosque the Messenger of Allāh ﷺ said: `O Ali! You are my brother and I am yours; you are the executor of my will and my own successor and the Imām of my nation after me: Allāh will assist whoever assists you and He will be the enemy of whoever antagonizes you.'"

28) In his *Amali* al-Saduq has also quoted a lengthy hadīth narrated by Ummu Salamah in which the Messenger of Allāh ﷺ addresses her thus: "O Ummu Salamah! Listen and bear witness: This Ali ibn Abū Tlib is the executor of my will; he is my successor the one who tries my enemies and the one who safeguards my Pool [of al-Kawthar]."

29) In his *Amali* al-Saduq has also quoted Salman al-Farisi saying "I have heard the Messenger of Allāh ﷺ saying: `O Muhajirun and Ansar! Shall I lead you to that which as long as you adhere to shall never let you stray after me?' They said: `O yes Messenger of Allāh!' He ﷺ said: `This Ali is my brother and the executor of my will my vizier heir and successor; he is your Imām; therefore love him as much as I love him and respect him as much as I respect him for Gabriel has enjoined me to say so to you.'"

30) In his *Amali* al-Saduq has also quoted through *isnad* one hadīth related by Zayd ibn Arqam in which the Messenger of Allāh ﷺ is quoted saying: "Shall I lead you to that which as long as you adhere to will protect you against annihilation and straying? Your Imām and *wali* is Ali ibn Abū Tālib عليه السلام; therefore do support him listen to his

counsel and believe in him for Gabriel has ordered me to say so to you."

31) In his *Amali* al-Saduq has quoted Ibn `Abbās relating one hadīth in which the Messenger of Allāh ﷺ says: "Allāh the Praised the Sublime has inspired to me: `I have selected from your nation a brother and heir for you a successor and executor of your will.' I inquired: `O Lord! Who is he?' He replied: `It is he who loves me and I love him... ' till He said in His divine statement: `It is Ali ibn Abū Tālib.'"

32) In his *Amali* al-Saduq has quoted Ibn `Abbās citing another hadīth related by his ancestors in which the Messenger of Allāh ﷺ says: "During my *isra'* (night journey) my Lord Exalted is His Might promised me that Ali is the Imām of the pious the leader of the foremost among renown men the religion's chief."

34) In his *Amali* al-Saduq has quoted one hadīth through *isnad* to Imām al-Rida عليه السلام who quotes his ancestors citing the Messenger of Allāh ﷺ saying: "Ali is of me and I am of Ali; may Allāh wage war against those who fight Ali; Ali indeed is the Imām of creation after me."

35) Abū Ja`far Muhammed ibn Hassan al-Tusi the sect's *Shaikh* in his *Amal* quotes one hadīth narrated by `Ammar ibn Yasir in which the Messenger of Allāh ﷺ is quoted telling Ali "Allāh has decorated you in a way that is most dear to Him: through asceticism to the extent that you do not feel deprived of any of this life's pleasures and none of them feels deprived of you and He has endowed you with the love for the destitute making their fellowship welcomed by you and they welcome you as their Imām; therefore congratulations to whoever loves you and believes in you and woe unto whoever hates you and tells lies about you."

36) In his *Amali* Shaikh al-Saduq has also quoted one hadīth through *isnad* to Ali عليه السلام who has said while preaching from Kufa's pulpit: "O people! The Messenger of Allāh ﷺ granted me ten attributes that are dearer to me than anything on which the sun shines: He ﷺ

has said to me: `O Ali! You are my brother in this life and the life hereafter and you are the closest to me among all creation on the Day of Resurrection; your residence in Paradise faces mine; you are my heir the executor of my will after me faring with both my foes and family; you protect my family on my own behalf during my absence; you are my nation's Imām; you execute justice among my followers; you are my friend and my friend is the friend of Allāh; your enemy is my enemy and my enemy is surely the enemy of Allāh.'"

37) In al-Saduq's book titled *Al-Nusus `ala al-A'Imma*, which contains texts relevant to the Imāms عليهم السلام, al-Hassan ibn Ali عليه السلام is quoted saying: "I have heard the Messenger of Allāh صلى الله عليه وآله وسلم say the following to my father: `And you are the inheritor of my knowledge the substance of my own judgment and the Imām after me.'"

38) Also in his work containing texts about the Imāms al-Saduq quotes `Umran ibn Hasin saying: "I have heard the Messenger of Allāh صلى الله عليه وآله وسلم say to Ali `You are the Imām and successor after me.'"

39) Also in his same work al-Saduq quotes Ali عليه السلام citing the Messenger of Allāh صلى الله عليه وآله وسلم saying to him: "O Ali! You are the *wasi* over those who have died among my household and the caliph of those who are alive among my nation."

40) Also in the same reference cited above al-Saduq quotes al-Hussain ibn Ali عليه السلام saying: "When Allāh revealed the verse: `And those who are kin of each other are more worthy of each other in the Book of Allāh ' I asked the Messenger of Allāh to interpret it and he said: `You are the kin; when I die your father Ali is the most worthy of me and my station; when your father dies your brother Hassan is most worthy of it; and if Hassan dies then you are most worthy of his station.'"

This is the conclusion of what we wanted to quote in such a hurry. Its ratio to the remainder of the texts is like that of one bouquet to the remainder of all flowers or the drop of water to the ocean; yet a

portion should suffice; praise be to the Lord of the worlds, *Wassalām*.

Sincerely,
Sh

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[1] This much suffices due to the fact that we have narrated quite a few ahādīth from sources such as the Commander of the Faithful Ali ibn Abū Tālib عليه السلام `Abdullāh ibn `Abbās `Abdullāh ibn Mas`ud `Abdullāh ibn `Omar Abū Sa`id al-Khudri Abul-Darda' Abū Hurayrah Anas ibn Malik Ma`ath ibn Jabal quoting various sources all stating that the Messenger of Allāh, peace with him, and his progeny has said: "Whoever teaches my nation forty ahādīth related to its faith Allāh will resurrect him on the Day of Judgment in the company of the *faqihs* and the learned." In another wording of the same hadīth "Allāh will resurrect him as a learned *faqih*." According to Abul-Darda' the statement reads: "I will include him in my intercession on the Day of Judgment and he shall be a witness." According to Ibn Mas`ud "It will be said to him: `Enter Paradise from whichever gate you please.'" According to Ibn `Omar's narration "... he will be included with the men of knowledge and be resurrected in the company of martyrs." Suffices us in learning these forty ahādīth and others included in all our Letters his statement peace with him and his progeny "Allāh will look after whoever listens to my statement comprehends it and conveys it just as he heard it." And also his hadīth: "Let those of you who witness [my Sunnah] convey it to those who are absent."

[2] This hadīth and the ones before it exist in a chapter containing what has been narrated about the Prophet صلى الله عليه وآله وسلم regarding the Qa'im and that he is the twelfth in the line of Imāms; it is Chapter Twenty-Four of *Ikmal ad-Din wa Itmam al-Ni`mah* pages 149-167.

[3] This hadīth together with the four preceding it is quoted from al-Saduq's *Ghayat al-Maram*. These are quite lengthy and we have quoted from them whatever testifies to our argument. As regarding the ahādīth which succeed it they are to be found in Chapter 13 of *Ghayat al-Maram*.

Letter 63
Safar 3 1330

I Shī`a Texts Rejected as Testimonials

II Why Have Others Refrained from Quoting Them?
II Why Have Others Refrained from Quoting Them?
III Asking for More Texts

1) As long as these texts are not quoted by non-Shī`as Sunnis are not bound to accept them as testimonials.

2) Had they been verified why has nobody else quoted them?

3) Let us refer only to the hadīth narrated by Sunnis in this regard, *Wassalām*.

Sincerely,
S

Letter 64
Safar 4, 1330

I Texts Above were Quoted on Request
II Sahīhs are Proofs against the Majority
III Not Quoted Because of Their Existence in Our Own *Sahīhs*

1) We have cited those texts in order to acquaint you with them and in response to your own request.

2) Our own testimonial against your argument is what we have already quoted from your own *sahīh*s.

3) The reason why those texts were not included is due to the prejudice with which we are familiar of those who concealed their grudge and hid their animosity from the party of Pharaoh during the early epoch of Islam worshippers of authority and domination who spent everything they possessed of might and means to hide the contributions of Ahl al-Bayt and put out their light in every land. They forced people to deny their feats and attributes through means and methods of both tempting and terrorizing through their wealth once and through their positions and political stature another. They

bestowed their favours on those who denied these merits dismissing banishing or even murdering those who believed in them.

You know that the texts related to the imāmate and the promises of caliphate are held with apprehension by those who fear that such texts may jeopardize their thrones or undermine the very foundations of their governments. The safety of these texts against the tampering of such people of that of their followers and flatterers and their ability to reach us through many sources and methods is indeed a miracle testifying to their own truth. This is so due to the fact that those who denied the status of Ahl al-Bayt usurped the positions rightly and divinely assigned to them used to incur the worst punishment on anyone who showed love for Ahl al-Bayt. They would shave his beard convey him on the back of a donkey and tour the market-places humiliating him beating him and depriving him of even the most simple and basic human right till he would lose all hope for justice from those rulers and despond of having friends in the community.[1] So if anyone spoke well of Ali عليه السلام he would be disowned and retribution would fall on him; therefore his possessions would be confiscated and he would be executed. How many tongues praising Ali were cut off? How many eyes which looked at him with respect were gouged? How many hands which pointed out to him were amputated? How many feet which walked towards him affectionately were sawed? How many homes of his followers were burnt? And how many of their families were banished...?

Among the narrators of hadīth and "protectors of the legacy" were people who worshipped those monarchs and tyrants as well as their rulers other than worshipping Allāh the Exalted the Sublime and they sought nearness to them with all their resources of scholarship thus distorting testifying for the authenticity of this or against the authenticity of that just like many whom we see these days of flatterers among Shaikhs hired scholars bad judges who race to please the rulers by endorsing their policies be they just or unjust calling their edicts correct be they truly correct or corrupt; so the ruler does not even have to ask them for a verdict in support of his regime or to indict his opponents for they do so according to his own

wish and according to the requirements of his policy even if this means opposing the Book and the Sunnah thus violating the nation's consensus out of their own eagerness to safeguard their positions or due to their coveting of a position they aspire to acquire. What a distance separates these from those! The latter did not value their governments while the others needed their monarchs so badly since they would use them to fight Allāh and His Messenger. For this reason they enjoyed with the monarchs and rulers a special lofty status and their word was heeded; therefore they commanded authority and prestige and they were fanatical against the accurate ahādīth if the latter pointed out to an attribute of Ali عليه السلام or of other members of the household of Prophethood; so they would reject it strongly dropping it violently attributing to its narrators Rafidhism - and Rafidhism is the worst vice according in their judgment. This is their policy towards the traditions lauding Ali especially if they are held in high esteem by the Shī`as.

As regarding the flatterers these have had friends in the specially high class in every land; they would speak highly of them and they have for followers secular scholars who would publicize their views from among those who make a show of asceticism and piety among the leaders and tribal chiefs. When the latter hear what they say regarding rejecting those authentic ahādīth they would hold their statements as gospel-revealed and would publicize them among the commoners and the ignorant thus making them well-known in every land and using them as principles upheld in every time. There is another group of people who were custodians of hadīth in those days and who were forced by fear to overlook the ahādīth praising Ali and Ahl al-Bayt عليهم السلام. If those poor folks were asked about what those flatterers were saying regarding rejecting the accurate *sunan* containing Ali's contributions and those of Ahl al-Bayt عليهم السلام they would fear if they told the general public of what they knew that a blind deaf and dumb dissension might occur. They were therefore forced out of fear to seek shelter by side-tracking the subject for fear of being rebuked by the flatterers and those who publicize for them and for fear of those who repeat their words like parrots from among the populace and ignorant commoners.

Kings and rulers ordered people to denounce the Commander of the Faithful. They pressured them to do so once by tempting them with money and once by threatening them with their armies and dreadful promises of retribution thus forcing them to belittle him and his lineage so much so that they painted a disgusting picture of him in their books and narrated ahādīth whereby ears feel offended making the cursing of his name from the pulpits a tradition followed by the Muslims during both `Iids and on Fridays. The Light of Allāh cannot be put out and the contributions of His *walis* cannot be hidden; otherwise those traditions would not have reached us through the sources of both groups accurately and explicitly implying his caliphate. No texts are more consecutively reported than the texts in his praise and I by Allāh wonder about the favours which He has bestowed on Ali ibn Abū Tālib His servant and the brother of His Messenger how his light pierced through the clouds the pitch of darkness and survived the tumultuous waves letting its ray shine on the world like midday sun!

4) You may refer in addition to all the irrefutable proofs you have heard to the text of inheritance for it by itself is an irrefutable proof, *Wassalām*.

Sincerely,
Sh

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[1] Refer to page 15 Vol. 3 of *Sharh Nahjul Balāghah* by Ibn Abul-Hadid and you will find out what atrocities befell Ahl al-Bayt عليهم السلام and their Shī`ahs in those days. Imām al-Bāqir عليه السلام has made a statement in this regard to which we refer the researchers.

Letter 65
Safar 5, 1330

Requesting the Ahādīth Relevant to the Inheritance

Please narrate to us the hadīth of inheritance as transmitted by Sunnis, *Wassalām*.

Sincerely,
S

Letter 66
Safar 5, 1330

Ali is the Prophet's Heir

There is no doubt that the Messenger of Allāh, peace with him, and his progeny has left Ali with a legacy of knowledge and wisdom as much as the Almighty permitted His prophets and *wasis* to inherit so much so that the Messenger of Allāh ﷺ has said: "I am the city of knowledge and Ali is its gate; therefore whoever wishes to attain knowledge let him approach through the gate."[1]

He peace with him and his progeny has said: "I am the storehouse of wisdom and Ali is its door... Ali is the gateway of my knowledge the one who explains after me the Message with which I have been sent; loving him is indicative of genuine faith and hating him is hypocrisy." According to Zayd ibn Abū `Awfah he peace with him and his progeny has addressed Ali thus: "You are my brother and heir;"[2] whereon Ali inquired: "And what will you bequeath unto me?" He peace with him and his progeny answered: "Whatever Prophets before me used to bequeath." In another hadīth he peace with him and his progeny according to Buraydah has said: "The heir of my knowledge is Ali."[3] Refer also to the hadīth on the day of warning. During the lifetime of the Messenger of Allāh, peace with him, and his progeny Ali عليه السلام used to say: "By Allāh I am his brother successor and cousin and the heir of his knowledge; so who is more worthy of all this other than myself?"[4]

Once Ali was asked: "How did you come to inherit your cousin rather than your uncle?" He answered: "The Messenger of Allāh, peace with him, and his progeny gathered the descendants of `Abdul MutTālib who were quite a few and each one of them had such an appetite that would consider tree trunks edible and would drink water though not potable and he prepared for them a mudd of food

(a dry measure approximately Tangier 46.61 about one and three-quarters of a pound); yet they all ate till they were satisfied while the food looked as if it was not touched. Then he peace with him and his progeny said: `O descendants of `Abdul-MutTālib! I have been sent to you in particular and to all people in general; so who among you pledges to be my brother friend and heir?' Nobody stood; so I stood though the youngest among the attendants but he ﷺ told me to sit. He repeated his statement twice and each time I was the only one who stood up and every time he would tell me to sit. On the third time he shook hands with me; thus did I come to inherit my cousin instead of my uncle.'"[5]

According to al-Hakīm's *Al-Mustadrak*[6] and to al-Thahbi's *Talkhis* who both testify to its authenticity Qatham ibn al-`Abbās was asked once: "How did Ali come to inherit the Messenger of Allāh ﷺ rather than your own selves?" He answered: "It is so due to his being the foremost among us in following him and in keeping company with him more than anyone of us."

It was well-known that Ali rather than his uncle al-`Abbās or any descendant of Hashim was the heir of the Messenger of Allāh, peace with him, and his progeny.

They accepted that as a fact though they were informed of the reason why such inheritance was confined to Ali alone who was the Prophet's cousin rather than to al-`Abbās his uncle or to any other uncle or relative of the Prophet peace with him and his progeny. For this reason they used to ask Ali عليه السلام once and once Qatham and the latter used to answer them as stated above in a way that is satisfactory to the understanding of those inquirers. Otherwise the answer would be that Allāh the Exalted and omni-Scient looked on the people of the earth and chose from among them Muhammed ﷺ and elevated him to be the Prophet then He cast another look and selected Ali and inspired to His Messenger peace with him and his progeny to take him as his heir and successor.

On page 125 Vol. 3 of *Al-Mustadrak* al-Hakīm having quoted Qatham stating the above says: "The judge of judges [supreme

judge] or grand *mufti* Abul-Hassan Muhammed ibn Salih al-Hashimi has told me that he once heard Abū `Omar the judge saying: `I heard Isma`il ibn Ishaq the judge having been informed of what Qatham had said saying that a man inherits another through either a blood relationship or sincere loyalty and men of knowledge do not dispute the fact that 'under normal circumstances, a cousin does not become the heir while the uncle [his father] is still alive.' According to such consensus Ali inherited the Prophet's knowledge rather than they." As a matter of fact chroniclers are sequential in narrating such a fact especially through the sources of the purified progeny and suffices us for proof is the Will and its clear texts, *Wassalām*.

Sincerely,
Sh

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[1] We have quoted this hadīth and the couple before it in Letter No. 48 above. Refer in that Letter to ahādīth number 9 10 and 11 and do not overlook our comments.

[2] We have quoted the said hadīth in Letter No. 32.

[3] Refer to it in Letter No. 68 above.

[4] This statement *verbatim* is confirmed as being Ali's. It is quoted by al-Hakīm on page 126 Vol. 3 of his *Al-Mustadrak* through a narration endorsed by al-Bukhari and Muslim. Al-Thahbi in his *Talkhis al-Mustadrak* has admitted the same.

[5] This hadīth stands on firm grounds and it is a lengthy one. It has been quoted by al-Diya' al-Maqdisi in his *Al-Mukhtara* and by Ibn Jarir in his *Tahthib al-Athar*. It is hadīth number 6155 on page 408 Vol. 6 of *Kanz al-`Ummāl*. It is also quoted by al-Nisa'i on page 18 of his *Al-Khasa'is al-`Alawiyya* and it is transmitted by Ibn Abul-Hadid from al-Tabari's *Tarikh* near the end of the commentary on the "*qasi`a*" sermon page 255 Vol. 3 of *Sharh Nahjul Balāghah*. Refer also to page 159 Vol. 1 of Imām Ahmed ibn Hanbal's *Musnad* where you will find the same hadīth conveying this meaning.

[6] It occurs on page 125 of its third volume. It is also quoted by Ibn Abū Shaybah and it is hadīth number 6084 on page 400 Vol. 6 of *Kanz al-`Ummāl*.

Letter 67
Safar 6, 1330

Where is the Prophet's Will?

Sunnis are not familiar with any will left for Ali nor are they acquainted with any of its contents; so please oblige and tell us its story, *Wassalām*.
Sincerely,
S

Letter 68

Safar 9, 1330

The Will's Texts

1) The texts regarding the will are consecutively reported through the Imāms of the purified progeny عليهم السلام; so refer to what has been stated in this regard by others as mentioned in Letter No. 20 that quotes the statements of the Messenger of Allāh, peace with him, and his progeny who took Ali عليه السلام by the neck and said: "This is my brother and successor; he shall succeed me in faring with you; therefore listen to him and obey him."

Muhammed ibn Hamid al-Rāzi quotes Salamah al-Abrash Ibn Ishaq Abū Rabi`ah al-Ayadi Ibn Buraydah ending with the latter's father Buraydah citing the Messenger of Allāh, peace with him, and his progeny saying: "For every Prophet there is a successor and an heir; my successor and heir is Ali ibn Abū Tālib."[1] In his *Kabir* and through *isnad* to Salman al-Farisi al-Tabrani quotes the latter citing the Messenger of Allāh, peace with him, and his progeny saying: "My successor, my confidant, the best man I leave behind me to fulfill my promise and implement my religion is Ali ibn Abū Tālib عليه السلام."[2] This is a clear text proving that he is the successor and an obvious testimony that he is the best of people after the Prophet صلى الله عليه وآله وسلم. It contains an obligatory instruction that he should succeed him and that people should obey him as is clear to the wise.

Abū Na`im al-Hafiz in his *Hilyat al-Awliya*[3] quotes Anas saying that the Messenger of Allāh, peace with him, and his progeny said to him: "O Anas! The first to enter this door is the Imām of the pious the leader of Muslims the chief of religion the seal of successors of prophets and the leader of the most pious among renown men." Anas says that Ali came in and the Messenger of Allāh, peace with him, and his progeny stood up with excitement hugged Ali and said to him: "You will discharge my responsibility convey my instructions and explain all that in which they will dispute after me."

Al-Tabrani in his *Al-Kabir* quotes Abū Ayyub al-Ansari citing the Messenger of Allāh, peace with him, and his progeny saying that the Prophet ﷺ addressed Fatima once thus: "O Fatima! Have you not come to know that Allāh the Dear One cast a look at the inhabitants of the earth and chose your father from among them and sent him as His Messenger then He cast a second look and selected your husband and inspired me to marry him to you and appoint him as my successor?"[4]

Notice how Allāh selected Ali عليه السلام from among all other inhabitants of the earth immediately after selecting from among them the Seal of His Prophets ﷺ and see how the selection of the successor is conducted in the same sequence to the selection of the Prophet. Also see how Allāh inspired His Prophet to solemnize his marriage and appoint him as his successor. See if successors of prophets were any other than the latter's own *wasis*. Is it fitting to push aside [when it comes to selecting a caliph] one who is the best among Allāh's servants the *wasi* of the master of His Prophets and prefer someone else over him? Is it fitting if someone else other than he should rule the Muslims and make him simply one of his own commoners and subjects? Is it possible by virtue of reason that one elected by people should be obeyed by that who was selected by Allāh just as He selected His Prophet? How is it possible that both Allāh Himself and His Messenger choose him while we elect someone else? "No believing man nor woman after Allāh and His Messenger have decreed an edict should practice free will regarding their affairs; and whoever disobeys Allāh and His Messenger surely strays manifestly (33:36)."

Narratives abound that state that as soon as those who were hypocritical envious and interest-seeking came to know that the Messenger of Allāh, peace with him, and his progeny was going to marry his daughter Fatima al-Zahra' mistress of the women of paradise and equal only to Mary عليها السلام to Ali they envied Ali and were extremely concerned especially after many of them had unsuccessfully sought her hand.[5] They said that that was indicative of Ali's status; so nobody had any hope of being his peer and they even plotted and schemed. They sent their women to the Mistress of the Women of the World trying to turn her against Ali. Among what they said to her was that Ali was poor and did not have much of this world's possessions but she peace with her was quite aware of their scheming and ill intentions as well as those of their men. In spite of all this she did not offend them in any way till the Will of Allāh Almighty and omni-Scient and of His Messenger was carried out. It was then that she desired to show those women the status enjoyed by the Commander of the Faithful عليه السلام whereby Allāh will shame his enemies and she said: "O Messenger of Allāh! Why did you marry me to a poor man who has no money?" He peace with him and his progeny answered her in the way stated above.

When Allāh wishes to publicize
A virtue hidden from the eyes
He facilitates to it one very well-known
To covet and envy everyone.

Al-Khatib quotes one author whose *isnad* is unanimously agreed on and who is very highly respected namely Ibn `Abbās saying: "When the Prophet صلى الله عليه وآله وسلم solemnized the marriage of Fatima and Ali Fatima said: `O Messenger of Allāh! You have married me to a poor man who does not have anything.' The Prophet صلى الله عليه وآله وسلم said to her: `Are you not pleased that Allāh has chosen from among the inhabitants of the earth two men one of whom is your father and the other is your husband?'"[6] Recounting the attributes of Ali al-Hakīm on page 129 Vol. 3 of his *Al-Mustadrak* quotes Sarij ibn Yunus citing Abū Hafs al-Abar al-A`mash Abū Salih and ending with Abū Hurayrah who quotes Fatima عليها السلام saying: "O Messenger of Allāh! Why have you

married me to a poor man with no money?" He ﷺ answered: "O Fatima! Are you not pleased that Allāh the Exalted and Sublime cast a look at the inhabitants of the earth and chose two men one of whom is your father and the other is your husband?" Ibn `Abbās is also quoted saying that the Messenger of Allāh ﷺ has said the following to Fatima: "Are you not pleased that I have married you to the one who is the foremost among Muslims in accepting Islam and the one endowed with more knowledge? You are the Mistress of the women of my nation just as Mary was the mistress of the women of her nation; are you not pleased O Fatima that Allāh cast a look at the people of the earth and chose two men from among them: one of them is your father and the other is your husband?"[7]

The Messenger of Allāh ﷺ whenever the Mistress of the women of the world suffered any hardship would remind her of Allāh's favour and that of His Messenger unto her since he married her to the best of his nation thus solacing her and removing from her chest whatever pain time had brought her. Suffices you for a testimonial on this subject what Imām AHmed has stated on page 26 Vol. 5 of his *Musnad* where he quotes one particular hadīth narrated by Ma`qil ibn Yasar in which the Prophet ﷺ is reported to have visited Fatima عليها السلام when she fell sick and said to her: "How do you feel?" She answered: "By Allāh my grief has intensified my want has worsened and my sickness has lasted for too long." He ﷺ said to her: "Yet are you not satisfied that I have married you to the one who is the foremost among my nation in accepting Islam the one endowed with more knowledge and the greatest in clemency?" Narratives relating this issue are nOmarous and there is no room to state all of them in this letter, *Wassalām*.

Sincerely,
Sh

[1] Al-Thahbi has quoted this hadīth while discussing the biography of Sharik in his book *Mizan al-I`tidal* falsifying it and alleging that Sharik could not have tolerated narrating such a hadīth. He said: "Muhammd ibn Hamid al-Rāzi is not trustworthy." Our answer to his allegation is that

Imām Ahmed ibn Hanbal Imām Abul Qasim al-Baghwi Imām Ibn Jarir al-Tabari the Imām of critics and verifiers Ibn Ma`in and others of their caliber have all trusted Muhammed ibn Hamid and narrated his hadīth for he is their mentor. A reliable authority such as al-Thahbi admits the same in his biography of Muhammd ibn Hamid in his *Al-Mizan*. The man cannot be charged with Rafidhism or Shi`ism but the critic is a predecessor of al-Thahbi; so there is no reason for initiating such an accusation regarding this hadīth.

[2] This hadīth *verbatim* is numbered 2570 at the end of page 155 Vol. 6 of *Kanz al-`Ummāl* and the author quotes it again in his *Muntakhab al-Kanz*; so refer to *Al-Muntakhab* footnote on page 32 Vol. 5 of Ahmed's *Musnad*.

[3] It exists on page 450 Vol. 2 of *Sharh Nahjul Balāghah* and we have quoted it in Letter No. 48.

[4] This hadīth *verbatim* as well as its source are also in hadīth number 2541 on page 143 Vol. 6 of *Kanz al-`Ummāl* and it is quoted in *Muntakhab al-Kanz* as well; so refer to the latter and read the footnote on page 31 Vol. 5 of Ahmed's *Musnad*.

[5] Ibn Abū Hatim has quoted Anas saying: "Abū Bakr and `Omar sought Fatima's hand from the Prophet but he remained silent and did not tell them anything; so they went to Ali to inform him." It is also transmitted from Ibn Abū Hatim by many reliable authorities such as Ibn Hajar at the beginning of Chapter 11 of his *Al-Sawa`iq al-Muhriqa*. Many other authorities have quoted something similar to it from Ahmed through *isnad* to Anas. Abū Dawud al-Sajistani as stated by Ibn Hajar in Chapter 11 of his *Al-Sawa`iq al-Muhriqa* while discussing the twelfth verse says that Abū Bakr sought Fatima's hand and the Prophet ﷺ turned him down; then `Omar did the same and he turned away from him too; so they both informed Ali of it. Ali himself is quoted saying: "Abū Bakr and `Omar sought Fatima's hand from the Messenger of Allāh but he ﷺ rejected them. `Omar then said: `You Ali are worthy of her.'" This hadīth is quoted by Ibn Jarir. Al-Dulabi has quoted it admitting its authenticity while discussing the Prophet's purified progeny and it is hadīth number 6007 on page 392 Vol. 6 of *Kanz al-`Ummāl*.

[6] This hadīth *verbatim* with reference to its narrator is hadīth number 5992 on page 391 Vol. 6 of *Kanz al-`Ummāl* where the author admits the reliability of its narrator.

[7] This hadīth *verbatim* with reference to its narrator is hadīth number 2543 on page 153 Vol. 6 of *Kanz al-`Ummāl* where the author quotes it from Ibn `Abbās and Abū Hurayrah. Al-Tabrani in his Al- Muttafaq has transmitted

it from al-Khatib who quotes Ibn `Abbās; so refer to *Al-Muntakhab* and read the first line of footnote on page 39 Vol. 5 of Ahmed's *Musnad*.

Letter 69
Safar 10, 1330

Argument of the Deniers of the Will

Those who follow the Sunnah and consensus deny this will simply because of what al-Bukhari has narrated in his *Sahīh* where he quotes al-Aswad saying "It was said once to `Ayesha may Allāh be pleased with her that the Prophet ﷺ had made a will regarding Ali[1] and she responded: `Who said so? I have seen the Prophet while I was reclining him to my chest when he ordered a washbowl to be brought to him; I hardly noticed how fast he collapsed and died; so how could he have made a will to Ali?"[2] In the same reference the author quotes other sources citing `Ayesha saying "The Messenger of Allāh breathed his last while being between my stomach and under my chin " and she is often quoted saying "He died reclining on my chest " and she may have said: "He died while his head was on my thigh."[3] So had there been any will she would have come to know about it. In Muslim's *Sahīh* in a treatise on the subject of wills on page 14 Vol. 2 the author quotes `Ayesha saying "The Messenger of Allāh ﷺ left neither a dinar nor a dirham nor a male nor a female camel nor did he leave any will." In both *sahīh*s in a treatise on wills Talhah ibn Masrif is quoted saying "I asked `Abdullāh ibn Abū `Awfah: `Did the Prophet leave any will at all?' He answered: `No.' I asked him: `How did he enjoin people to write their wills while he himself did not do so?' He answered: `His will is the Book of Allāh.'" Since these ahādīth are more authentic than the ones which you have cited and are included in both *sahīh*s while the ones you have cited are not they can be brought forth as irrefutable arguments, *Wassalām*.

Yours,
S

[1] This hadīth is quoted by al-Bukhari in his treatise on "Al-Wasaya (wills) " page 83 Vol. 2 of his *Sahīh* and in his chapter on the sickness and demise of the Prophet ﷺ page 64 Vol. 3 of the same book. It is quoted by Muslim on page 64 Vol. 3 of his *Sahīh* and it is also quoted by Muslim in his treatise of the Prophet's will on page 14 Vol. 2 of his *Sahīh*.

[2] You probably already know that both Shaikhs have intentionally narrated this hadīth while discussing the Prophet's will to Ali for those who stated at that time that the Prophet had left a will to Ali had not yet split from the ranks of the nation. They were either among the *sahabah* or the *tabi`in* who had the courage to reveal what would make the mother of believers unhappy and would oppose the politics of the time; for this reason she may Allāh be pleased with her was shaken a great deal when she heard their hadīth. Such a reaction is seen in her own statement in response to it a statement which is one of the most feeble of answers. Imām al-Sindi in his comment on this hadīth in al-Nisai's *Sunan* as indicated on page 241 Vol. 6 (the Egyptian Press at al-Azhar) said: "It is quite obvious that such hadīth [by mother of the believers] `Ayesha does not rule out the existence of the will prior to her statement nor does it prove that he ﷺ had died suddenly without being able to leave a will or could have thought of doing so since he came to know that his end was approaching even before falling sick then he remained sick for days..." up to the conclusion of his statement. If you scrutinize this statement you will find it quite strong.

[3] Her statements "He died on my chest " and "He died between my belly and chin " are recorded in a chapter dealing with his sickness and demise ﷺ in Bukhari's *Sahīh*. As regarding her statement "He died while his head was on my thigh " this exists in another chapter in which the author discusses his sickness and demise without an intervening chapter.

Letter 70
Safar 11, 1330

I The Will Cannot be Repudiated
II Why Denied
III Deniers' Arguments not Binding
IV Reason and Intellect Require it

The Prophet's will regarding Ali cannot be repudiated, for there is no doubt that he entrusted him having bequeathed to him his knowledge and wisdom as indicated in Letter 66 above to wash his corpse

enshroud it and bury it[4] and to pay his dues fulfill his promise on his behalf defray his outstanding debts[5] and explain to people after him whatever matters in which they differed regarding the commandments and injunctions of Allāh the Exalted and the Sublime.[6] He also entrusted the nation to take Ali عليه السلام as his صلى الله عليه وآله وسلم successor[7] brother[8] the father of his descendants[9] his vizier[10] confidant[11] the executor of his will[12] his vicegerent[13] the gateway of his knowledge according to hadīth number 9 cited in Letter 48 above the gateway of his wisdom according to hadīth number 10 cited in Letter 48 the Gate of Salvation of his nation according to hadīth number 14 cited in Letter 48 above its security and the ark of its salvation as testified by the traditions we quoted in Letter 8 above. Obeying Ali is as important as obeying the Prophet himself: disobedience to him is a sin equal to that of disobeying the Prophet according to hadīth number 16 cited in Letter 48 and according to others. Following him is equal to following the Prophet; abandoning him is abandoning the Prophet according to hadīth number 17 cited in Letter 48 above and according to others that he [Prophet is on peaceful terms with whoever is peaceful with him and he is an enemy of whoever bears animosity towards him[14] the friend of whoever befriends him and the enemy of whoever antagonizes him;[15] whoever loves him is loved by Allāh and His Messenger and whoever hates him does in turn hate Allāh and His Messenger according to ahādīth 19 20 and 21 cited in Letter 48 above and according to others. Whoever befriends him befriends them both and whoever antagonizes him in fact antagonizes them both according to hadīth 23 cited in the same Letter; whoever harms him harms them too;[16] whoever denounces him does in fact denounce both Allāh and His Messenger صلى الله عليه وآله وسلم according to hadīth 18 cited in Letter 48 above and according to others. He is the Imām of the righteous and the annihilator of the debauchees; whoever supports is in fact divinely supported and whoever betrays him is betrayed by the Almighty according to the first hadīth cited in the same Letter and according to others; he is the master of Muslims and the Imām of the righteous the leader of the pious among the most renown men according to ahādīth 2 3 4 and 5 in Letter 48; he is the banner of guidance the Imām of Allāh's servants the lighthouse of whoever obeys Allāh's commandments the Word which Allāh has enjoined on the pious

according to hadīth 6 in the same Letter and according to others; he is the supreme Siddiq the nation's Faruq and the believers' chief according to hadīth 7 in the same Letter and according to others. His status is like that of the Great Furqan (Qur'ān) and the Wise Remembrance.[17] He is to the Prophet in the same position which Aaron held in comparison to Moses as clarified in Letters No. 26 28 30 32 and 34 and to the Prophet's status with his Lord according to hadīth 13 of Letter 48 and according to others and like the position of the Prophet's head to his body according to the hadīth quoted in Letter 50 and to others to which we refer you suggesting that you may observe our comment. He is like unto his own self according to the verse of Mubahala and to the hadīth quoted by Ibn `Awf which is reproduced in Letter 50. Allāh the Exalted and the Sublime cast a look at the inhabitants of the earth and chose him from among them as is clear from the traditions which we have quoted in our Letter 68. Suffices you his covenant on the standing day at `Arafat during the Farewell Pilgrimage and that nobody discharges the Prophet's responsibility other than the Prophet himself or Ali[18] up to the end of so many such attributes which nobody else can claim other than a *wasi* and those who enjoy a special status with the Prophet; so how can any wise person deny the Prophet's will or overlook it other than an interest-seeker? What is a will other than entrusting a person with some such matters?

2) As regarding the followers of the four sects whoever denies it from among them does so thinking that accepting it will jeopardize the legitimacy of the caliphate of the three Imāms.

3) We cannot accept their argument just because it is based on what al-Bukhari and others have said. They quote Talhah ibn Masrif saying: "I asked `Abdullāh ibn Abū `Awfah: `Did the Prophet leave any will at all?' He answered: `No.' I asked: `How did he enjoin people to write their wills while he himself did not do so?' He answered: `His will is the Book of Allāh.'" This hadīth is not confirmed through our sources; it is but a fabrication necessitated by certain politicians. Regardless of that the *sahīh*s of the purified progeny are *mutawatir* regarding the issue of the will; so let all texts which disagree with them be discarded.

4) Yet the issue of the will does not even require any argument due to the dictates of reason and common sense.

If something elongates it stands by itself - in form and hue; For surely the sun dissipates all that seems to be untrue.

As regarding al-Bukhari's narrative from Ibn Abū `Awfah who claims that the Prophet peace with him and his progeny has left the Book of Allāh as his will it is a statement the tail of which is cut off for he peace with him and his progeny had recommended to his nation to uphold both Weighty Things spontaneously warning it of the danger of straying if it did not do so informing it that they both would never part from each other till they reached him at the Pool. Our *sahīh*s in this regard are consecutively reported from the sources of the purified progeny; so you may refer to other *sahīh*s as quoted in our Letters No. 8 and 54, *Wassalām*.

Yours,
Sh

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[4] On page 66 Part Two Vol. 2 of his *Tabaqat* Ibn Sa`d quotes Ali saying: "The Prophet ﷺ had instructed that nobody other than myself should give him the ceremonial bath [for the dead." Both Abul Shaikh and Ibn al-Najjar as stated on page 54 Vol. 4 of *Kanz al-`Ummāl* quote Ali عليه السلام saying: "The Messenger of Allāh ﷺ had instructed me saying: `When I die bathe me and use seven water skins." Ibn Sa`d while discussing giving the Prophet ﷺ his last ceremonial bath on page 63 Part Two Vol. 2 of his *Tabaqat* quotes `Abdul-Wahid ibn Abū `Awanah saying that when the Messenger of Allāh ﷺ fell sick prior to his demise he said: "O Ali! You should bathe me when I die." Ali said: "I conducted the ceremonial bath for him and each part of his body was very responsive to my touch." Both al-Hakīm on page 59 Vol. 3 of his *Al-Mustadrak* and al-Thahbi in his *Talkhis* quote Ali saying: "I gave the Messenger of Allāh his bath and I waited to see how death would affect his body but I sensed no change: his body smelt in death as fragrantly as it did when he was still alive." This hadīth is quoted by Sa`id ibn Mansur in his books of traditions by al-Marwazi in his *Jana'iz* by Abū Dawud in his *Marasil* by Ibn Mani` Ibn Abū Shaybah in his books on traditions and it is hadīth number 1094 page

54 Vol. 4 of *Kanz al-`Ummāl*. Al-Bayhaqi in his books of traditions quotes `Abdullāh ibn al-Harith saying: "Ali gave the Prophet ﷺ the ceremonial bath while the Prophet's corpse was wrapped in a shirt " and it is hadīth number 1104 page 55 Vol. 4 of *Kanz al-`Ummāl* and Ibn `Abbās is quoted saying: "Ali has four chracteristics nobody else has had: he is the first to pray in the company of the Messenger of Allāh; he accompanied him in all his campaigns; he remained with him when others ran away for their own lives and he is the one who administered the ceremonial bath to him and placed him in his grave." This is quoted by Ibn `Abd al-Birr is his biography of Ali in the *Isti`ab* and by al-Hakīm on page 111 Vol. 3 of *Al-Mustadrak*. He also quotes Abū Sa`id al-Khudri saying that the Messenger of Allāh, peace with him, and his progeny has said to Ali: "O Ali! You are the one who should bathe me cancel my debts and entomb me in my grave." This is quoted by al-Daylami too and it is hadīth number 2583 page 155 Vol. 4 of *Kanz al-`Ummāl*. `Omar is quoted saying that the Messenger of Allāh ﷺ said to Ali عليه السلام once: "You are to bathe me and bury me " according to the hadīth on page 393 Vol. 6 of *Kanz al-`Ummāl*. In the footnote to page 45 Vol. 5 of Ahmed's *Musnad* Ali is quoted saying: "I have heard the Messenger of Allāh ﷺ saying: `I have been granted five of my own wishes regarding Ali the like of which no other Prophet before me had been granted regarding anyone. The first is that he is the one who would cancel my debt and bury my body... " up to the end of the hadīth quoted at the beginning of page 403 Vol. 6 of *Kanz al-`Ummāl*. And when he was placed on the bed and people desired to perform the ritual burial prayer rites Ali said: "Nobody should be the Imām in leading such prayer for the Messenger of Allāh is your Imām alive and dead." People used to enter in groups and stand in prayers in a row without an Imām. They would make the *takbir* as Ali stood near the corpse of the Messenger of Allāh ﷺ saying: "Peace be unto you O Messenger and Allāh's Mercy and Blessings; we bear witness O Mighty Lord that he has conveyed what You have revealed unto him provided advice to his nation and struggled in the way of Allāh till He the Exalted the omni-Scient elevated His faith and his mission was accomplished. O Lord! Include us among those who follow what You have revealed to him make us strong in our conviction and rejoin our souls in his company " and people would respond with "Amin Amin." This continued till all men then women then children said their prayers. This hadīth *verbatim* is quoted by Ibn Sa`d in his discussion of how the Prophet was given his ceremonial burial bath in his own *Tabaqat*. The first who entered to pay respects were the descendants of Hashim then the Immigrants (*Muhajirun*) then the Supporters (*Ansar*) then other people.

The first men who performed the ritual funeral prayers on his departed soul were Ali and al-`Abbās who stood beside each other and made five *takbirs*.

[5] Narratives in this regard are consecutively reported from the purified progeny عليهم السلام. Suffices you what is quoted in *Al-Kabir* by al-Tabrani from Ibn `Omar and by Abū Ya`li in his *Musnad* from Ali عليه السلام. The first quotes one particular hadīth in which the Messenger of Allāh صلى الله عليه وآله وسلم says: "O Ali! You are my brother and vizier and you shall pay my dues on my behalf fulfill my commitment and set my conscience to ease." You can find this hadīth on page 155 Vol. 6 of *Kanz al-`Ummāl* narrated by Ibn `Omar. On page 404 Vol. 6 of the same reference Ali عليه السلام is quoted stating likewise. Many have quoted al-Buwaisiri saying that the narrators of this hadīth are all trustworthy. Ibn Mardawayh and al-Daylami as stated on page 155 Vol. 6 of *Kanz al-`Ummāl* quote Salman al-Farisi saying that the Messenger of Allāh صلى الله عليه وآله وسلم has said: "Ali ibn Abū Tālib fulfills my commitments on my own behalf and he cancels my debt." Al-Bazzaz as stated on page 153 Vol. 6 of *Kanz al-`Ummāl* indicates the same. It is also quoted by Imām Ahmed ibn Hanbal on page 164 Vol. 4 of his *Musnad* from Habashi ibn Janadah who says: "I have heard the Messenger of Allāh صلى الله عليه وآله وسلم saying: `Nobody pays my dues except I or Ali.'" Ibn Mardawayh as stated on page 401 Vol. 6 of *Kanz al-`Ummāl* quotes Imām Ali عليه السلام saying that when the verse "And warn thy near in kin" was revealed the Messenger of Allāh صلى الله عليه وآله وسلم said: "Ali pays my debt and fulfills my promise on my own behalf." Sa`d says that on the Juhfa day the Messenger of Allāh صلى الله عليه وآله وسلم having taken Ali by the hand and delivered a sermon praised and glorified Allāh then said: "O people! I am your *wali*." They said: "You have spoken the truth O Messenger of Allāh." Then he raised Ali's hand and said: "This is the one chosen to be my *wali*; he shall pay my debt on my behalf." Qatdah is quoted saying "Ali has carried out after the prophet صلى الله عليه وآله وسلم a few errands (on behalf of the Prophet) one of which is said to have been the payment of [debts totalling five hundred thousand dirhams]." `Abdul-Razzaq was asked: "Did the Prophet صلى الله عليه وآله وسلم leave a will in this regard?" He answered: "Yes; I do not doubt at all that the Prophet صلى الله عليه وآله وسلم has indeed left a will to Ali; otherwise nobody would have let him pay the Prophet's debt all by himself." This hadīth is quoted by the author of *Kanz al-`Ummāl* on page 60 Vol. 4 who numbers it 1170.

[6] Authentic texts have unanimously stated that he صلى الله عليه وآله وسلم has entrusted Ali عليه السلام to clarify to his nation whatever ambiguous matters in which they disputed after him. Suffices you for proofs ahādīth number 11 and 12 quoted in Letter No. 48 in addition to others which we have already quoted

as well as others which we have not quoted due to their being too well-known.

[7] This is explained in Letters 36 40 54 and 56 above.

[8] The brotherhood between the Prophet and the wasi is *mutawatir* and suffices you for proof for its authenticity what we have quoted in Letters No. 32 and 34.

[9] His being the father of his descendants is understood. He ﷺ has said to Ali عليه السلام: "You are my brother and the father of my descendants; you shall fight for my Sunnah." This hadīth is quoted by Abū Ya`li in his *Musnad* as stated on page 404 Vol. 6 of *Kanz al-`Ummāl* and its narrators are all trustworthy as admitted by al-Busairi. It is also quoted in Ahmed's *Manaqib* as stated at the conclusion of Section Two Part 9 page 74 of Ibn Hajar's *Al-Sawa`iq al-Muhriqa*. He ﷺ has also said: "Allāh has placed the progeny of every prophet in his own loin and He has placed mine in Ali's loins." This hadīth is quoted by al-Tabrani in his *Al-Kabir* as narrated by Jabir and by al-Khatib in his *Tarikh* from Ibn `Abbās. It is hadīth number 2510 page 152 Vol. 6 of *Kanz al-`Ummāl*. And he ﷺ has said: "All descendants of women belong to the latter's men except Fatima's for I am their *wali* and father." This is quoted by al-Tabrani from al-Zahra' عليها السلام and is included among the ahādīth quoted by Ibn Hajar in Section 2 Part 11 of his *Al-Sawa`iq al-Muhriqa* page 112. It is also quoted by al-Tabrani from Ibn `Omar as referred to on the same page. Al-Hakīm quotes something like it on page 164 Vol. 3 of his *Al-Mustadrak* adding: "The narrators of this hadīth are trustworthy though they [Bukhari and Muslim did not record it." He ﷺ has said in one hadīth quoted by al-Hakīm in his *Al-Mustadrak* and al-Thahbi in his *Talkhis al-Mustadrak* both admitting its authenticity due to the endorsement of both Shaikhs "As regarding you O Ali you indeed are my brother and the father of my descendants; you are of me and for me " up to the end of the list of such authentic texts.

[10] Refer to the texts regarding Ali's government such as his ﷺ statement: "You to me are in the same status like that of Aaron to Moses " as we explained in Letter No. 26 and in others. And also his saying ﷺ in the hadīth of warning his household "Who then among you would support me in my mission?" Ali answered: "I O Messenger of Allāh would like to be your supporter in this matter " as quoted in our Letter No. 20. May Allāh reward Imām Abū-Sayri for his poetic masterpiece in which he says:

And the vizier of his cousin in endeavours sublime

And by their own households are viziers prime;

Uncovering the lid did not his conviction increase

Like the sun nothing can cause his rays to decrease.

[11] The nation's consensus has decreed that there is one verse in the Book of Allāh implemented by nobody other than Ali till the Day of Judgment. It is the verse of elevation [*najwa*] in Surat al-Mujadila. This is agreed on by both his supporters and opponents who quote in this regard many texts held to be authentic according to both Shaikhs known by the pious among the nation as well as the libertine. Suffices you what is quoted by al-Hakīm on page 482 Vol. 2 of his *Al-Mustadrak* and by al-Thahbi in his *Talkhis al-Mustadrak*. Refer also to the exegesis of this verse as recorded by books of exegesis authored by al-Tha`labi al-Tabari al-Sayyuti al-Zamakhshari al-Rāzi and others. In the forthcoming Letter No. 74 you will come to know of two ahādīth narrated by Umm Salamah and `Abdullāh ibn `Omar regarding the confidential dialogue between the Prophet ﷺ and Ali عليه السلام immediately prior to the Prophet's demise and you will be acquainted with their confidential discussion on the day of Ta'if and the statement of the Messenger of Allāh ﷺ then: "It is not I who has confided in him; it is Allāh Who has done so " and also to their confidential talks during `Ayesha's time; so contemplate on that.

[12] Suffices you for a text proving that he is his *wali* his statement ﷺ quoted by Ibn `Abbās and referred to in Letter No. 22: "You are the *wali* on my behalf in this life and the life hereafter." This hadīth stands on firm grounds according to the demands of the religion of Islam; therefore there is no need to go into details.

[13] Suffices you of the texts of the will what you have heard in Letter No. 68.

[14] This is quoted by Imām Ahmed from Abū Hurayrah's hadīth on page 442 Vol. 2 of his *Musnad*. He says that the Messenger of Allāh ﷺ looked at Ali Fatima Hassan and al-Hussain peace with them then said: "I declare war on whoever fights you and peace unto whoever is peaceful towards you." In another authentic hadīth he ﷺ has also said when he covered them with a blanket "I declare war on whoever fights them and peace unto whoever is peaceful towards them." This hadīth is transmitted by Ibn Hajar while explaining the first verse which he states to have been revealed in their honour in Section One Part 11 of his *Al-Sawa`iq al-Muhriqa* giving detailed explanation for his ﷺ statement: "Fighting Ali is fighting me too and making peace with Ali is making peace with me."

[15] Refer to hadīth 20 in Letter No. 48. His consecutive statement: "O Lord! Befriend whoever befriends him and be the enemy of whoever sets himself

as his enemy" should by the Grace of Allāh suffice. You have heard in Letter No. 36 his ﷺ statement as quoted by Buraydah: "Whoever hates Ali hates me too and whoever abandons Ali abandons me too." Another *mutawatir* hadīth is his ﷺ statement: "Nobody loves him [Ali except a believer and nobody hates him except a hypocrite." It is by Allāh the covenant of the Ummi Prophet ﷺ.

[16] Consider his statement ﷺ which is quoted by `Omar ibn Shash "Anyone who hurts Ali hurts me too " which is quoted by Ahmed on page 483 Vol. 3 of his *Musnad* and by al-Hakīm on page 123 Vol. 3 of his *Al-Mustadrak* and by al-Thahbi in *Talkhis al-Mustadrak* where he admits its authenticity. Al-Bukhari has quoted it in his *Tarikh* Ibn Sa`d in his *Tabaqat* Ibn Abū-Shaybah in his *Musnad* and al-Tabrani in his *Kabir*. It exists on page 400 Vol. 6 of *Kanz al-`Ummāl*.

[17] Consider in this regard what you have heard in Letter No. 8 quoting Sihah al-Thaqalain for they show the truth to those who have eyes to see and you have already come to know in Letter No. 50 that "Ali is with the Qur'ān and the Qur'ān is with Ali; they shall never separate from each other."

[18] Reason alone rules it impossible that the Prophet ﷺ would order something and strongly requires his nation to adhere to it while he himself is in dire need to act on it. He needed a will in order to appoint his representative and take into consideration the orphans who most badly need a care-taker. Allāh is above neglecting his precious legacy which includes Allāh's legislations and commandments and Allāh is above leaving his orphans and widows who are residents of the earth far and wide struggling in the dark going and coming as they desired without a *qayyim* through whom Allāh's argument becomes complete against them. Yet even common sense by itself rules that he should have left a will for Ali عليه السلام since we have found the prophet ﷺ entrusting him to bathe and embalm his corpse to clothe and bury it then to pay his outstanding debts and clear his conscience and clarify to people what they differ regarding their faith after him... etc. as referred to at the beginning of this Letter.

Letter 71
Safar 10, 1330

Why Reject the Hadīth of the Mother of Believers and the best Among the Prophet's Consorts?

Why did you - may Allāh forgive you - turn away from the mother of believers and the best of the Prophet's consorts and discarded her hadīth leaving it to oblivion while her statement is the final and just judgment? In spite of this you may give us your own viewpoint to consider, *Wassalām*.

Sincerely,
S

Letter 72
Safar 12, 1330

I She Was Not the Best of the Prophet's Consorts
II The Best is Khadija
III A General Hint to the Reason Why her Hadīth was Discarded

1) The mother of the believers `Ayesha enjoys a special status and she has her own contribution standing to her credit but she is not the best of the Prophet's wives. How can she be the best since one authentic hadīth quotes her saying "The Messenger of Allāh, peace with him, and his progeny once mentioned Khadija and I objected by saying: `She was an old woman and such and such and Allāh has granted you someone better than her [referring to herself].' He said: `Not at all; Allāh has not granted me better than her; she believed in me when people denounced me and she believed in me when people called me a liar; she shared her wealth with me when people deprived me and Allāh blessed me with children by her while depriving me of the children of all others'"? `Ayesha is also reported as having said, "The Messenger of Allāh, peace with him, and his progeny never left home before mentioning Khadija and praising

her. One day he mentioned her and I felt jealous. I said: `Was she but an old woman while Allāh has blessed you with someone better than her?' He became so offended that his front hair shook in anger then he said: `No by Allāh! Allāh did not bless me with anyone better than her! She believed in me when people disbelieved; she held me truthful when people called me a liar; she gave me an equal share of her wealth when people deprived me and Allāh blessed me with children by her while depriving me the children of other women.'"[1]

2) The best of the Prophet's ﷺ consorts therefore is Khadija al-Kubra the truthful of this nation the foremost in believing in Allāh and His Book and in solacing His Prophet. Allāh has inspired His Messenger ﷺ to convey the good news to her that she had in Paradise a house built of stalks of gold and silver[2] and that she had been a favourite of Allāh. The Almighty said of her: "The best of the women of Paradise are Khadija daughter of Khuaylid Fatima daughter of Muhammed Asiya daughter of Muzahim and Mary daughter of `Umran (Amram)." He peace with him and his progeny has said: "Among all the women of the world commended are Khadija daughter of Khuaylid Fatima daughter of Muhammed Asiya daughter of Muzahim and Mary daughter of `Umran." There are other ahādīth which are among the most authentic and reliable emphasizing the same.[3]

It cannot also be said that `Ayesha was the best among the mothers of believers save Khadija. Reliable traditions and recorded events refuse to favour her over the others as is obvious to the wise. She probably thought of herself as being superior to all others and the Prophet peace with him and his progeny did not agree with her self-assessment. The same happened with Safiyya daughter of Huyay when the Messenger of Allāh, peace with him, and his progeny entered her room once and found her weeping. He asked her: "What grieves you?" She answered: "I have come to know that both `Ayesha and Hafsa speak ill of me and say that they are better than me." He peace with him and his progeny said: "Couldn't you have told them: `How can you be better than me since my father is Aaron my uncle is Moses and my husband is Muhammed?'"[4] Whoever

traces the mother of the believers `Ayesha in her deeds and statements will find her as we indicate here.

3) The reason why we have discarded her hadīth regarding the will is due to the fact that it does not constitute an argument and please do not ask me to elaborate on this point, *Wassalām*.

Sincerely,
Sh

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[1] This hadīth and the one that follows it are among detailed ahādīth narrated by Sunnis. Refer to them in the discussion of Khadija al-Kubra عليها السلام in the *Isti`ab* and you will find them as we have quoted them here *verbatim*. They are quoted by al-Bukhari and Muslim in their *sahīh*s in almost similar wording.

[2] As narrated by al-Bukhari in his chapter on women's jealousy and sentimentality near the conclusion of his treatise on marriage page 175 Vol. 3 of his *Sahīh*.

[3] We have quoted it in the second paragraph of our celebrated statement and anyone who wishes to research is referred thereto.

[4] This is quoted by al-Tirmithi from Kinanah slave of the mother of believers Safiyya and it is transmitted by Ibn `Abd al-Birr in his biography of Safiyya in the *Isti`ab* Ibn Hajar in her biography in *Al-Isabah* by Shaikh Rashid Rida at the end of page 589 Vol. 12 of his *Manar* in addition to many other traditionists.

Letter 73
Safar 13, 1330

Requesting an Explanation to our Rejection of `Ayesha's Hadīth

You are not one who deceives cheats or pretends nor are you one who falsely charges someone. You are above being charged or accused as being as such. I praise be to Allāh neither criticize nor disprove nor do I look for someone's faults nor shortcomings; truth is my pursuit. I cannot help asking you why you turn away from her

[`Ayesha's] hadīth and your documented answer to this question is unavoidable.

Convey your message and have no worry Let thy eyes be cooled and be merry.

The argument I press in this regard is embedded in the meaning of this verse of the Holy Qur'ān: "Those who have concealed what We have revealed of clear signs and guidance after We had made them clear to mankind in the Book: these have been cursed by Allāh and by those who curse (2:159)"..., *Wassalām*.

Sincerely,
S

Letter 74
Safar 14 1330

I Explaining Why We Reject her Hadīth
II Reason Confirms the Will
III Her Claim that the Prophet Died on Her Chest is Refuted

1) You have may Allāh assist you insisted that I should elaborate and you have left me no option except doing just that. Due to the wealth of your knowledge you know where we come from. Here lies the fountainhead of the will; here lies the battle-ground of explicit texts; here lies the annihilation of the *khums* inheritance and creed; here lies the cause of sedition; here lies the reason of discord; here lies the root of dissension...[1] While fighting the Commander of the Faithful she toured the lands leading a huge army in order to usurp his government and put an end to his rule.

What happened has happened; I am no narrator of that; so, have good thoughts and do not ask who when or what.

To argue in support of denying the will to Ali using her own statement the most bitter of his enemies that she was is an attempt not expected at all from any fair-minded person. And that was not

the only incident that demonstrated her animosity towards Ali عليه السلام. Denying the will to Ali is much less significant than the Lesser Camel Battle[2] and the Greater Camel Battle in which evil intentions surfaced and the curtain removed. Likewise her attitude was manifest even before going out to fight him the man who was her own *wali* and her Prophet's wasi till the news of his death reached her whereon she prostrated to thank God (for his martyrdom) and composed these lines:[3]

She laid down her rod happy and pleased
Her heart joyful her mind eased;
As a traveller arrives home of burdens relieved;
Never say `Ayesha by Ali's death was grieved.

If you desire I may quote for you of her hadīth what proves to you that she was in remote error. She has said: "When the Messenger of Allāh, peace with him, and his progeny became seriously sick he went out dragging his feet reclining on two persons; one of them was `Abbās ibn `Abdul-MutTālib and another man."[4] The narrator of this hadīth comments adding: "I informed `Abdullāh ibn `Abbās about what `Ayesha had said and he responded to me saying `Do you know the name of the man whom `Ayesha did not name?' I said: `no.' Ibn `Abbās said: `He was Ali ibn Abū Tālib.'" The narrator continues to say that `Ayesha does not wish Ali any good.[5]

If she did not wish any good to a man with whom the Messenger of Allāh, peace with him, and his progeny walked how could she then be expected to feel good about mentioning the will which contains a great deal of good for Ali? On page 113 Vol. 6 of his Musnad Imām Ahmed quotes `Ata' ibn Yasar saying: "A man came and spoke ill of both Ali and `Ammar to `Ayesha who responded by saying `As regarding Ali I have nothing to say to defend him; but concerning `Ammar I have heard the Messenger of Allāh, peace with him, and his progeny say that whenever `Ammar had to opt between two options he always chose the most reasonable of them.'"

Have you noticed that?! The mother of the believers warns about plotting against `Ammar due to the saying of the Messenger of

Allāh, peace with him, and his progeny "Whenever `Ammar had to opt between two options he always chose the most reasonable of them " while refraining from warning against plotting to harm Ali who is the brother and successor of the Prophet his Aaron and confidant the most just among his nation the foremost to believe in his message the one whose merits are the most...! As if she is not aware of his status in the eyes of Allāh the Exalted and Mighty or his position in the heart of the Messenger of Allāh, peace with him, and his progeny or his status in Islam his great efforts for its promotion and his handsome contributions. As if she never heard anything in the Book of Allāh nor the Sunnah of His Messenger ﷺ in his praise so that she would place him at par with `Ammar!

By Allāh, my mind is perplexed when I consider her statement: "I have seen the Prophet ﷺ while on my chest ordering a wash-bowl to be brought to him; I hardly noticed how fast he collapsed and died; so how could he have made a will to Ali?" I do not know which aspect of her statement I should criticize being scrutinized as a whole from various angles. I wonder how anyone can presume that since his death took place the way she described he could not have left a will. Did she think that a will is valid only at the time of death?! No but it is the excuse of one who is fighting the irrefutable truth whoever he or she may be while Allāh has said in His Glorious Book addressing His revered Messenger ﷺ "It is prescribed unto you when death approaches someone to leave something good a will (Qur'ān 2:180 and 5:106)." Did the mother of the believers ever see him peace with him and his progeny going against the instructions of the Book of Allāh or ignoring its injunctions? God forbid. She saw him following its guidance adhering to its verses rushing to obey its bidding and forbidding reaching the ultimate end of adherence to all its injunctions. There is no doubt in my mind that she must have heard him saying: "No believer who knows that he is leaving something behind him should sleep even two nights without having his will written"[6] or something in this meaning for his instructions regarding the writing of wills have undoubtedly come from him. It does not fit him or any other Prophet blessings of Allāh be on all of them to bid something without doing it himself or forbid something while doing the opposite thereof; Allāh is above selecting such

individuals for conveying His message. As regarding what Muslim and others have quoted `Ayesha saying: "The Messenger of Allāh ﷺ left neither a dinar nor a dirham neither a male nor a female camel nor did he leave any will " it is just like its previous "hadīth." Yet it is not correct to assume that what she meant was that he ﷺ did not leave any will at all but rather that he did not have possessions which required a will for indeed he did not leave much of this world's wares the most ascetic person that he was. He joined his Lord the Exalted and the Sublime leaving a few outstanding debts[7] and a few items in addition to things entrusted to him by other people which required a will [regarding who they belonged to]. He also left of his own possessions something that would help defray his debts and the fulfillment of his promises with a remnant that required being handed over to his heir. The proof for that is what Fatima al-Zahra' peace with her rightfully demanded of her father's inheritance.[8]

2) The Messenger of Allāh, peace with him, and his progeny left things which demanded a will things which no other human being ever left. Suffices you that he left the upright religion of Allāh while still at the beginning of its growth and early inception and that by itself demanded an heir more than did gold or silver a house or a real estate lands or cattle. The entire nation became his orphans and widows seeking refuge with his successor to take his place to fare with them and manage their religious and secular affairs. It is impossible that the Messenger of Allāh, peace with him, and his progeny should have entrusted Allāh's religion while still in its cradle to inclinations and presumptions or left the protection of its legislation to personal motives and interests without a successor to look after religious as well as secular affairs someone on whom he could rely to represent him before the public. He is above leaving his orphans who inhabited spacious lands like frightened cattle in a rainy winter night without anyone to look after them. He is above abandoning the will especially after having received instructions in its regard from his Lord and thus strongly commanded his nation to do so. Reason does not listen to the claim that no will was made even if such a claim comes from a highly respected person.

At the dawn of the Islamic era the Messenger of Allāh, peace with him, and his progeny made a will to Ali ﷺ even before his mission was publicized in Mecca immediately following the revelation of the verse saying: "And warn your near kin (26:214) " as we explained in Letter 20. He continued repeating his will time and over again emphasizing it through many covenants to which we had referred. When he finally wished while in his last hours may I sacrifice my parents for his own sake to write his will to Ali ﷺ to emphasize his previous verbal covenants and to back his previous verbal statements in this regard he peace with him and his progeny said: "Bring me some writing material so that I may write for you something to protect you against straying " but they disputed while no dispute is permitted in the presence of a Prophet and said: "The Messenger of Allāh ﷺ is delirious."[9] It was then that he ﷺ realized after they had made such a statement that no trace would remain of his intended order if implemented other than dissension; therefore he told them to clear his room feeling satisfied with the verbal covenants which he had made to Ali ﷺ.

In spite of all this, however, he made three recommendations at the time of his death: that they should select Ali as his successor; that they should turn the polytheists out of the Arabian peninsula; and that they should reward the envoys in the same way he ﷺ used to reward them. But the dictates of politics at that time did not permit the traditionists to narrate his first will claiming that they had forgotten it. Al-Bukhari at the conclusion of the hadīth containing the charge that the Messenger of Allāh ﷺ was delirious said *verbatim*: "And his ﷺ will at the time of his death contained three instructions: to turn the polytheists out of the Arabian peninsula to reward the envoys in the same way which he used to reward them... and the third one was forgotten."[10] This is how Muslim puts it in his *Sahīh* and so do all other authors of sunan and musnads.

5) The claim of the mothers of believers that the Messenger of Allāh, peace with him, and his progeny joined his Lord while being on her chest is opposed by the authenticated tradition stating that he ﷺ joined the Supreme Companion while being on the chest of his brother and friend (*wali*) Ali ibn Abū Tālib ﷺ according to all

consecutively reported *sahīh*s from the Imāms of the purified progeny which are supported by Sunni *sahīh*s as is well-known to researchers, *Wassalām*.

Sincerely,
Sh

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[1] This agrees with Sunni books of traditions; so refer to al-Bukhari's *Sahīh* his chapter on the households of the Prophet's wives his treatise on holy wars and traditions page 125 Vol. 2 and you will find the details.

[2] The dissension of the Lesser Camel Battle took place in Basra five days before the end of Rabi`ul-Thani 36 A.H./657 A.D. before the arrival of the Commander of the Faithful عليه السلام there when the city was attacked by the mother of believers [`Ayesha] accompanied by Talhah and al-Zubayr. Ali's governor of Basra then was `Othman ibn Hanif al-Ansari. Forty supporters of Ali عليه السلام were killed at its mosque and seventy others elsewhere. `Othman ibn Hanif who was one of the most respectful *sahabah* was taken captive and his captors wanted to kill him but feared revenge from his brother Suhayl and the rest of the Ansar; so they shaved his beard moustache eyebrows and head; they beat him imprisoned him then they expelled him from Basra. They were fought by Hakīm ibn Jablah with a group of his tribe `Abd Qays of whom he was chief. Hakīm was a man of wisdom discretion and prestige and he was followed by a group of Banu Rabi`a who refused to cease fighting till each and every one of them was martyrded including Hakīm in addition to his most honourable son his brave brother and Basra fell in the hands of the invading army. When Ali عليه السلام came he had to face `Ayesha's army and so did the Greater Camel Battle take place. The details of both battles are preserved in books of history written by Ibn Jarir Ibn al-Athir and in many others.

[3] As quoted by trustworthy chroniclers such as Abul-Faraj al-Asfahani at the conclusion of his discussion of Ali in his book *Maqatil al-Tālibiyyin*.[4] As quoted by al-Bukhari about her in his section on the Prophet's صلى الله عليه وآله وسلم sickness and demise page 62 Vol. 3 of his *Sahīh*.

[5] This statement in particular i.e. Ibn `Abbās saying that `Ayesha does not wish him any good is left out by al-Bukhari who stops his quotation at its preceding statements following his customary habit in such situations but many authors of books of tradition have quoted it through their authentic reporters. Consider what Ibn Sa`d records on page 29 Section Two Vol. 2 of his *Tabaqat* where he cites a chain of narrators including Ahmed ibn al-Hajjaj `Abdullāh ibn Mubarak Younus Mu`ammar al-Zuhri `Ubaydullāh

ibn Atbah ibn Mas`ud whose sources end with Ibn `Abbās. Reporters of this hadīth are considered trustworthy according to the consensus of scholars.

[6] As quoted by al-Bukhari at the beginning of his treatise on wills in his *Sahīh* page 83 Vol. 2. It is also quoted by Muslim in his section on the record of the [Prophet's will page 10 Vol. 2 of his *Sahīh*.

[7] Mu`ammar quotes Qatadah saying that Ali عليه السلام had taken care on behalf of the Prophet صلى الله عليه وآله وسلم of certain matters after his demise most of which was a debt estimated at five hundred thousand dirhams; so refer to this hadīth on page 60 Vol. 4 of *Kanz al-`Ummāl* and it is hadīth number 1170 among the ones which he narrates.

[8] As quoted by al-Bukhari at the and of his chapter on Khaybar's campaign in his *Sahīh* page 37 Vol. 2.

[9] This is quoted *verbatim* by Muhammed ibn Isma`il al-Bukhari in his section on generosity towards envoys in his book *Al-Jihad wal-Siyar* page 118 Vol. 2 of his *Sahīh*.

[10] Refer to it in the chapter dealing with rewarding the emissaries on page 118 Vol. 2 of *Al-Jihad wal-Siyar*.

Letter 75
Safar 17, 1330

I Mother of the Believers is not Ruled by Emotions
II The Pleasant and the Ugly are Denied by Reason
III Why Oppose the Claim of the Mother of Believers?

1) The axis on which your argument regarding the mother of the believers in her frank hadīth denying a will to Ali revolves is two-folded:

One is your allegation that her biased indisposition against the Imām bids her to deny the will. Our rebuttal is that those who are familiar with her life-style deny the allegation that she yields to emotion while narrating hadīth about the Messenger of Allāh, peace with him, and his progeny or that she seeks a special interest; so she cannot be accused while quoting the Prophet's hadīth albeit if the subject-matter of such hadīth is someone she likes or someone she does not. God forbid that interests dominate her mind to the extent

that she lies while quoting hadīth from the Messenger of Allāh, peace with him, and his progeny preferring to promote her own interest rather than telling the truth.

2) The other is that reason alone refuses your claim that this hadīth is authentic for it is neither logical nor permissible to conclude that the Messenger of Allāh, peace with him, and his progeny would leave the religion of Allāh the Exalted and the Sublime in its cradle while Allāh's servants are following a new creed without having made a will instructing them regarding their affairs. The answer to your claim is that this matter is based on rational goodness and ugliness and the Sunnis disclaim it for reason according to their judgment does not at all determine whether something is pleasant or ugly; rather they believe that jurisdiction is the one that determines it. They believe that whatever the jurisdiction labels as good they accept it as good and whatever the jurisdiction describes as bad they consider it as such and reason cannot be relied on at all in such matters.

3) As regarding what you have mentioned at the conclusion of your Letter 74 concerning your rejection of the claim of the mother of believers that the Prophet died on her chest we are not familiar with any hadīth narrated by Sunnis which disproves it; so if you are aware of any such hadīth please oblige and state it, *Wassalām*.

Sincerely,
S

Letter 76

Safar 19, 1330

I Her Yielding to Sentiment
II Rationale Regarding the Pleasant and the Unpleasant
III Rejecting the Claim of the Mother of Believers
IV Preference of Umm Salamah's Hadīth over Hers

1) You have stated while dealing with the first issue that it is well-known from the lady's life-style that she does not yield to emotion and that she does not seek any special interest. Please free your own self from the shackles of convention and sentimentality and carefully and studiously research her method of dealing with those whom she liked as well as with those whom she did not like for there you will see sentimentality most manifestly. Do not forget her dealing with `Othman ibn `Affan by word and deed[1] her secret and public schemes against Ali, Fatima, Hassan and al-Hussain عليهما السلام and her behaviour towards other mothers of the believers; nay even with the Messenger of Allāh, peace with him, and his progeny himself; for in these there is a great deal of manifestations of her sentiments and interest-seeking.

Suffices you for a proof what we proving how sentimentality tempts some people into misbehaving have cited regarding the masters of conspiracy and purgery out of animosity towards Lady Mary [the Copt], spouse of the Prophet, and her son, Ibrahim, peace with him till Allāh the Almighty and the Exalted One cleared them of such unjust accusations at the hands of the Commander of the Faithful عليه السلام in a manner that is tangible and clear:[2] "And Allāh turned the spiteful disbelievers back empty-handed (Qur'ān 33:25)." If you desire I may recount more proofs and state the fact that following her own sentiments she once said to the Messenger of Allāh, peace with him, and his progeny "It seems as if you reek of the odor of maghafir [odorous] tiny flowers"[3] so that he might not taste some honey at the house of the mother of believers Zainab bint Jahsh may Allāh be pleased with her. If a trivial reason like this permits her to address the Messenger of Allāh, peace with him, and his progeny in such a manner how can she be relied on when she denies that he صلى الله عليه وآله وسلم left a will for Ali عليه السلام? Do not also forget her yielding to sentiment when Asma' bint al-Nu`man was wedded to the Messenger of Allāh, peace with him, and his progeny. She said to her: "When the Prophet صلى الله عليه وآله وسلم weds a woman he likes to hear her say: `I seek refuge with Allāh against you '"[4] aiming thereby to turn the Prophet peace with him and his progeny against his wedding altogether and make him hate the poor woman as if she allowed herself to attribute statements to the Messenger of Allāh, peace with him, and his progeny as long as

such statements served her own purpose even when her purpose was petty or prohibitive. Once he peace with him and his progeny asked her to see how a particular woman was doing and she informed him of the opposite of what she had observed seeking her own self-interest.[5] Once she complained about him peace with him and his progeny to her father succumbing again to her sentiments saying "Do not now be biased "6 whereon her father slapped her so hard that her clothes became soaked with her blood. Once having felt angry with him ﷺ she said: "... and you claim to be Allāh's Messenger... "[7] in addition to many such incidents the narrative of which would require a much larger space and what we have quoted here must suffice.

2) You have said while commenting on the second point that Sunnis do not subscribe to what is called rationally pleasant or unpleasant etc. I think of you as being above making such a statement which is reminiscent of sophists who deny even concrete facts. Among our deeds are those of whose goodness we are quite sure and they are praiseworthy and rewardable due to their own merits such as charity and fairness since we know what they are while there are others with whose ugliness we also are familiar and they demand repudiation and punishment because of their own evil such as injustice and aggression since they are what they are. The wise know that there is a need that necessitates such judgments and the wise are as certain regarding these matters as they are certain that the single is half the pair. Simple common sense always determines the distinction between your treatment of someone who is good to you and of someone who is not. Reason determines the goodness of the first person's treatment to you and its being praiseworthy by you as well as the ugliness of the second and its being worthy of renunciation and punishment. Whoever doubts this is a rebel against his own reason.

Had the goodness or the evil of what we have mentioned here been matters of the legislative code then they would not have been adopted and implemented by those who denied all divine codes such as atheists and secular rulers. In spite of their denial of religion the latter still condone equity and goodness determining thereon their

praise and rewards without doubting at all the ugliness of injustice or aggression nor the necessity to denounce such deeds and to punish their doers. Their criterion in their judgment is nothing other than reason; so talk no more about those who belittle reason and conscience nor of those who deny what all wise men know ruling in the contrary of what the human nature dictates the nature which Allāh the Praised One has created and embedded within His servants. He has enabled them thereby to realize facts that are discernable by their faculty of reason just as He made them able to recognize matters through their senses and feelings. Their nature then demands that they should be able to rationally judge equity and the like as good and injustice and its peers as ugly just as being able to distinguish through the sense of taste between the sweetness of honey and the bitterness of colocynth [citrullus colocynthis] and through their sense of smell can they distinguish between the fragrance of musk [chenopodium botrys] and the stink of cadaver, and through their sense of touch can they distinguish between what is soft and what is rough and through their faculty of seeing can they tell the difference between a pleasant and an ugly view and through their faculty of hearing can they tell the difference between the music of the pipe and the braying of a donkey. Such is the nature which Allāh has created: "He created people in such a way; indeed there is no way anyone can change His creation; this is the straight religion though most people do not know (30:30)."

The Ash`aris desired to exaggerate the power of faith in the legislative system and the attitude towards a total submission to its judgment; therefore they denied the judgment of the wise saying that there is no judgment other than what is legislated. Thus did they become oblivious of the absolute rational theory stating that "Whatever a wise person decides should be the decision of the legislator " and heedless of the fact that they by doing so in fact left no excuse for their own selves thus discarding any criterion whereby they might ascertain a legislative code or discard it altogether. This is so due to the fact that to arrive at such a conclusion through legislative proofs is like running in a circle and no pretext can be applied therewith. Had there been no authority for reason implementing tradition or consecutively reported hadīth would have

been rejected. Nay! Had there been no intellect nobody would have worshipped Allāh nor come to know Him. Expounding in this subject has been recorded in a library containing works of our renown scholars.

3) As regarding the claim of the mother of the believers that the Prophet peace with him and his progeny died on her chest it is a claim which we reject based on *sahīh*s sequentially reported by members of the purified progeny عليهم السلام. Refer to what others have stated as quoted by Ibn Sa`d. He quotes Ali عليه السلام saying: "The Messenger of Allāh, peace with him, and his progeny during his ailment [prior to his demise] said: `Fetch me my brother ' so I came to him and he asked me to come closer and so did I; thereon he reclined on me. He continued reclining on me thus and talking to me so much so that some of his saliva fell on me then the Messenger of Allāh, peace with him, and his progeny breathed his last;" as stated on page 51 Part Two Vol. 2 of the author's *Tabaqat* in a section about those who said that the Messenger of Allāh died in Ali's lap. It is hadīth number 1107 on page 55 Vol. 4 of *Kanz al-`Ummāl*. Abū Na`im in his *Hilyat al-Awliya'* Abū Ahmed al-Fardi in his *Naskh* and many other authors of books of traditions have all quoted Ali عليه السلام saying: "The Messenger of Allāh, peace with him, and his progeny taught me " meaning during that sickness "a thousand doors each one of which leads to a thousand others." It is hadīth number 6009 quoted at the end of page 392 Vol. 6 of *Kanz al-`Ummāl*. Whenever `Omar ibn al-Khattab was asked about anything regarding these matters he would say nothing other than: "Ask Ali since he is the one who can handle it."

Jabir ibn `Abdullāh al Ansari is quoted saying that Ka`b al Ahbar once asked `Omar: "What were the last words of the Messenger of Allāh, peace be on him and his progeny?" `Omar answered: "Ask Ali." Ka`b did so, and Ali عليه السلام said: "I let the Messenger of Allāh, peace be on him and his progeny, recline his head on my flanks till he finally uttered: `Prayers! [i.e. uphold prayers Prayers!]" Ka`b said: "This, indeed, is the call of all prophets, and for this purpose are they sent." Then Ka`b asked `Omar who gave the ceremonial funeral bath to the Prophet's corpse, and his answer was again: "Ask

Ali." When Ka`b asked Ali عليه السلام, Ali answered that it was he who did so, as stated by Ibn Sa`d on page 51, Part Two, Vol. 2, of *Tabaqat*, and it is hadīth 1106 in *Kanz al-`Ummāl* quoted on page 55, Vol. 4. Ibn `Abbās was asked once: "Have you seen when the Messenger of Allāh, peace be on him and his progeny, died, if his head was on anyone's lap?" He answered: "He died reclining on Ali's chest." It was said to him that `Urwah narrates a tradition from `Ayesha saying that he صلى الله عليه وآله died reclining on her chest, and Ibn `Abbās denied it, asking the person who put the question forth: "Do you believe it?! By Allāh, the Messenger of Allāh, peace be on him and his progeny, died reclining his head on Ali's chest, and Ali is the one who gave him his bath," as quoted by Ibn Sa`d on the same page mentioned above, and it is hadīth number 1108 of the ones enOmarated in *Kanz al-`Ummāl*, page 55, Vol. 4. Ibn Sa`d cites Imām Abū Muhammed Ali ibn al Husayn Zainul `Abidin عليه السلام saying: "The Messenger of Allāh, peace be on him and his progeny, breathed his last while his head was in Ali's lap," as quoted by Ibn Sa`d on page 51.

Traditions documenting this subject are consecutively reported from all Imāms of the purified progeny عليهم السلام. Many of those who opted to deviate from their path admit that, too, so much so that Ibn Sa`d has quoted al Sha`bi saying: "The Messenger of Allāh, peace be on him and his progeny, passed away while his head was in Ali's lap; and it was Ali who gave him his funeral bath," as mentioned on the page referred to above in *Al-Tabaqat*. The Commander of the Faithful, peace be on him, used to declare the same publicly; therefore, you may refer to his statement in one of his sermons where he says: "Custodians of the hadīth among the companions of the Messenger of Allāh, peace be on him and his progeny, know very well that I never hesitated to implement the commandments of Allāh, nor lagged in discharging the orders of His Messenger, not even for one hour. I, by the Grace of Allāh, on many occasions risked my own life defending his, when even heroes retreated and feet slowed down, and he صلى الله عليه وآله breathed his last while his head rested on my chest, and even his saliva fell on my hand, whereon I rubbed it on my face. I took care of washing his corpse, the angels assisting me, and the house and its courtyards became full of the noise of angels descending and ascending..., and I never ceased hearing their prayers

unto him, till we buried him; so, who is more worthy of him alive or dead than I?" as stated at the conclusion of page 196, Vol. 2, of *Nahjul Balāghah*, and on page 590, Vol. 2, of Ibn al Hadid's *Sharh Nahjul Balāghah*.

So is his soliloquy when he, peace be on him, was burying the Mistress of all Women, peace be on her. He said: "Peace be on you, O Messenger of Allāh, from me and from your daughter who has come now to be your neighbour, rushing to reunite with you... My patience, O Messenger of Allāh, about the death of your chosen one has run out, and my consolation has waned and withered. Deep, indeed, is my grief for being separated from you, and great is the calamity, while the extent of your grief is a source for consolation, for I laid you to sleep in the tomb of your grave, after your soul had parted from your body that was resting on my chest; therefore, we are God's, and unto Him is our return," up to the end of his statement which is stated at the end of page 207, Vol. 2, of *Nahjul Balāghah*, and on page 590, Vol. 2, of*Sharh Nahjul Balāghah* by Ibn Abul Hadid. Umm Salamah has also narrated an authentic hadīth saying: "By the One by Whom alone do I swear, Ali was the closest to the Messenger of Allāh ﷺ on his death. We [she and Ali] visited him one afternoon, and he happily and repeatedly said: Ali has come! Ali has come!' Fatima عليها السلام inquired whether Ali had been sent on an errand. Later on, Ali came again, and I thought that probably he needed to have some privacy with the Prophet ﷺ; so, we came out and sat at the door. I was closer to the door. The Messenger of Allāh ﷺ bent his head over Ali and started talking to him confidentially, addressing him affectionately, till he passed away; so, Ali was the last person to be with him before his death."[8]

Abdullāh ibn `Omar narrates the following: "During his sickness, the Messenger of Allāh, peace be on him and his progeny, asked that his brother be fetched; so, Abū Bakr came in, but he turned away from him and reiterated his request. This time `Othman was brought in, but he turned away from him, too. Then Ali was called in his presence. The Prophet ﷺ covered him with his own robe and reclined on him. When he came out of his room, people asked him

what the Prophet ﷺ had said, and he answered: `He taught me a thousand subjects each of which leads to a thousand others.'"[9]

You know that this hadīth portrays a behaviour typical of prophets, while the other one portrays a man ruled by his lust. If a shepherd dies on his wife's chest, between her chin and navel, or on her thigh..., having laxed in looking after his herd, he would surely be labeled as wreckless and irresponsible. May Allāh forgive the mother of the believers. I wish that she, while denying Ali such a will, had attributed the denial to her father, whom she thinks is more worthy of such a will, but her father was already in the army raised by the Messenger of Allāh, peace be on him and his progeny, under his own honourable patronage; he was in Usamah's army which was then camping at Jurf. Anyhow, the claim that he ﷺ died in her lap is attributed to nobody other than `Ayesha, whereas the claim of his demise, may I sacrifice my parents for his sake, is narrated through Ali عليه السلام, Ibn `Abbās, Umm Salamah, `Abdullāh ibn `Omar, al Sha`bi, Ali ibn al Husayn عليه السلام, and all Imāms of the progeny of Muhammed عليهم السلام, thus making it more reliable and more fit of the personality of the Messenger of Allāh ﷺ.

4) Had `Ayesha's hadīth been disproved by Umm Salamah alone, the latter's hadīth would have been preferred over hers for many reasons besides the ones mentioned above, *Wassalām*.

Sincerely,
Sh

Letter 77
Safar 20, 1330

Why Prefer Umm Salamah's Hadīth to `Ayesha's?

As if your preference of Umm Salamah's hadīth to that of `Ayesha may Allāh be pleased with them both according to what you have stated is not sufficient you went a step further to claim that the reasons for such a preference are more than what you have already indicated. What are these reasons? State them may Allāh have mercy

on you no matter how many and do not leave any for our aim is to research and learn, *Wassalām*.

Sincerely,
S

Letter 78
Safar 22, 1330

More Reasons for Preferring Umm Salamah's Hadīth

Not only did Lady Umm Salamah believe wholeheartedly in the great Book of Allāh which distinguishes between right and wrong and enjoins repentance to Allāh Almighty as the Holy Qur'ān testifies[1] she is not rebuked in the Qur'ān for insubordination to the Prophet nor because of her supporting the enemies of his *wasi*[2] nor did Allāh Gabriel the true believers and the angels all side by His Prophet against her nor did Allāh threaten to divorce her and compensate His Prophet with a better wife than her[3] nor did He bring the example of the wives of Nūh (Noah) and Lut as being in her own category[4] nor did she try to instigate the Prophet to make unlawful unto himself that which Allāh has made lawful unto him[5] nor did the Prophet ﷺ preach once and point to her residence saying: "Right there is the dissension disunity and discord...; from there will the devil's horn come out"[6] nor did her manners permit her to stretch her legs before the Prophet while performing the rite of prayers thus showing disrespect to him and to the rite of prayers without removing them from the place of his prostration till he beckoned her to do so then when he beckoned her she lifted her leg till he stood up then she put it down again...![7]

This is how she was. As if she did not scandalize and arouse people against `Othman calling him "Na`thal " saying *verbatim "Uqtulū Na`thal faqad kafar!*" ("Kill Na`thal for he has turned *kafir* [unbeliever]."[8] As if she did not go out of her house after having been commanded by Allāh Almighty to settle therein[9] ride her camel `Askar and lead an army[10] descending a hill or ascending a mountain. Yet she did not yield to advice but insisted on leading the

army which she had raised to fight the Imām.[11] Her statement that the Messenger of Allāh ﷺ died on her chest therefore is as good as her statement claiming that the Messenger of Allāh ﷺ saw a few Sudanese men playing at their mosque with their shields and spears and he supposedly asked her if she liked to have a look at them to which invitation she responded in the affirmative. `Ayesha goes on to say: "He let me stand behind him my cheek on his and said: `O Sons of Arfada keep on!'" supposedly encouraging them to play so that the lady mighty be entertained till he asked her if she saw enough. On saying "Yes " he told her to leave.[12] And it is similar to her other story in which she claims: "The Messenger of Allāh ﷺ came in once when I had two concubines singing for me excitingly. He lay down on the bed. Abū Bakr entered and rebuked me saying: `Do I hear Satan's pipe being played in the presence of the Messenger of Allāh?!' The Messenger of Allāh ﷺ approached him and told him to leave them alone."[13]

Yet similar to it is another story. She says: "The Prophet raced with me once and I outran him. We kept doing so for years during which I gained weight and when he outran me he said: `This [game] cancels that!'" as quoted by Imām Ahmed in `Ayesha's hadīth on page 39 Vol. 6 of his Musnad. Or like her statement: "I used to play with girls and some of my friends would come to play with me and the Messenger of Allāh used to let them in so that I would play with them " which is quoted by Imām Ahmed who discusses `Ayesha on page 75 Vol. 6 of his Musnad. Or like yet another story of hers quoted by Ibn Abū Shaybah and it is hadīth number 1017 of the ahādīth narrated by Ibn Abū Shaybah in Vol 7 of *Kanz al-`Ummāl*: "I have acquired seven merits no woman other than Mary daughter of `Umran was endowed with: The angel of revelation descended in my own form; the Messenger of Allāh married me as a virgin whom no man ever touched before; the revelation descended on him while we were having intercourse; he loved me more than any other woman; several verses of the Qur'ān were revealed on my behalf that almost caused the nation to perish; I saw Gabriel while none of the other wives of the Prophet saw him besides me; and he breathed his last in my house while nobody was there except I and the angel of

death."[14] Other "ahādīth" which she has narrated go in more details about her "merits " all falling in the same pattern.

As regarding Umm Salamah suffices her for a merit her loyalty to her *wali* and her Prophet's wasi. She was well-known for her terse opinion and great intellect her strong faith her suggestion on the Day of Hudaybiya which testified to her intellectual prowess her wise judgment and her lofty status; may Allāh have mercy and blessings on her, *Wassalām*.

Sincerely,
Sh

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[1] This is a reference to the following verse in Surat al-Tahrim: "If you both repent to Allāh then your hearts have submitted to Allāh."

[2] Her insubordination to the vicegerent is manifested by her denial of the existence of the Prophet's will to him and by bearing grudge towards him as long as he lived. As regarding her insubordination to the Prophet ﷺ and Allāh's readiness to side with His Prophet ﷺ against her this is proven by the verse saying: "If they become insubordinate to him then (suffices him that) Allāh is his Mawla and so are Gabriel and the righteous among the believers and even the angels support him (Qur'ān 66:4)."

[3] This hadīth and the one that precedes it is a reference to the verse "It could be that if he divorces you his Lord will bless him with wives better than you submitting to Allāh truly believing in Him."

[4] This is a reference to the statement of the Almighty: "Allāh has struck for those who disbelieved the example of the wife of Nuh and the wife of Lut " to the end of the chapter.

[5] This is a reference to the verse: "O Messenger! Why do you make unlawful what Allāh has made lawful unto you seeking to please your wives (Qur'ān 66:1)?"

[6] This is quoted by al-Bukhari in his section dealing with stories about what went on at the homes of the Prophet's wives in his dissertation on the issues of holy wars and the Prophet's biography in his *Sahīh*. It also is on page 125 Vol. 2 following his chapter on the injunction of the *khums* and its payment. Its wording in Muslim's *Sahīh* is as follows: "The Messenger of Allāh came out of `Ayesha's house and said: `Satan's horn shall come out of this place;'" so refer to page 503 of its second volume [original Arabic text.

[7] Refer to Bukhari's *Sahīh* his section dealing with what deeds are lawful while performing the prayers page 143 Vol. 1.

[8] Her scandalizing `Othman and denouncing many of his actions her calling him names and her statement: "Kill Na`thal for he has turned infidel " are hardly overlooked by any book containing such events and affairs. Suffices you what exists in the books of history by Ibn Jarir Ibn al-Athir and by others. Some individuals denounced her behaviour and composed poetry in this regard such as:

You started something and schemed
Like winds blown and rain streamed;
You ordered them to slay the Imām
Claiming he reneged from Islam...

Up to the conclusion of these verses which are quoted on page 80 Vol. 3 of Ibn al-Athir's *Al-Kamil* after reference was made as to how the Battle of the Camel started.

[9] That is when the Almighty says: "And remain at your homes and do not decorate your selves as you used to do during the days of *jahiliyya* (Qur'ān 33:33)."

[10] The camel `Ayesha was riding during the Basra incident was called `Askar. It was brought to her by Ya`li ibn Umayyah and it was huge masculine. When she saw it she liked it but when she came to know that its name was `Askar she changed her mind and said: "Return it for I have no need for it." She stated that the Messenger of Allāh ﷺ had informed her of such name and forbidden her from riding it; so they changed its saddle and brought it back to her saying: "We have found another one for you larger and stronger." Thus she was pleased with it. This incident is mentioned by a number of writers of history and of biographies; so refer to page 80 Vol. 2 of *Sharh Nahjul Balāghah* by the Mu`tazilite scholar.

[11] The hadīth in this regard is quite famous and it is one of the signs of true prophethood and miracles of Islam. It has been summarized by Imām Ahmed ibn Hanbal while quoting `Ayesha's hadīth in his *Musnad* pages 52 and 97 Vol. 6. Hakīm did likewise quoting it on page 120 Vol. 3 of his authentic Mustadrak and al-Thahbi admitted the same when he quoted it in his *Talkhis al-Mustadrak*.

[12] This hadīth about her is undisputed. It is quoted by both Shaikhs in their *sahīh*s; so you may refer to Bukhari's *Sahīh* the beginning of his section on both *`Iids* page 116 Vol. 1 and refer to Muslim's *Sahīh* his section on

permissible sports during the days of the eid page 327 Vol. 1. Also refer to Ahmed's *Musnad* page 57 Vol. 6.

[13] This is quoted by al-Bukhari Muslim and Imām Ahmed from `Ayesha's hadīth which we referenced in the footnote above.

[14] It is unanimously agreed on that he ﷺ died in the presence of Ali عليه السلام and that Ali عليه السلام was nursing him and aiding him; so how can it be accurate to claim that he died while nobody was there except `Ayesha and the angel of death? Where were Ali عليه السلام and `Abbās then? And where were Fatima عليها السلام and Safiyya? Or where were the Prophet's consorts and all the descendants of Hashim? How did they leave him to `Ayesha alone? It is also quite obvious that Mary peace with her did not really possess any of the seven virtues the mother of believers attributes to her; so what is the wisdom of her using her as the only exception?

Letter 79
Safar 23, 1330

Consensus Endorses al-Siddiq's Caliphate

If what you have said about the covenant and the will as well as the clear texts is proven accurate then what can you say about the nation's consensus to nominate [Abū Bakr al-Siddiq]? Its consensus is an unequivocal proof that testifies to his statement ﷺ: "My nation's consensus shall never occur regarding anything wrong " and his statement peace with him and his progeny "My nation's word shall never be misleading;" so what do you have to say about that?

Sincerely,
S

Letter 80
Safar 24, 1330

No Consensus

We say that the meaning of his ﷺ statements: "My nation's consensus shall never occur regarding anything wrong " and "My nation's word shall never be misleading " is that he ﷺ negates the

error or the misguidance of the issue regarding which the nation arbitrates; thus the nation will be reaching a unanimous endorsement in that issue's regard. This is the meaning of such traditions and nothing else. As regarding the matter which is considered by a group of individuals of the nation who decided to carry it out successfully forcing it even on those who had a say their carrying it out does not prove its validity. The pledge of allegiance taken at the *saqifa* was not an issue regarding consultation; rather it was something which was undertaken by the second caliph and by Abū `Ubaydah and a group of their friends then they took by surprise those who actually had the authority to do and undo assisted by contemporary circumstances. Thus did they finally achieve what they had aspired. Abū Bakr himself declared that the oath of allegiance which he had received was conducted neither in accordance with consultation nor wisdom. He did so when he delivered a sermon at the dawn of his caliphate in which he apologized to the public saying: "The allegiance which I have received is a rash slip from the evil of which Allāh has protected us and there was a presentiment regarding dissension."[1] `Omar testified to the same fact in front of many eye-witnesses when he delivered a sermon from the pulpit of the Prophet's Mosque one Friday shortly before the conclusion of his reign a sermon the news of which became widely publicized. Al-Bukhari has included it in his *Sahīh*[2] and I would like to quote it for you here *verbatim*:

"It has come to my knowledge that someone[3] has said that if `Omar dies he will swear the oath of allegiance to so-and-so; therefore let nobody hesitate from saying that the oath of allegiance to Abū Bakr was a slip that was driven home for it was exactly so yet Allāh protected us from the evil of its consequences... Whoever swears the oath of allegiance to someone prior to consulting others doing so only out of fear of being killed if he did not then he should not do it at all [and accept death instead]...[4] One of the rumours circulated about us when Allāh took His Messenger ﷺ away from us is that the Ansar differed from us in their views; they all assembled at the *saqifa* [shed] of Bani Sa`idah; besides them Ali عليه السلام and al-Zubayr and their followers differed too..."

He continued to point out what had happened at the shed the disputes and differences of opinion the voices that rose out of concern for the safety of the religion etc. It was under those circumstances that `Omar swore allegiance to Abū Bakr.

It is a fact well-known by those who research the events that prevented the members of the Prophet's household عليهم السلام the custodians of the Message from attending the allegiance [inauguration] ceremony. They were detained at Ali's house together with Salman Abū Tharr al-Ghifari al-Miqdad ibn al-Aswad al-Kindi `Ammar ibn Yasir al-Zubayr ibn al-Awwam Khuzaymah ibn Thabit Abū ibn Ka`b Farwah ibn `Amr ibn Wadqah al-Ansari al-Bara' ibn `Azib Khalid ibn Sa`d ibn al-`As al-Amawi and many others. So how can it be said that there was a consensus in spite of the fact that all these men including Muhammed's progeny عليهم السلام who are to the nation like the head to the body the eyes to the face the descendants of the Messenger of Allāh صلى الله عليه وآله وسلم and the custodians of his knowledge the ones who are peers only to and the companions of the Book of Allāh the arks of the nation's redemption and the gates of its salvation the nation's protection against straying and the standard-bearers of its guidance as we have proven above... [5] did not attend? But their dealing requires no proof if conscientiously discerned.

Both Bukhari and Muslim[6] in their *sahīh*s in addition to many other renown traditionists and historians have all proven the fact that Ali عليه السلام did not participate in the allegiance process and that he did not reconcile and make peace except after the mistress of the ladies of the world عليها السلام had joined her father صلى الله عليه وآله وسلم [in Paradise] six months thereafter compelled by the general Islamic interest during those very critical circumstances. The testimony to these facts comes from `Ayesha herself who says: "Al-Zahra' عليها السلام boycotted Abū Bakr and did not speak to him after the demise of the Messenger of Allāh صلى الله عليه وآله وسلم till she died and when Ali عليه السلام made peace with them he accused them of depriving him of his place in the caliphate." This hadīth as you can see does not mention anything about his swearing the oath of allegiance to them. How thought-provoking his statement is when he addresses Abū Bakr thus:

If you had argued with them kinship claiming
Then others are closer to the Prophet and more deserving;
And if through consultation you took control
How so when those with counsel were not there at all?![7]

Al-`Abbās ibn `Abdul-MutTālib had used the same argument with Abū Bakr as Ibn Qutaybah discusses him on page 16 of his book *Al-Imāma wal Siyasa* telling him once: "If you demanded what you demanded through kinship to the Messenger of Allāh ﷺ then you had confiscated our own. If you had demanded it due to your position among Muslims then ours is a more prestigious than yours. If this affair is accomplished when the believers are pleased with it then it cannot be so as long as we are displeased therewith."

So; tell me where is the consensus you are talking about having heard what the uncle of the Messenger of Allāh ﷺ the one who was his father's peer stated in addition to the statement of his cousin brother and executor of his will as well as the statements of all his household and kin?

Sincerely,
Sh

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[1] This is quoted by Abū Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari in his book *Al-Saqifa* and by Ibn Abul-Hadid on page 132 Vol. 1 of his *Sharh Nahjul Balāghah*.

[2] Refer to the *sahīh* his chapter on the stoning of the woman who becomes pregnant out of adultery if she gets married page 119 Vol. 4. It is also quoted by several authors of books of tradition and history such as Ibn Jarir and al-Tabari who discuss the events of the year 11 in the *tarikh* [history book of each and it is transmitted by Ibn Abul-Hadid on page 122 Vol. 1 of his *Sharh Nahjul Balāghah*.

[3] The one who is making a statement is Ibn al-Zubayr and his statement is: "By Allāh! As soon as `Omar dies I will swear the oath of allegiance to Ali for allegiance to Abū Bakr was a slip by the nation that safely passed by." `Omar therefore was extremely angry and he delivered the said sermon. This is stated by many of those who have commented on al-Bukhari. Refer to the explanation of this hadīth in al-Qastalani's *Sharh* page 352 Vol. 11 and you will find the author quoting al-Balathiri with regards to surnames

admitting the authenticity of this hadīth according to its endorsement by both Shaikhs.

[4] In his commentary on this hadīth Ibn al-Athir has stated that the statement's gist is that they feared being murdered. The meaning of the whole hadīth therefore is something like: "The allegiance must come as a result of consultation and consensus; so if two men split from the group and one of them swears the fealty of allegiance to the other then they both have departed from the group and consensus. If one receives the oath of allegiance then he should not be one of them; rather they both have to be isolated from the group that agrees to distinguish its own Imām from the rest. Otherwise if one of them receives the oath of allegiance after having committed a heinous act which caused the group to do without them then there is no guarantee that both persons will commit murder." It is one of the dictates of the justice described by `Omar who passed such a judgment on himself and his friend just as he passed it on others. Prior to his said sermon he had stated the following: "Swearing the oath of allegiance to Abū Bakr was a slip against whose evil Allāh has protected us; so you should kill whoever repeats it." This statement became extremely famous and many narrators of historical events transmitted it including scholar Ibn Abul-Hadid on page 123 Vol. 1 of his *Sharh Nahjul Balāghah*.

[5] Refer to Letter No. 6 and its following pages up to the end of Letter No. 12 and you will come to know the prestige meted to Ahl al-Bayt peace with them.

[6] Refer to al-Bukhari's *Sahīh* and read the last lines of his chapter on Khaybar's campaign on page 39 Vol. 3. Also refer to Muslim's *Sahīh* to his chapter on the Prophet's statement: "We do not leave behind us anything for whatever we leave is for charity " in his treatise on holy wars and biographies on page 72 Vol. 2 and you will find the matter as we have detailed it.

[7] Both of these poetic verses are included in *Nahjul Balāghah*. Ibn Abul-Hadid has said so while explaining them in his *Sharh Nahjul Balāghah* page 319 Vol. 4 adding "His statement is addressed to Abū Bakr for Abū Bakr argued with the Ansar at the *saqifa* saying: `We are the progeny of the Messenger of Allāh ﷺ and his nutshell;' so when he argued about the allegiance claiming that it was done by those who had a say Ali عليه السلام said: `As regarding your argument with the Ansar saying that you belong to the progeny of the Messenger of Allāh ﷺ and are among his kin others are closer in kinship to him than you; as regarding your argument of being elected and that the masses are pleased with you there many *sahaba* who were not present there; so how can it be called consensus?'" Shaikh

Muhammed `Abdoh has made two comments on these verses summarizing what Ibn Abul-Hadid has said while explaining them.

Letter 81
Safar 28, 1330

Consensus Concluded When Dispute Dissipated

Sunnis do not deny the fact that the allegiance was not taken after consultation or serious consideration. Rather they admit that it took place suddenly and unexpectedly. They do not deny going against the wish of the Ansar and their preference of Sa`d nor in opposing the descendants of Hashim and their followers from the Muhajirun and Ansar who joined the Imām عليه السلام in his boycott. But they say that the caliphate was finally vested on Abū Bakr who was accepted by everyone as the Imām; dispute dissipated hostilities halted and everyone became determined to support al-Siddiq and provide him with counsel in secrecy and in public; therefore they fought in his wars they supported him when he concluded a peace treaty and they carried out his orders. Nobody at all differed in that regard thus a total consensus was finally reached and the consignment of caliphate was accomplished; praise be to Allāh for having united their word after their dissension and for unifying their hearts after their discord, *Wassalām*.

Sincerely,
S

Letter 82
Safar 30, 1330

Consensus Was Not Concluded; Dissension Did Not Dissipate

Their consolidation in supporting al-Siddiq and their providing him with counsel in secrecy and in public is one thing; the validity of the consignment of the caliphate through consensus is quite another. They are not correlated judged by reason or tradition for Ali and all the infallible Imāms from his descendants عليهم السلام have a well-known

policy in supporting the Islamic authority; it is the same whereby we worship Allāh. I mention it here in answer to what you have stated. It may be summed up thus: They believe that the Muslim nation can never rise to glory except through a state that unites its populace mends any crack in its structure protects its borders and safeguards its undertakings. Such a state cannot be established except by subjects who support it with their lives and possessions. If it is possible for such a state to be led by a legitimate statesman who represents in the true sense of the word the government of the Messenger of Allāh then he is the one to be assigned for such a responsibility rather than anyone else. But if this becomes impossible and the government is usurped by someone else then the nation has to support him in every issue on which the dignity and fortitude of Islam hinges and so do the protection of the borders of the Islamic state and the safeguarding of its national security.

It is not permissible to divide the Muslims or create discord among them by opposing him; rather the nation has to treat him albeit if he is a slave with amputated limbs the treatment meted to rightful caliphs entrusting him with the land's *khirāj* tax and his share thereof the *zakāt* of cattle and other items etc. It has the right to take the same from him through the sale and purchase as well as all means of property transfers such as by way of awards gifts and the like.

There is no doubt about the clearing of conscience of one who pays him liabilities as though he is paying them to the Imām of truth and the rightful caliph. This is the path of Ali and the purified Imāms from his descendants عليهم السلام. The Messenger of Allāh ﷺ has said: "There will be after me favouritism and unpleasant matters " as stated in one hadīth narrated by `Abdullāh ibn Mas`ud which is quoted by Muslim on page 118 Vol. 2 of his *Sahīh* and by many authors of *sahīh*s and *sunan*. People asked him ﷺ: "O Messenger of Allāh! What do you enjoin one of us who witnesses them to do?" He ﷺ answered: "Perform your obligations and pray Allāh for the attainment of what rightfully belongs to you." Abū Tharr al-Ghifari may Allāh be pleased with him is also quoted by Muslim in Vol. 2 of his *Sahīh* as saying "My friend the Messenger of Allāh ﷺ advised me to listen and to obey even [a ruler who is a slave] whose

limbs are amputated." Salamah al-Ju`fi is quoted by Muslim and others asking the Messenger of Allāh ﷺ: "O Messenger of Allāh! Suppose we are ruled by those who require us to discharge our duties towards them while they themselves decline to grant us our rights what do you advise us to do then?" He ﷺ answered him saying "Listen and obey for they will bear the burden of their sins and you will bear yours." In one particular hadīth quoted by Muslim on page 120 Vol. 2 of his *Sahīh* which is narrated by all authors of books of traditions Huthayfah al-Yemani may Allāh be pleased with him quotes the Prophet ﷺ saying: "There will be rulers after me who will neither guide according to my guidance nor follow my Sunnah; and there will be among them men whose hearts are like those of the devils' clad in human form." Huthayfah asked him ﷺ: "What shall I do then O Messenger of Allāh if I happen to witness that?" He ﷺ answered: "You shall listen to the ruler and obey him; if he whips your back and confiscates your property you will still have [no choice but] to listen and obey." Similar to this hadīth is one narrated by Umm Salamah thus: "There will be [unjust rulers] over you and you will either acknowledge [their being unjust] or deny it. Those who acknowledge shall be considered innocent while those who deny it will be saved from chastisement."[1] They asked him ﷺ: "Are we not supposed to fight them?" He answered: "No as long as they uphold their prayers."

*Sahīh*s are consecutively reported in narrating the above quoted traditions especially through the purified progeny عليهم السلام. For this reason the latter remained persevering as they saw eye-sores and they kept tongue-tied acting on these sacred commandments and on others whereby they were bound. They were enjoined to persevere while suffering as they felt forced to overlook eyesores safeguarding the unity of the nation and keeping it intact. They abided by the gist of these texts while dealing with those who were entrusted with faring with the affairs of the Muslims. While being aware of the fact that they themselves were more worthy of being in their shoes they tasted the bitterness of colocynth hoping they might be able one day to lead them to the Right Path. The ascension of those individuals to power was more painful to them than the blows of sharp swords yet they tolerated it only to fulfill the covenant discharge the

commitment and carry out their duties as far as the Shari`a is concerned favouring - while opposing such rulers - to prefer what is most important over what is more important. For this reason the Commander of the Faithful عليه السلام tried his best to provide counsel to all three caliphs exerting himself in providing them with advice.

Whoever acquaints himself with his policy during their epoch will come to know that he having lost all hope to get his indisputable right to succeed the Messenger of Allāh صلى الله عليه وآله وسلم willingly took to reclusion preferring to make asylum with those in authority. He did not fight them while seeing his promised throne in their grip nor did he oppose them openly. He did so only in order to maintain the solidification of the nation and safeguard the creed always keeping the religion's interest in mind preferring the life hereafter to this one. He suffered from agonies which nobody else suffered. He was agonized by two calamities: the caliphate in its texts and commandments was earnestly pleading to him in a heart-rending voice on one hand and on the other hand oppressive discord was warning him against a possible mutiny in the peninsula. There was a possible danger of bedouin Arabs renouncing their religion thus annihilating the Islamic creed. The faith was being threatened by the hypocrites of Medina in whose nature hypocrisy was immersed and who were aided by the hypocritical bedouins around them according to the text of the Book (Qur'ān). Nay the latter party was even worse in disbelief and hypocrisy than the first so much so that it was better they did not know the limits of what Allāh had revealed to His Messenger صلى الله عليه وآله وسلم.

The loss of the Prophet صلى الله عليه وآله وسلم emboldened the latter and Muslims became in the aftermath like frightened cattle in a winter night surrounded by wolves and ferocious brutes. While their fellows were quite active in their attempts to wipe out the religion of Islam and crush the Muslims the Romans the Kisras and others were waiting in anticipation to the end of the list of such thronging elements that bore grudge against Muhammed the progeny of Muhammed and the companions of Muhammed صلى الله عليه وآله وسلم. These parties bore animosity towards and felt jealous of the message of Islam; they desired to demolish its foundations and undermining its might. In such

endeavour they would be very quick seeing that they had their golden opportunity in the departure of the Prophet to his Supreme Companion. The chance had ripened then for them to make use of the chaos before Islam had recovered its strength and organization. It was then that the Commander of the Faithful عليه السلام realized both dangers and it was only natural that he would sacrifice his own right in order to sustain the religion of Islam thus preferring the general interest to that of his own.

This is how such confusion ended and the dispute between him and Abū Bakr was suspended for he dreaded nothing save the disunity of Muslims and was concerned only that the Muslims should have the upper hand. So he all members of his household their supporters from the Immigrants and Ansar remained patiently tongue-tied even as they saw eye-sores. His speech after the Messenger of Allāh صلى الله عليه وآله وسلم had departed is very frank in reflecting this attitude and relevant reports are consecutive through the Imāms of the purified progeny.

But the head of the Ansar Sa`d ibn `Abadah never made asylum with the first two caliphs and he was never seen in public accompanying either of them during an `Id celebration or on a Friday and he never subscribed to their views nor did he ever yield to their orders till he was assassinated in Huran during the reign of the second caliph and his assassins claimed that he was killed by the jinns. He made a memorable statement during the *saqifa* incident but we see no need to quote it here.[2]

As regarding his friends such as Haban ibn al-Munthir[3] and other Ansaris these succumbed unwillingly yielding to pressure; so do you consider the actions dictated by the fear of the sword or the burning by the fire[4] as a belief in the consignment of the allegiance? Or is it a testimony to such "consensus" implied in the statement of the Prophet صلى الله عليه وآله وسلم saying "My nation shall never commit an error in its consensus of opinion"? Please state your verdict; may Allāh reward you, *Wassalām*.

Sincerely,
Sh

[1] This hadīth is quoted by Muslim on page 122 Vol. 2 of his *Sahīh*. The meaning of his phrase ﷺ "Whoever knows it is innocent" is that whoever knew the abomination and identifies it as such will have a path leading to dissociation from its sin and punishment by changing it with his own hand or tongue but if he cannot then let him abhor it by his heart.

[2] Sa`d ibn `Abādah, Thabit's father, was one of those present at the taking of the allegiance at `Aqaba. He is also a participant in Badr and other battles. He was chief of al-Khazraj and their envoy a generous man and a chief among the Ansar. His statement to which we have referred fills books of biographies and histories. Suffices you what Ibn Qutaybah has said in his treatise on Imāmate and politics Ibn Jarir al-Tabari in his *Tarikh* Ibn al-Athir in his *Al-Kamil* Abū Bakr Ahmed ibn `Abdul-`Aiz al-Jawhari in his book *Al-Saqifa* and others.

[3] Habab was one of the chiefs of the Ansar and a hero of Badr and Uhud a man of feats and a glorious record. He is the one who said: "I am [as strong and firm as a wooden post rubbed by camels and a sweet fruit very much coveted. I am the son of a lion in his own den; by Allāh if you so desire we would go back to wage a war that would grind even youngsters." He said other much stronger statements and we thought it would be wiser to refrain from quoting them here.

[4] Their threat to Ali to burn his house is proven by absolute *tawatur*. Consider what Imām Ibn Qutaybah has said at the beginning of his chapter on Imāmate and politics Imām al-Tabari in two places where he discusses the events of the year 11 A.H./632 A.D. in his famous *Tarikh* Ibn `Abd Rabbih al-Maliki in his hadīth of the *saqifa* as quoted in Vol. 1 page 134 of *Sharh Nahjul Balāghah* by al-Hamidi al-Hadidi al-Mas`udi in *Muruj al-Thahab* quoting `Urwah ibn al-Zubayr when the latter apologized on behalf of his brother `Abdullāh who almost started setting the houses of the descendants of Hashim on fire because they boycotted his allegiance al-Shahristani who quotes al-Nizam while discussing the Nizami group in his book *Al-Milal wal-Nihal*. Abū Mikhnaf has dedicated for the narratives related to the *saqifa* an entire book in which he details what we have summarized here not to mention the fame and *tawatur* of this hadīth in addition to these poetic verses by al-Hafiz Ibrahim which are famous as the "`Omari poem": A statement `Omar said to Ali; so think for a while;

Its listener venerate respect the speaker and bear:

"Shall I burn your house and make of its ashes a pile

Should you choose to be stubborn and not swear
The oath of allegiance even if and while
The Chosen One's daughter is inside there?"
None other than Abū Hafs was the speaker
Addressing Adnan's knight and protector...

Thus did they treat the Imām عليه السلام without whose agreement consensus according to our view can never be binding; so we ask all those who are fair-minded how can their "consensus" be binding on us since the case is as such?

Letter 83
Rabi`ul-Awwal 2, 1330

Can You Compromise the Text's Accuracy With the Companions' Truthfulness?

Those who are endowed with a discreet insight and keen comprehension regard the companions as being above doing anything contrary to the wish of the Prophet صلى الله عليه وآله وسلم in whatever he bids or forbids neither do they permit anything other than such a policy. Therefore they could not have heard the text regarding the Imām once twice or thrice then deviated therefrom. And how can you describe such companions to be truthful had they heard the text about him then refrained from following it? I do not think that you are able to compromise both [contradictory] situations, *Wassalām*.

Sincerely,
S

Letter 84
Rabi`ul-Awwal 5, 1330

I Compromising the Text's Accuracy With Their Truthfulness
II Rationalizing the Imām's Reluctance to Demand his Right

1) Our legacy of traditions which has been left to us by those companions indicates that the latter adhered to all texts as long as they were relevant to the faith concerned about the matters related to

the Hereafter such as his ﷺ hadīth regarding the obligatory fast during the month of Ramadan rather than any other month facing only the *qibla* while performing the obligatory prayers the number of obligatory prayers during the day or the night the number of rak`at [prostrations] in each as well as how to perform them his hadīth that the ceremonial *tawaf* around the House [Ka'ba] is seven times and such ahādīth aiming at the achievement of divine rewards in the life to come.

As regarding his texts that deal with political matters such as succession government administration legislation invasions etc. they did not see that they had to follow or adhere to them in all circumstances; rather they allowed themselves to practice a measure of research discretion and *ijtihad*. If they saw in opposing such texts a promotion of their cause or an advantage to their power they would oppose them. They may even seek to please the Prophet by doing just so. They were convinced that the Arabs would neither accept Ali's rule nor follow a text in such a matter since he pressured them a great deal while enforcing the Will of Allāh in their regard spilling their blood with his sword in while promoting the Word of Allāh dismantling all their masks while defending the truth till Allāh's Will became dominant in spite of every infidel. So they would not obey him willingly nor would they follow such texts except by force having attributed to him the spilling of all blood in the way of Islam during the life-time of the Prophet ﷺ according to their custom of retaliation in such circumstances for they saw him as the only candidate on whom they would seek revenge especially since seeking revenge is usually done to the best among the foe's tribesmen and the choicest of its clans. They knew that he was the best among the Hashimites after the Messenger of Allāh ﷺ without any doubt or dispute. For this reason the Arabs waited for a chance to annihilate him; they sought means to deal with him and they bore a great deal of grudge against him and his descendants till they leaped over them in a way that became well-known everywhere and its shame filled the earth and the skies.

There is another reason: Quraysh in particular and the Arabs in general used to criticize Ali's might in dealing with the enemies of

Allāh the forcefulness of his method of dealing with those who trespass the limits of Allāh or permit what He prohibited. They feared his enjoining right and forbidding wrong; they dreaded his justice in dealing with the subjects and his equity in every public issue. Nobody hoped for his concession nor dreamed of his compromise. The mighty and powerful are weak till he executes justice on them and the weak and downtrodden are strong and dignified when he grants them what is rightfully theirs. So how can the Arabs willingly submit to a man like that while "They are the foremost in disbelief and hypocrisy so much so that they ought not know the limits of what Allāh has revealed unto His Messenger (Qur'ān 9:97) " and "Among the people of Medina are those who are stubborn in hypocrisy; you [O Our Prophet Muhammed do not know them; We know them (Qur'ān 9:101) and among them are those who do not hesitate to commit anything insane.

There is still another reason. Quraysh in particular and Arabs in general used to envy him for the favours Allāh bestowed on him. He has been uplifted by Allāh His Messenger and the wise to a sublime status due to his knowledge and feats; peers fall short of their attainment; those qualified hesitated to attempt to compete with him. He has through his feats and attributes won a status from Allāh and His Messenger coveted by the hopeful and a prestige unattainable by the most ambitious. For these reasons jealousy filled the hearts of the hypocrites. The spiteful ungrateful and unequitable hypocrites in addition to opportunists all agreed not to discharge their responsibility towards him; therefore they left these texts behind their backs entrusting them to oblivion.

It was what it was I shall never discuss the views; So entertain good thoughts; do not ask about the news. Also Quraysh and all other Arabs had by then coveted political dominance for their own respective tribes and their ambition extended thereto. For this reason they decided to discard the covenant and were determined to ignore the will. So they all collaborated to forget the text pledging not to mention it at all. They all agreed to divert the caliphate since its inception from its rightful candidate who was assigned to it by their Prophet and make it through election and choice so that each one of

their quarters might have a justification for hoping to attain it though after a while. Had they followed the text and advanced Ali to succeed the Messenger of Allāh, peace with him, and his progeny such caliphate would never have left his purified progeny since he had equated his progeny on the Ghadir Day as well as on other occasions to the perfect Book of Allāh describing them as models for the wise till the Day of Judgment. The Arabs would not have been able to tolerate the confinement of caliphate to one particular dynasty especially when all their tribes coveted it and it was sought by all those who wanted it for their own camps.

It has, indeed. Withered, weakened and waned:
A skeleton unwanted even by one whose funds drained.

Also whoever knows the history of Quraysh and the Arabs at the dawn of Islam would come to know that they did not yield to the Hashimite Prophethood except after being annihilated being powerless; so how could they have agreed that Hashim's descendants should monopolize both prophethood and caliphate? `Omar ibn al-Khattab once said to Ibn `Abbās in a dialogue between them: "Quraysh hated that both prophethood and caliphate should be confined to your household for fear you might oppress other people."[1]

2) The good ancestors then could not force those folks to implement the spirit of the text for fear they might rebel if they did and in apprehension of the dire consequences of disputing regarding such an issue. Hypocrisy surfaced immediately after the demise of the Messenger of Allāh, peace with him, and his progeny and the might of the hypocrites increased by such a loss. The dark souls of the infidels grew darker the foundations of the faith weakened and the hearts of the Muslims waned so much so that they became like frightened cattle in a winter night surrounded by wolves and ferocious beasts. One group among the Arabs reneged while another contemplated doing so as we explained in Letter No. 82 above. Under such circumstances Ali عليه السلام feared dire consequences resulting from rushing matters if he took on himself to take charge knowing how people's hearts were as we have described with the

hypocrites being what they were biting their fingers in rage and the renegades as we have clarified while the polytheist nations were just as we have previously indicated. The Ansars had differed and deviated from the Muhajirun saying "Let us choose our ruler and you choose yours etc." His concern about the faith prompted him to refrain from demanding the caliphate for himself and overlooking certain matters knowing that demanding the caliphate under such circumstances would endanger the nation and jeopardize the safety of the faith; so he opted to refrain just in preference of the interest of Islam and that of the common welfare of the good of the future to that of the present.

He therefore remained at home refusing to give his allegiance till he was forced to leave just to silently enforce his own right silently defying those who forsook him. Had he rushed to give his allegiance he would have had neither argument nor pretext but he by doing so safeguarded both religion and his own right to rule the believers thus proving the originality of his mind his overwhelming clemency his patience and preference of the public interest to that of his own. Any soul that gives so much while facing so much affliction is sure to be rewarded by Allāh with divine rewards. His objective was indeed to seek the pleasure of Allāh in that epoch as well as in the epochs to come.

As regarding the three caliphs and their supporters these have interpreted the text regarding his succession in the manner which we have indicated above. This should not surprise us at all once we come to know how they interpret and personally comprehend other texts of the Prophet peace with him and his progeny regarding issues such as succession government administration legislation etc. They probably did not consider them to be religious issues; so it was easy for them to practically oppose them. When they finally took charge they stuck to a policy of overlooking such texts promising to punish those who would mention or even allude to them. When they succeeded in enforcing order the dissemination of the religion of Islam the invasion of nations and the acquisition of wealth and power they did not become corrupt in their own personal desires and that elevated them and caused them to win people's respect

confidence and love. People followed suit in forgetting about that text and when Banu Omayyah succeeded them the latter's main objective became the extinction and annihilation of the Prophet's household. In spite of all this a few correct texts have reached us and have been protected in authentic books of traditions; these suffice for proof; praise be to Allāh, *Wassalām*.

Sincerely,
Sh

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[1] This is quoted by Ibn Abul-Hadid on page 107 Vol. 3 of *Sharh Nahjul Balāghah* while discussing an issue worthy of the attention of researchers which is also discussed by Ibn al-Athir near the conclusion of `Omar's biography on page 24 Vol. 3 of his *Al-Kamil* before discussing the story of the "consultation."

Letter 85
Rabi`ul-Awwal 7, 1330

Requesting Narration of Incidents Wherein They Did Not Follow the Texts of Hadīth

I have received your latest letter and found it miraculous in proving possible what we thought to be impossible amazing in its portrayal of imagery in the most explicit depiction; so praised be the One Who has simplified for you even the most complex demonstration bestowing on you the reins of elucidation till you achieved what cannot be achieved by all means and won what cannot be won by the hopeful. We thought that the causes are not related to what the authentic texts have implied and that there is no way to explicitly prove that they deviated therefrom. Yet I wish you had recounted the incidents wherein they did not follow the explicit texts so that appropriateness becomes obvious and the path of guidance manifests itself. I request you therefore to elaborate on this matter in the light of their well-known traditions digesting whatever is written in the books of chronicles regarding their way of thinking. *Wassalāmo Alaikom*.

Sincerely,
S

Letter 86
Rabi`ul-Awwal 8, 1330

I Thursday's Calamity
II The Reason Why the Prophet Repealed His Order Then

1) The incidents in which they did not follow the texts of hadīth are innumerable. Take for example the calamity on Thursday which is the most famous of such incidents and the most abominable among them. It is narrated by all authors of *sahīh*s and *sunan* and it was documented by all traditionists and historians. Suffices you what al-Bukhari in his section dealing with the statement of the ailing Messenger ﷺ: "Get away from me " on page 5 Vol. 4 of his *Sahīh* where the author relies on the authority of `Ubaydullāh ibn Abdullāh ibn `Utbah ibn Mas`ud who quotes Ibn `Abbās saying that when death approached the Messenger of Allāh, peace with him, and his progeny his house was full of men including `Omar ibn al-Khattab. The Messenger of Allāh, peace with him, and his progeny said: "Let me write you something that will forever protect you against straying after me." `Omar said: "The Prophet is under the influence of pain and you have with you the Qur'ān; so the Book of Allāh suffices us." Those who were present there argued among themselves and their argument developed into a dispute. Some of them said: "Come close to the Prophet so that he may write something for you that will safeguard you against straying after him " while others repeated what `Omar had said. When the argument and dispute intensified in the presence of the Prophet the Messenger of Allāh, peace with him, and his progeny said to them: "Get away from me." Ibn `Abbās used to say: "The calamity the real calamity is what caused the Messenger of Allāh ﷺ to desist from writing what he wished to write due to their argument and dispute."

There is no dispute regarding the authenticity of this hadīth nor the occasion whereon it was invoked. Al-Bukhari quotes it in his treatise on knowledge on page 22 Vol. 1 of his work and it exists in many

other places with which the researchers are familiar. He quotes it in several places of his *Sahīh*. Muslim too quotes it at the conclusion of the Prophet's will in his *Sahīh* on page 14 Vol. 2. Ahmed narrates Ibn `Abbās's hadīth in his own Musnad. Refer to page 325 of its first volume. It is narrated by all authors of traditions and books of history each writer editing it yet retaining its gist reiterating the fact that the Prophet ﷺ was described as "hallucinating " or "delirious." But they also mentioned that `Omar had said: "The Prophet ﷺ has been overcome by pain" just to sanitize the statement and undermine the sentiments of those who found it abominable. Supporting this fact is what Abū Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari has said in his book titled *Al-Saqifah* relying on the authority of Ibn `Abbās and quoting him saying "When death approached the Messenger of Allāh there were men present at his house among whom `Omar ibn al-Khattab was one. The Messenger of Allāh said: `Bring me ink and a tablet so that I may write you something that will safeguard you against straying after me.' Those present at his house differed among themselves and disputed some saying `Come close and watch the Prophet write you something ' while others repeated what `Omar had said. When the argument and dispute increased the Messenger of Allāh, peace with him, and his progeny became angry and said: `Get away from me " as stated on page 20 Vol. 2 of *Sharh Nahjul Balāghah* by the Mu`azilite scholar [Ibn Abul Hadid].

As you notice from this narrative it is explicit in indicating that some individuals reported `Omar's opposition in meaning not *verbatim*. This also proves that the traditionists who did not wish to state the name of the person who opposed had nontheless quoted his statement *verbatim*. In a chapter on rewarding the envoys in his book *Al-Jihad wal Siyar* page 118 Vol. 2 al-Bukhari states:

"Qabsah narrated a tradition to us from Ibn `Ayinah Salman al-Ahwal and Sa`id ibn Jubayr all consecutively quoting Ibn `Abbās saying: `On a Thursday - what a day that Thursday was... ' and he burst sobbing till his tears drenched the stones then he went on to say "...the pain of the Messenger of Allāh intensified on a Thursday; so he ordered us to bring him some writing material so that he might write us something whereby we would be protected against straying

after him but people disputed knowing that nobody should dispute in the presence of any Prophet and they said: `The Messenger of Allāh is delirious.' He peace with him and his progeny then said: `Leave me for the pain which I am suffering is more tolerable than what you are attributing to me ' and he left in his will prior to his demise three items: to get the polytheists out of the Arab land to reward the envoys the same way he ﷺ used to reward them ' and I forgot the third one."[1]

The same hadīth is narrated also by Muslim at the conclusion of a chapter dealing with the will in his *Sahīh* and by Ahmed in Ibn `Abbās's ahādīth on page 222 Vol. 1 of his work and by all other traditionists. In his chapter on the will in his *Sahīh* Muslim quotes Sa`id ibn Jubayr in one place and Ibn `Abbās in another saying "That Thursday O what a day that Thursday was... " and his tears kept pouring down till they looked like pearls arrayed in a formation then he continued to say: "The Messenger of Allāh, peace with him, and his progeny said: `Bring me a tablet and an ink-pot ' or a plate and some ink `so that I may write you something whereby you shall never be misguided;' so some people said: `The Messenger of Allāh is delirious.'"[2]

Anyone who researches this abominable incident in the *sahīh*s will soon come to find out that the first person who said that the Messenger of Allāh was delirious was indeed `Omar and some of those who were present there and then followed suit. In the first hadīth you have heard Ibn `Abbās saying:[3] "Those present at his house differed among themselves and disputed some saying `Come close and watch the Prophet writing you something ' while others repeated what `Omar had said, " i.e. "The Messenger of Allāh is delirious." In another tradition narrated by al-Tabrani in his *Awsat* and on page 138 Vol. 3 of *Kanz al-`Ummāl* `Omar is quoted saying: "When the Prophet became sick he said: `Bring me a tablet and an ink-pot so that I may write you something after which you shall never stray;' so the women behind the curtain said: `Have you not heard what the Messenger of Allāh, peace with him, and his progeny is saying?'" `Omar goes on to say: "I said to them: `You are like the women who admired Joseph; when the Messenger of Allāh falls sick

you squeeze your eyes and when he is healthy you ride his neck!" He also continues to say: "The Messenger of Allāh then said: `Leave them for they are better than you.'"

You can see that they never implemented the spirit of this hadīth. Had they done so they would have been protected against misguidance. We wish they had stopped at just being insubordinate and not answering him by saying: "The Book of Allāh suffices us " as if he did not know the status of Allāh's Book among them or that they were more knowledgeable than him about its characteristics and merits. We wish they had been satisfied with all of that rather than surprising him with their rude statement: "The Messenger of Allāh is delirious " just when he was suffering the agony of death. What a farewell statement to the Messenger of Allāh ﷺ! They did not follow the Prophet's command due to their being satisfied with the Book of Allāh as they claimed as if they never read the verse: "Whatever the Messenger hands over to you take it and whatever he forbids you therefrom obey him (Qur'ān 59:7)." They said: "The Messenger of Allāh is delirious " as if they never read the verse: "It is the speech of an eminent Messenger empowered by the One with the Throne peaceful to those who obey Him; verily your fellow is not possessed (Qur'ān 81:19-22) " and His statement the Exalted the omni-Scient "It is the speech of an eminent Messenger not of a poet; little do you believe; nor is it the speech of a priest; little do you remember; it is but the Revelation from the Lord of the Worlds (Qur'ān 69:40-43) " and His statement the Almighty the Sublime "Your fellow has neither strayed nor has he yielded to temptation; he utters nothing out of his own inclination; it is but what is revealed unto him of the Revelation; he is taught by One mighty in powers (Qur'ān 53:2-5) " in addition to many such verses laden with divine wisdom all testifying to his being divinely protected from delirium.
Yet even reason by itself testifies to the same but they were aware of the fact that he the Messenger of Allāh, peace with him, and his progeny wished to strengthen the covenant of caliphate and emphasize its being the monopoly of Ali in particular and the Imāms among his purified progeny in general; so they stood as a stumbling block in his way to do so as admitted by none other than the second caliph himself in a private conversation which he held with Ibn

`Abbās...! It exists in line 27 page 114 Vol. 3 of *Sharh Nahjul Balāghah* by Ibn Abul Hadid.

If you consider his statement peace with him and his progeny "Bring me a tablet and an ink-pot so that I may write you something whereby you shall never stray after me " and his statement in the hadīth of the Two Weighty Things: "I am leaving with you that which as long as you uphold will never let you stray: the Book of Allāh and my progeny my Ahl al-Bayt " you will come to know then that the purpose of both traditions is the same and that he peace with him and his progeny wished even while being sick to write for them the details of the injunctions implied in the hadīth of the Two Weighty Things [*al thaqalain*].

2) He repealed his order to them due to their statement with which they surprised him forcing him to change his mind since after uttering it there would be no effect for his writing them anything other than dissension and dispute leading them to argue be he really delirious - God forbid - or not just as they did even in his own presence and while he could still see things so much so that he could not tell them more than to get away as you have heard. Had he insisted on writing it they would have resorted to their claim that he had written it in delirium and many of their followers would have gone to extremes in their attempts to prove that he did so while being delirious - God forbid - and fill their books with such allegations only to reject his writing and use it as a pretext for not implementing it.

For these reasons his marvellous wisdom decreed that he peace with him and his progeny should forget about such writing for fear those opposing his wish and their followers might open a door to casting doubts about Prophethood itself; we seek refuge with Allāh and we pray for His protection. He peace with him and his progeny saw how Ali عليه السلام and his followers submitted to the spirit of such writing whether he had written it down or not while others would not act on it anyway even if he had written it. Wisdom therefore necessitated abandoning it since it would have no effect at all over the opposition that arose other than dissension as is obvious, *Wassalām*.

Sincerely,
Sh

[1] The third is none other than the matter which the Prophet ﷺ desired to write down in order to protect them from misguidance but politics forced the traditionists to "forget" it as the Hanafi *mufti* of Sur Hajj Dawud al-Dadah suggested.

[2] This hadīth is quoted *verbatim* by Ahmed on page 355 Vol. 1 of his *Musnad* in addition to many other reliable authors of books of traditions.

[3] This is what al-Bukhari has quoted from `Ubaydullāh ibn `Abdullāh ibn `Utbah ibn Mas`ud from Ibn `Abbās and it is also quoted by Muslim and others.

Letter 87
Rabi` al-Awwal 9, 1330

Justifying and Discussing the Calamity

When he peace with him ordered them to bring him a blank sheet of paper and an ink-pot he did not really intend to write anything in particular; he intended only to test them that's all. Therefore Allāh guided al-Faruq from among all other companions to forbid them from bringing them to him. Such an opposition therefore must be considered to be in agreement with his Sublime Lord and be counted among his divinely-endowed spiritual powers may Allāh be pleased with him. This is the argument of many renown personalities. But his statement peace with him "... you shall never stray " rejects such an argument if the principle of fairness is to be implemented for it is a supplementary command which means "If you bring me the blank sheet and the ink-pot and if I write you something then you shall never stray after it." It is obvious that interpreting such an order as being indicative of a test is a sort of flagrant lying from which Prophets are immune especially where bringing the blank sheet and the ink-pot is more fit for the one who receives the order than his seeking such an excuse; therefore another alibi is needed.

All that can be said is that the issue is not an invitation to a party so that whoever refuses may simply be blamed but it is an issue of consultation. They used to consult him [`Omar] peace with him in a few matters. And `Omar knew that he deep down in his heart was successful in choosing what is best for the interest of Muslims and that itself was inspired by Allāh Almighty. He simply desired not to let the Prophet burden himself with the pain resulting from writing something in the state of sickness and agony and he peace with him thought that it would be better not to bring the blank sheet and the ink-pot. He may also have feared that the Prophet might write things that would be quite impossible for people to carry out thus making them liable for punishment since such things would be texts for which the principle of ijtihad is not possible. Or he may have feared that the hypocrites might cast doubts about the authenticity of such writing due to its being done under the influence of sickness thus becoming a cause of dissension; therefore he said: "The Book of Allāh suffices us " supporting the verse of the Almighty: "We have not left aught (without explaining it) in the Book (Qur'ān 6:38)" and also "Today have I completed your religion for you (Qur'ān 5:4) " out of his own concern peace with him for this nation against straying after Allāh had completed His religion for it and complemented His blessing unto it.

Such was their answer. His saying "... you shall never stray" indicates determination and a positive attitude. The endeavour to bring about security against straying whenever possible and without any doubt is a must. His disappointment with them and his telling them to leave him since they did not carry out his order is another proof that the matter was simply a response to a consultation.

So if you say that had it been a must the Prophet peace with him would not have repealed it simply because they disobeyed him just like he did not stop preaching due to the opposition of the unbelievers... if you say all this then we would say that the case is so had the order been carried out for it indicates that the writing of that matter was not obligatory on the Prophet peace with him. This of course does not imply that they should not have brought him the sheet and the ink-pot when he ordered them to explaining to them

that its benefits would include security for them against straying and a source of continuous guidance. The main point is that those receiving his order should have obeyed it especially when the benefit was for the one receiving the order and it is the reason for the statement not for its enforcement.

Yet it is also possible that it was obligatory on him too and such an obligation was removed due to their insubordination and their saying that he was speaking in delirium for the fate of such writing was then reduced to dissension as you yourself have wisely stated.

It is also possible that some people may say that `Omar may Allāh be pleased with him did not take the meaning of the Prophet's statement to imply that such writing would result in protecting each and every member of the nation from straying so much so that none of them at all would be misguided. Rather he understood "... you shall never stray" to mean "... you shall never agree all of you to walk the path of misguidance nor will misguidance after such writing would inflict anyone among you." Rather he may Allāh be pleased with him was convinced that they would never all concede to tread the path of misguidance. This is why he found no reason why the Prophet should write anything else thinking that the intention of the Prophet was simply an additional precaution in the matter since he was so well-known to be overflowing with kindness and compassion.

This is all that has been said in the manner of finding an excuse for that initiation. Whoever scrutinizes it will be positive in thinking that it is far from being rational for the simple fact that his statement peace with him "... you shall never stray" indicates that the matter required proper attention as we have said and his disappointment with them is a proof that they became derelict regarding one of their obligations. It is therefore more fitting to say that such an incident took place when they indeed behaved contrarily to their custom just like their previous slip and it is one mistake that is not at all typical of them and we do not really know how accurate the whole story is. Allāh is the Guide to the Straight Path, *Wassalāmo Alaikom*.

Sincerely,
S

Letter 88
Rabi`ul-Awwal 11, 1330

Pretexts Rebutted

Any fair-minded person ought to yield to the truth and utter what is right. There are other views regarding the rejection of these arguments which I desired to put forth to you so that the final judgment will be left entirely to you.

Their first pretext states that he peace with him and his progeny having ordered them to bring the ink-pot did not really intend to write something but rather desired to test them that's all. We say in addition to what you yourself have stated that this incident took place shortly before his demise as the tradition itself suggests; there was simply no time for testing but there was time for a last minute warning and justifying time for a will containing a very significant matter a piece of complete advice for the nation. Anyone who is dying is certainly far from testing or jesting; he would be concerned about his affairs and those of his own kin especially if he is a Prophet.

If he as long as he lived did not have enough time to test them how could he have found time to do so when he was about to die? His statement peace with him and his progeny telling them to get away from him when they fussed and argued in his presence is surely indicative of his disappointment with them. Had those who opposed him been right he would have appreciated their opposition and expressed his pleasure therewith. Anyone who studies this tradition especially their saying that the Messenger of Allāh was delirious will be positively sure that they were aware of his intention to do something they hated; so they surprised him with such a statement and they persisted fussing arguing and disputing as is quite obvious. Ibn `Abbās's tears and his labelling the incident a catastrophe disprove this argument.

Those who seek excuses by arguing that `Omar was divinely inspired in assessing the public interest of Muslims that he was inspired by Allāh are talking nonsense and their argument is dismissed in such a discussion since it suggests that he not the Messenger of Allāh, peace with him, and his progeny was on the right track in this incident and that his so-called "inspiration" was more accurate than the revelation which he ﷺ the truthful and trustworthy that he was uttered.

They say that it was intended to relieve the Prophet peace with him and his progeny from the burden of writing while feeling sick. You may Allāh support the truth through your person know that writing such matters would only bring the Prophet peace of mind tranquility and the pleasure of his eyes. He would feel happy for ensuring a security for his nation peace with him and his progeny against misguidance. The commands to be obeyed the divine will and the physical presence were all his. He being more precious than my parents wished to have access to a sheet of paper and an ink-pot; he issued an order and nobody was supposed to oppose his wish; "Neither a believing man nor a believing woman has any right when Allāh and His Messenger decree a matter to follow their own views and whoever disobeys Allāh and His Messenger is surely in manifest misguidance (Qur'ān 33:36)."

Yet their insubordination in such an extremely significant matter and their fussing arguing and disputing in his presence were to him more painful than writing what he wished to write in order to protect his nation against misguidance. How can anyone who feels pity for him because of the pain of writing something oppose him and surprise him by saying that he was speaking in delirium?

They say that `Omar thought that not to bring the sheet and the ink-pot was wiser. This is a most odd statement. How can it be wiser while the Prophet himself had ordered that they should be brought forth? Did `Omar think that the Messenger of Allāh would order something which would be better left out?

Yet even more strange is their argument that `Omar feared that the Prophet might write things which would be impossible to implement and whose abandoning would require chastisement. How can it thus be feared in spite of the Prophet's statement "... you shall never stray"? Do people who thus argue think that `Omar assesses the consequences more correctly than the Prophet himself and that he is more cautious about and compassionate to his nation than the Prophet ﷺ? Certainly not.

They also say that it is possible that `Omar feared the hypocrites might cast doubts about the authenticity of such writing since it would be written during the Prophet's sickness and that it would be a cause for dissension. You may Allāh support the truth through your person know that such an insinuation is impossible since the Prophet peace with him and his progeny has stated: "... you shall never stray " thus clearly stating that such writing would bring them security against straying; so how can it be a reason for dissension just because the hypocrites might cast doubts about its authenticity? Had he [`Omar] feared such hypocrites and their casting doubts about the authenticity of what the Prophet wished to write why did he then plant the seed of such doubts himself when he opposed and objected and even said that the Prophet was delirious?

As regarding their interpretation of verses cited in support of `Omar's statement: "The Book of Allāh suffices us " such as the verse: "We have left nothing unexplained in the Book (Qur'ān 6:38) " and "Today have I completed for you your religion (Qur'ān 5:4) " it is erroneous for neither verse suggests a security against misguidance nor do both verses guarantee guidance for people; so how can relying on these verses justify abandoning the implementation of the texts whose writing the Prophet wished to record? Had the presence of the dear Qur'ān been to bring security against misguidance then neither misguidance nor dissension the removal of which is as hopeless as can be would have ever taken place.[1]

In their final argument they say that `Omar did not understand the tradition to imply that such writing would be a cause for protecting

each and every member of his nation from misguidance; and that rather he understood that it would after its writing safeguard them against erring in their consensus. They claim that `Omar may Allāh be pleased with him knew that the error in their consensus would never occur albeit if such writing had taken place or not and that for this reason he opposed its writing thus.

Besides what you have said, we may add that `Omar did not lack such a degree of understanding and he was not blind to the implication of the tradition which became obvious to all people. Urban residents as well as bedouins understood the intention of the Prophet ﷺ that it would be a complete prescription for the protection of every individual against misguidance... only had it been written. This is the meaning which anyone can comprehend of this tradition. `Omar knew for sure that the Messenger of Allāh, peace with him, and his progeny was not worried about his nation making an error in its consensus views since he may Allāh be pleased with him had heard him peace with him and his progeny saying: "The consensus of my nation shall never be in misguidance nor in error " and his statement: "One group from my nation shall always stand opposing what is just " and he was aware of the verse saying: "Allāh has promised those who believe among you and do good deeds that He will let them inherit the earth just as He let those before them be the successors and He will firmly set the roots of the faith which He has approved and He will exchange their fear with security; they shall worship Me without associating anything with Me (Qur'ān 24:55) " in addition to many such texts in both the Book and the Sunnah. They all are clear in implying that NOT the entire nation shall err in its consensus views; so it is not feasible in spite of all this that `Omar or anyone else would conceive that when the Prophet peace with him and his progeny asked for a blank sheet of paper and an ink-pot was worried about his nation erring in its consensus views. What `Omar is liable to have understood of this hadīth is what anyone else would not what is contrary to the authentic Sunnah nor to the perfect verses of the Qur'ān. But the disappointment of the Prophet peace with him and his progeny was obvious when he told them to get away from him and it proved that what they had shunned was indeed a sacred obligation. Had `Omar's

objection been due to his misunderstanding of this hadīth as they claim then the Prophet would have helped him remove his misunderstanding and he would have clarified his objective to him. Nay even if the Prophet was convinced that he would be able to convince them to carry out his order he would not have ordered them out. Again Ibn `Abbās's tears and genuine agony provide the greatest rebuttal to such claims.

Justice refuses to find an excuse for those who had permitted such a calamity to take place. Had it been as you described a simple slip like another one before it and a rare occurrence the matter would have been a lot more tolerable but it was the catastrophe of the century that split the nation's spine; so we are Allāh's and to Him is our return.

Sincerely,
Sh

[1] You may Allāh support the truth through your person know that the Prophet ﷺ did not say: "I would like to write down the tenets " so that it may be said to him: "Suffices us the Book of Allāh the Exalted One." Even if we suppose that he wished to write down those tenets it could very possibly be that his own writing thereof would be a cause for security against misguidance; therefore there is no reason to avoid his text and be satisfied with the Qur'ān alone. If the text he wished to write was only to safeguard them against misguidance it would not be appropriate to leave it shun it and rely on the fact that Allāh's Book includes everything. You know very well how the Muslim nation has no option besides referring to the sacred Sunnah in spite of the fact that it holds the Book of Allāh the Exalted as indispensable and although it is inclusive and is divinely protected for deriving injunctions from it is not within the reach of every ordinary person. Had the Book of Allāh been completely sparing us from referring to its own explanations as put forth by the Prophet ﷺ then Allāh Aighty would not have commanded him to explain it to people when He said: "We have revealed unto you the Book so that you may explain to people what has been revealed for them."

Letter 89
Rabi`ul-Awwal 14, 1330

I Admitting the Falsehood of Such Pretexts
II Requesting Narration of Other Incidents

1) You have closed the avenues in the way of permitting the falsehood of such pretexts.

2) Go ahead then and state all other incidents in which they used their own judgment regarding the Prophet's Hadīth, *Wassalām*.

Sincerely,
S

Letter 90
Rabi`l-Awwal 17, 1330

Usamah's Regiment

If you have truly submitted to the truth without fearing any blame then you are the ultimate goal and the true objective. You are above getting confused about what is right and what is not and you are above hiding the truth. You are even more than that more honourable and more virtuous.

You have may Allāh raise your status of honour asked me to narrate for you all other incidents in which they preferred to follow their own views rather than submitting to divine orders; therefore consider the incident of the regiment of Usamah ibn Zayd ibn Harithah dispatched to invade the Romans. It was the last regiment contemporary to the Prophet ﷺ who paid it a great concern ordering his companions to prepare for it earnestly urging them to do so. He raised the army in his own pure person in order to give those enlisted in it a great deal of moral encouragement and address their conscience. He did not spare any dignitary from among the

Muhajirün nor the Ansar such as Abū Bakr `Omar[1] Abū `Ubaydah Sa`d and their peers from enlisting.[2]

It took place on Safar 26, 11 A.H./(Saturday) May 26, 632 A.D. The next day, he called on Usamah and said: "Go to the place where your father had been murdered and let your cavalry roam it for I have vested on you the leadership of these troops; therefore invade Ubna[3] in the morning burn their homes and come back faster than the tidings of your deeds. If Allāh grants you the upper hand over them do not stay there too long. Take road guides with you; dispatch others to collect information for you and let the scouts escort you."

On Safar 38 his death fever intensified and he started suffering from headaches. On Safar 29 he found them reluctant to leave; therefore he went out to urge them to expedite the campaign. He ﷺ tied the flag for Usamah with his own eminent hands in order to stir their conscience and manipulate their determination. Then he said: "Go in the Name of Allāh in the Path of Allāh and fight those who disbelieve in Allāh." Usamah took the tied flag and handed it to Buraydah then he camped at Jurf. Even there they slackened and did not leave in spite of all the clear statements of the Prophet ﷺ urging them to expedite the campaign such as: "... invade Ubna in the morning " and "... come back faster than the tidings of your deeds " in addition to many such orders which they never followed in reference to that regiment. Moreover even some of them started questioning the wisdom of selecting Usamah for its leadership just as they had questioned that of his father's making several remarks to that effect in spite of their witnessing the Prophet ﷺ vesting on him such a responsibility and their hearing the Prophet ﷺ saying to him: "I have vested on you the leadership of these troops " and their seeing him tying the flag for him which is the symbol of authority with his own eminent hands and all of that he ﷺ did in spite of his fever.

All of the above did not stop them from casting doubts about the wisdom of selecting him as the regiment's commander so much so that their grumbling angered the Prophet ﷺ who went out one day his head bandaged[4] wrapped in a blanket suffering the pain of fever

on a Saturday the 10th of Rabi`ul-Awwal only two days before his demise and ascended the pulpit. Having seated himself on the pulpit he ﷺ praised Allāh and glorified Him then according to the consensus of historians and scholars he said:

"O people! It has come to my knowledge that some of you have felt uneasy about my appointment of Usamah [as the commander]. If you cast doubts about his appointment you had done so before when I appointed his father who by Allāh was worthy of such authority and so is his son after him."

He urged them to start marching and they in fact did start bidding him farewell and leaving to join the troops stationed at al-Jurf while he was still urging them to rush. Then his sickness worsened yet he kept saying: "Usamah's army! Complete the mission of Usamah's army! Dispatch Usamah's troops!" He kept repeating these orders even while they were still reluctant to respond. On the 12th of Rabi`ul-Awwal Usamah left his temporary quarters at al-Jurf and visited the Prophet ﷺ who ordered him to start his mission immediately saying: "Tomorrow by the blessing of Allāh the Exalted One leave early in the morning " so he bade him farewell and left for the camp. Accompanied by `Omar and Abū `Ubaydah he went back again to see the Prophet. The three men reached the Prophet who was breathing his last. He died may my life and those of the world be sacrificed for his sake on the same day and the army returned to Medina and considered cancelling the campaign altogether.

They discussed this matter with Abū Bakr pressuring him a great deal to endorse their idea of cancellation in spite of witnessing all the emphasis the Prophet ﷺ had placed on rushing the mission having heard his statement stressing that they should expedite sending the troops in a way too fast to allow the enemy to know about it spending so much effort raising the army personally appointing Usamah to take charge of it and tying its flag with his own hands saying: "Tomorrow by the blessing of Allāh the Exalted One leave early in the morning " till he died as you have come to know. Had it not been for the newly appointed successor of the Prophet ﷺ they would have all decided to cancel the campaign and

untie the flag's knot but the caliph [Abū Bakr] refused to do so and when they saw him determined to carry on the mission `Omar approached him and requested him on behalf of the Ansar to depose Usamah from the post of the army's leader and appoint someone else.

It was not long since they had angered the Prophet and annoyed him by their displeasure with his appointment of Usamah as the commander of the regiment nor since his going out of his house for the same reason painfully feverish bandaged wrapped in a blanket unable to walk steadily his legs hardly carrying him due to the pain from which he was suffering; having ascended the pulpit breathing heavily fighting his pain he said: "O people! It has come to my knowledge that some of you have felt uneasy about my appointment of Usamah [as the commander]. If you cast doubts about his appointment you had done so before when I appointed his father who by Allāh was worthy of such an authority and so is his son after him." Thus did he peace with him and his progeny emphasize by swearing by Allāh that they should submit to what he had decreed. They did not. The new caliph [Abū Bakr] refused to yield to their pressure to remove Usamah from his post. He leaped and took `Omar by the beard saying: "May your mother lose you and may she be deprived of you as a son! He has been appointed by the Messenger of Allāh ﷺ and you still ask me to depose him?!"[5] They reluctantly dispatched Usamah's regiment. The total number of his troops was no more than three thousand including one thousand cavaliers.[6] It was dodged by many of those who had been drafted by the Messenger of Allāh ﷺ himself. According to Shahristani's fourth Introduction to his book *Al-Milal wal Nihal* the Prophet ﷺ is quoted saying: "Draft in Usamah's army; may Allāh curse its draft dodgers."

You may also know that initially they were reluctant to go with the regiment; then they finally dodged just to firmly lay the foundations of their political structure and set its bases preferring it to the carrying out of the orders of the Prophet. They saw that such a political structure was more worthy of their concern and attention since their reluctance to draft would not cancel the dispatching of the

troops nor would the draft dodgers either. As regarding the caliphate they would certainly miss it had they participated in the campaign before the Prophet's demise. He ﷺ had desired that they should leave the capital in order to clear the way for the establishment of the caliphate for the Commander of the Faithful, Ali ibn Abū Tālib عليه السلام, peacefully and quietly. So when they would come back such caliphate would have already been established and settled down for Ali and there would have been no chance for them to dispute or question it.

The Prophet ﷺ had selected Usamah who was seventeen years old[7] to be their commander simply in order to subdue the stiff necks of some of them and out of his own desire to contain the ambition of others and also as a safeguard for protecting the peace in the future against the dispute of those who were obviously ambitious and hopeful had he chosen one of them instead. But they were intelligent enough to be aware of what he ﷺ was planning; so they questioned the appointment of Usamah reluctantly refused to accompany him and did not leave Jurf till the soul of the Prophet ﷺ returned to its Lord. It was then that they decided to cancel the campaign and untie the flag's knot on one hand and to depose Usamah on the other. Moreover many of them became draft dodgers as you have come to know. These are five reasons why they did not act on the Prophet's hadīth preferring their own political interests and following their own judgment rather than implementing the spirit of his hadīth, *Wassalām*.

Sincerely,
Sh

[1] Authors of books of tradition and history have unanimously accepted the fact that Abū Bakr and `Omar may Allāh be pleased with them were enlisted in the same army stating such a fact in their books unreservedly and this is one of the instances in which they have never disputed. Refer therefore to any book which contains information about this particular expedition such as Ibn Sa`d's *Tabaqat* the books of history by al-Tabari and Ibn al-Athir *Al-Sira al-Halabiyya Al-Sira al-Dahlaniyya* and others so that you may find out for yourself. When al-Halabi discusses this

campaign in Vol. 3 of his *Sira* [biography] book he mentions an interesting anecdote which we would like to quote here as he words it:
When the caliph al-Mahdi entered Basra he happened to see Iyas ibn Mu`awiyah who is proverbial in sharpness of intellect and who was then a young boy surrounded by as many as four hundred men of knowledge and prestige al-Mahdi asked him: "What beards! Couldn't they find an older sage to follow rather than this teenager?" Then al-Mahdi turned to him and asked him how old he was. He answered: "I am may Allāh prolong the presence of the commander of the faithful among us the same age Usamah ibn Zayd ibn Harithah was when the Messenger of Allāh ﷺ entrusted him to lead the army in which both Abū Bakr and `Omar served." Al-Mahdi said: "Come close may Allāh bless you." He was then seventeen years old.

[2] `Omar used to say to Usamah thereafter, "The Messenger of Allāh ﷺ has died leaving you in command over me." He is quoted by a group of renown scholars such as al-Halabi while discussing Usamah's army in his *Al-Sira al-Halabiyya* in addition to many other traditionists and historians.

[3] It is a territory in Balqa' between `Ashkelon (a seaport in southwest Palestine) and RamAllāh (in Jordan's West Bank) near Mu'ta where Zayd ibn Harithah and Ja`far ibn Abū Tālib of the two wings in Paradise peace with him were martyred.

[4] Every traditionist and author of biography and history books who has mentioned this regiment has also mentioned their resentment of the Prophet's appointment of Usamah as the commander over them and that he ﷺ became extremely angry when he came to know about such resentment hence he delivered the *khutba* which we have quoted earlier; so refer to the chapter on Usamah's regiment in Ibn Sa`d's *Tabaqat* both Sira books of al-Halabi and al-Dahlani and other books dealing with this topic.

[5] This is quoted by al-Halabi and al-Dahlani in their respective Sira books and by Ibn Jarir al-Tabari while discussing the events of the year 11 in his *Tarikh* in addition to other authors of books of history.

[6] He raided Ubna burnt their homes cut their palm-trees his cavalry trampled on their residential quarters killing a few and capturing a few others. Among those whom he killed was his father's assassin. Nobody among the Muslims was killed; so praise be to Allāh Lord of the Worlds. Usamah was then riding his father's horse. Their banner then said: "O you who is divinely supported take their lives " which was the Prophet's banner during the Battle of Badr. He distributed two shares of the booty to cavalry soldiers and one to the infantry taking for himself the same.

[7] This is most likely. Some say he was eighteen years old others say nineteen and still others say twenty but nobody said he was older than that.

Letter 91
Rabi` al-Awwal 19, 1330

I Justifying Their Behaviour Towards Usamah's Regiment
II No Hadīth Curses its Draft Dodgers

1) Yes the Messenger of Allāh ﷺ had urged them to rush to participate in Usamah's campaign ordering them to expedite as you have mentioned emphasizing his order till he told Usamah to invade Ubna in the morning not allowing him to wait till the evening telling him to go and emphasizing his order once more by telling him to rush. But he peace with him according to all narrations fell sick and started breathing very heavily so much so that they started worrying about him and feeling too upset to leave him in such condition. They remained at Jurf waiting to know the condition of his health out of their own fear for his life and due to their attachment to him. They therefore are excused for having waited and they should not be blamed.

As regarding their questioning the Prophet's appointment of Usamah after his death in spite of what they remembered of his statements and his emphasis by word and by action with which they were familiar it was nothing more than their objection to his being too young to his being a youth among middle-aged and old men. The latter naturally find it very difficult to receive orders from the young and they by nature feel resentful towards submitting to their judgment. Their hatred of his appointment was not an innovation but simply due to the human nature; so consider that.

As regarding their demand after the demise of the Messenger to depose Usamah this is justified by some scholars among those who expected the Siddiq [Abū Bakr] to agree with them. These persons thought that such deposition would in their view serve the public interest. Yet for the sake of fairness I personally cannot rationalize their request to depose him after seeing how angry the Prophet ﷺ

was when they requested the same and his going out feverish bandaged and wrapped in a blanket to denounce such a notion in his sermon from the pulpit. They knew that such an incident was indeed a historical milestone; so their real motive is not known except by Allāh.

As regarding their determination to cancel the campaign and their pressuring al-Siddiq to do so in spite of seeing how much emphasis the Prophet had placed on its dispatch his concern about expediting its departure as well as his repeated statements to this effect is but their own caution about the capital of Islam else it should be assaulted by the polytheists around it once vacated from a protecting force while the army was far away from it especially since hypocrisy surfaced as soon as the Prophet ﷺ died and the hopes of the Jews and Christians were revived and a group among the Arabs renegated while other groups refused to pay *zakāt*. The companions of the Prophet therefore spoke to our master al-Siddiq and requested him to forbid Usamah from leaving but he refused and said: "It is better for me that birds snatch my flesh away rather than start my rule by overruling the command of the Messenger of Allāh ﷺ."

This is what our fellows have said regarding al-Siddiq. As regarding others they are not to be blamed for trying to stop the campaign since their objective was nothing other than a genuine concern about the safety of the religion of Islam.

As regarding the question why Abū Bakr, `Omar and others, who were all drafted in the regiment, lagged behind when Usamah proceeded…, it was only to lay the firm foundations of the Islamic government support the law of Muhammed ﷺ and protect the caliphate which was the only protector of both faith and the faithful.
2) As regarding what you have quoted of Shahristani's book *Al-Milal wal Nihal* we have found it to be narrated without the name of its narrator. Both al-Halabi and Sayyid al-Dahlani in their respective books of traditions have said that in fact there was no such hadīth at all in that meaning. If you may Allāh protect you are able to narrate hadīth from Sunnis supporting it then lead me to it, *Wassalām*.

Sincerely,
S

Letter 92
Rabi` al-Awwal 22, 1330

I Their Pretexts do not Contradict our Statement
II Al-Shahristani's Hadīth is Documented

1) You have may Allāh Almighty protect you admitted that they lagged behind Usamah's regiment and were at Jurf reluctant to proceed in spite of being ordered by the Prophet ﷺ to rush and expedite. You also admit that they did indeed raise questions about the [Prophet's] wisdom in appointing Usamah in spite of what they had seen and heard of deeds and words regarding his appointment.

You have further admitted that they did indeed request Abū Bakr to depose him even after seeing how angry the Prophet ﷺ was when he noticed their questioning his appointment his going out to them feverish bandaged wrapped in a blanket to deliver a sermon from the pulpit in which he repudiated their grumbling a sermon you yourself have described as one of the significant historical events one wherein he described Usamah as being worthy of such a post.

You have accepted the fact that they requested the caliph to cancel the regiment dispatched by the Messenger of Allāh ﷺ and untie the knot he with his own eminent hands had tied in spite of seeing his concern about dispatching it and his complete care about expediting it in addition to several statements he made regarding the necessity of doing so.

You have moreover admitted that some of those who had been drafted in that army by the Prophet ﷺ himself who ordered them to enlist under Usamah's leadership had lagged behind. You have admitted all these facts which are written down in the books of history and are matters of consensus among the traditionists and historians saying that they were not to be blamed for all what they had done. The summary of their pretext as you have put it is that

they had preferred in those matters the interest of Islam according to their own views not according to the Prophet's statements in their regard. We did not intend in this matter to state anything more than that. In other words the topic of our discussion is whether they used to follow all the Prophet's statements or not. You have chosen the first while we have chosen the second and now your admission that they did not follow such statements proves our own viewpoint. Their being excused or not is obviously beside the point.

Since it has been proved according to your views that they preferred in the incident of Usamah's regiment the interest of Islam following their own views rather than those of the Prophet as embedded in his statements then why don't you likewise say that they preferred in the issue of caliphate to follow their own views regarding what is good for Islam to those of the Prophet ﷺ as stated in his Ghadir hadīth and the like? You have found excuses for those who cast doubts about Usamah's appointment saying that they did so only because of his young age and their being middle-aged and old and that old folks are naturally made to resent taking orders from the young; so why don't you apply the same argument to those who did not follow the Ghadir texts appointing Ali عليه السلام who was a young man to take charge of middle-aged and elderly companions who considered him young at the time when the Messenger of Allāh, peace with him, and his progeny died just as they considered Usamah young when the Prophet ﷺ appointed him as their commander in that regiment? What a big difference between caliphate and the leadership of a regiment! If their nature refused to accept the leadership of a youth in commanding one regiment they were more liable to refuse the lifetime leadership of a youth in all religious and secular matters.

But your argument that middle-aged and elderly folks naturally resent receiving orders from the young is rejected if you apply it to all matters since those whose faith is strong among elderly believers certainly do not resent being commanded by Allāh and His Messenger to take orders from a youth or in any other matter. "Nay! By thy Lord they shall never truly believe till they totally accept your judgment in all their disputes then they do not feel any hardship in accepting your judgment submitting thereto wholeheartedly

(Qur'ān 4:65)." "Whatever the Messenger grants you take it and abstain from whatever he forbids you (Qur'ān 59:7)."

2) As regarding al-Shahristani who discusses those who dodged the draft in Usamah's army narrating their story as a generally accepted fact it has been narrated in one hadīth documented by Abū Bakr Ahmed ibn `Abdul-Aziz al-Jawhari in his book *Al-Saqifa* from which I quote here this much for you *verbatim*:

"Ahmed ibn Ishaq ibn Salih has narrated a tradition to us from Ahmed ibn Siyar from Sa`d ibn Kathir al-Ansari whose men quote `Abdullāh ibn `Abdul-Rahman saying that when the Messenger of Allāh ﷺ fell sick shortly before his death he appointed Usamah ibn Zayd ibn Harithah to take charge in leading an army most of which were men from the Muhajirün and the Ansar. Among them were: Abū Bakr `Omar Abū `Ubaydah ibn al-Jarrah `Abdul-Rahmn ibn `Awf Talhah and al-Zubayr and ordered him to invade Mu'ta where his father Zayd had been murdered and to invade the valley of Palestine. Usamah slackened and so did the rest of the army and the Messenger of Allāh, peace with him, and his progeny though sick kept emphasizing that the army must rush there till Usamah said to him: `O Messenger of Allāh! Would you permit me to stay for a few days till Allāh Almighty heals you?' He answered: `Go and proceed supported by the blessings of Allāh.' He said: `O Messenger of Allāh! If I proceed while you are sick like that I will be going with a heart swollen with pain.' He ﷺ said: `Proceed towards victory in good health.' Usamah persisted: `But I hate to keep asking the travellers about your condition.' He said: `Proceed to carry out my orders ' then he peace with him and his progeny fainted. Usamah left and prepared to proceed. When the Messenger of Allāh ﷺ regained his consciousness he immediately inquired about Usamah and he was told that he and his men were preparing to proceed whereon he kept repeating: `Carry out Usamah's mission; the curse of Allāh be on whoever dodges its draft.' Usamah finally left the city the flag above his head surrounded by the companions till he reached Jurf. In his company were Abū Bakr `Omar and most of the Muhajirün and the Ansar such as Asid ibn Hadr Bashir ibn Sa`d and many other dignitaries. Then he received a messenger sent by Umm Ayman who

informed him to go ahead and enter the city because the Prophet ﷺ was dying. He immediately left for Medina with the standard still in his hand. Having reached the Prophet's residence he planted it at the door just when the Prophet ﷺ had died."

This has been written down by a group of historians such as the Mu`tazilite scholar Ibn Abul-Hadid at the conclusion of page 20 and the succeeding page in Vol. 2 of his *Sharh Nahjul Balāghah*, *Wassalām*.

Sincerely,
Sh

Letter 93
Rabi` al-Awwal 23, 1330

Requesting Narration of Other Incidents

We seem to have elaborated on Usamah's regiment just as we elaborated on the Thursday calamity till truth became distinct from falsehood and the rays of the dawn became visible to those who can see; so now let us hear about other incidents, *Wassalām*.

Sincerely,
S

Letter 94
Rabi` al-Awwal 25, 1330

His Order to Kill the Renegade

Suffices you in response to your request what is recorded by a group of the nation's scholars and the imāms of narrators such as imām Ahmed ibn Hanbal who writes on page 15 Vol. 3 of his *musnad* quoting Abū Sa`d al-Khudri saying that Abū Bakr once came to the Messenger of Allāh, peace with him, and his progeny and said: "O Messenger of Allāh! I was passing through a valley when I saw a man solemn and properly attired saying his prayers." The Prophet

peace with him and his progeny said to him: "Go and kill him." So Abū Bakr went there and when he saw the man like that he hated to kill him; therefore he returned to the Messenger of Allāh, peace with him, and his progeny without carrying out his order. The Prophet peace with him and his progeny said to `Omar: "Go and kill him " and `Omar went there and saw him in the same way Abū Bakr had described and he too came back without killing the man and said: "O Messenger of Allāh! I have seen him saying his prayers very solemnly; so I hated to kill him." The Prophet ﷺ then said to Ali: "Ali you go and kill him " whereon Ali went to the place and returned only to say: "O Messenger of Allāh! I could not find the man." The Prophet peace with him and his progeny then said: "This man and his friends read the Qur'ān only pronouncing its words [just to impress people]; they depart from the faith as swiftly as the arrow departs from the bow and they do not go back till the arrow goes back to the bow anew. Kill them for they are the worst among the living."

In his *Musnad* Abū Ya`li as stated in the biography of Thul-Thadya by Ibn Hajar in his *Isaba* quotes Anas ibn Malik saying: "We used to admire the piety and *ijtihad* of a man who was contemporary to the Messenger of Allāh ﷺ and we mentioned him by name to the Messenger of Allāh, peace with him, and his progeny but he did not know him. We described him to the Prophet ﷺ but he still did not recognize him.

As we were talking about him he came into sight and we said that it was he. He ﷺ said: `Are you talking to me about a man on whose face Satan has placed his mark?' The man approached till he stood before them without greeting them. The Messenger of Allāh, peace with him, and his progeny asked him: `I ask you in the Name of Allāh if you have told yourself when you approached that there is nobody among us better than or superior to you?' The man answered: `Indeed I have ' and he came in to say his prayers. The Messenger of Allāh, peace with him, and his progeny asked who would be willing to kill the man and Abū Bakr said he would. When Abū Bakr entered he found the man engaged in saying his prayers; so he wondered how he could kill a man who was saying his prayers.

When the Messenger of Allāh ﷺ asked him what he did he answered: `I hated to kill him while he was saying his prayers and you yourself had ordered us not to kill those who pray.' The Prophet ﷺ asked for a volunteer and this time `Omar responded. `Omar entered and found the man prostrating and said to himself that Abū Bakr was better than him; therefore he went out. When the Prophet ﷺ asked him if he did what he had promised to do he told him that he had found the man placing his forehead on the ground prostrating to God. The Prophet ﷺ once more asked: `Who can kill this man?' Ali answered in the affirmative and when he entered looking for him he found out that he had already left; so he went back to the Messenger of Allāh ﷺ and told him that the man had already left. It was then that the Prophet ﷺ said: `Had this man been killed no couple among my nation would have disputed with one another.'"

This incident has been recorded by al-Hafiz Muhammed ibn Müsa al-ShiRāzi in his book wherein he combines the *tafasir* of Y`aqüb ibn Hayyan Ali ibn Harb al-Suddi Mujahid Qatadah Waki` and Ibn Jurayh. Its authenticity is considered common knowledge by trustworthy traditionists such as Imām Shihabud-Din Ahmed who is better known as Ibn `Abd Rabbih al-Andalusi who quotes it at the conclusion of his chapter on those who follow their own inclinations in the first volume of his book *Al-`Iqd al-Farid*. At the conclusion of this incident as he narrates it he says that the Prophet ﷺ has said: "This is the first horn [of the devil] coming out in my nation. Had you killed him no two men would have disputed with each other. The children of Isra'il split into seventy-two groups and this nation shall split into seventy-three groups all of which except one will go to Hell."[1]

Another almost similar narration of this incident is recorded by authors of books of traditions[2] who cite Ali عليه السلام as saying: "Some people from Quraysh came once to the Prophet ﷺ and said: `O Muhammed! We are your neighbours and allies and some of our slaves had come to you without a genuine desire to learn your religion or jurisprudence; they simply escaped from our possession; so return them to us.' He asked Abū Bakr his opinion and Abū Bakr

said: `They are right in saying that they are your neighbours;' whereon the Prophet's face changed colour [i.e. became red with anger] and he asked `Omar what he thought. `Omar repeated Abū Bakr's words and again his face changed colour and said: `O people of Quraysh! By Allāh! Allāh will send you a man the faith of whose heart is tested by Allāh and he will fight you in order to safeguard the faith.' Abū Bakr inquired if he meant him and his answer was negative. Then `Omar inquired if it was he about whom the Prophet ﷺ was talking and his answer was: `No it is the man who is mending the sandal;' the Prophet ﷺ had given me his sandal to mend ", *Wassalām*.

Sincerely,
Sh

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[1] The words "*firqa*" and "Shī`ah" are if you count the times each one of them is repeated synonymous for the total number of each one of them is 385 making the majority of that group hopeful.

[2] Such as Imām Ahmed near the conclusion of page 155 Vol. 1 of his *Musnad* Sa`id ibn Mansür in his *Sunan* and Ibn Jarir in *Tahthib al-Athar* all testifiying to its authenticity. It is quoted from all of them by al-Muttaqi al-Hindi on page 396 Vol. 6 of his book *Kanz al-`Ummāl*.

Letter 95
Rabi` al-Awwal 26, 1330

Justifying not Killing the Renegade

They may Allāh be pleased with them may have understood the Prophet's order to be a recommendation rather than an obligation and this is why they did not kill the man. Or maybe they thought that killing him was to be handled by a more qualified companion since such were present then and they did not refrain from killing him out of fear that he might flee having refrained from telling him about anyone's intention to kill him, *Wassalām*.

Sincerely,
S

Letter 96
Rabi` al-Awwal 29, 1330

Justification Rejected

The order was one that required its execution as such; so nobody would understand it any other way; therefore, calling it a recommendation is not proved by any argument at all. On the contrary proofs emphasize its real meaning i.e. as an order; so look carefully into those traditions and you will find out that what we say here is the truth. Suffices you his statement ﷺ: "This man and his men read the Qur'ān only pronouncing its words [just to impress people]; they depart from the faith as swiftly as the arrow departs from the bow and they do not go back till the arrow goes back to the bow anew. Kill them for they are the worst among the living " and also his statement peace with him and his progeny "Had he been killed no two men of my nation will have ever disputed with one another." Such statements were not said except when there was a serious command greatly emphasizing that the man be killed.

If you refer to Ahmed's *Musnad* you will find the order to kill the man was directed to Abū Bakr in particular then to `Omar in particular; so how can the obligation be ruled out?

Yet traditions are indeed explicit in indicating that those companions refrained from killing the man only because they hated to do so for no reason other than the fact that he was engaged in prayer and supplication. They did not feel well even though the Prophet ﷺ himself felt well about getting rid of him. They did not abide by the order which they had received from the Prophet ﷺ to kill the man. This incident therefore is just another proof testifying to the fact that they used to prefer to follow their own opinions rather than the instructions of the Prophet ﷺ, *Wassalām*.

Sincerely,
Sh

Letter 97
Rabi` al-Awwal 30, 1330

Requesting Narration of all Such Incidents

Narrate all the rest of such incidents without leaving any one of them out so that we do not have to request you again even if this means that your letters will be lengthy, *Wassalām*.

Sincerely,
S

Letter 98
Rabi` al-Thani 11, 1330

I Glittering Proofs
II Reference to Other Incidents

1) Consider the Hudaybiya Treaty Hunayn's booties the taking of ransom from the captives of the Battle of Badr his ﷺ order to slaughter a few camels when they had a severe shortage of food rations during the Battle of Tabük some of their own affairs on Uhud and its valley the incident when Abū Hurayrah started conveying glad tidings to all those who believed in the Unity of Allāh the incident of performing ritual prayers for a hypocrite the incident of their questioning the *sadaqat* and their inquiries about debauchery their interpretation of the verses dealing with the *khums* and *zakāt* the two verses dealing with the *mut`a* [temporary marriage] the verse dealing with the divorce thrice their interpretation of the traditions regarding the extra prayers during the month of Ramadan the latter's methods and numbers the method of calling the *athan* the number of *takbirs* during funeral prayers... to the end of the list that is too lengthy to be dealt with in detail here. Add to this their opposition regarding the matter pertaining to Hatib ibn Balta`ah their opposition to what the Prophet ﷺ did at Ibrahim's *maqam* the addition of the houses of some Muslims to the building of the mosque the enforcement of the blood money of Abū Khirash al-Hathli to be paid

by the people of Yemen the banishment of Nasr ibn al-Hajjaj al-Salami the penalty enforced on Ja`dah ibn Salam[1] the method to regulate the *jizya* the covenant to conduct the *shüra* in the well-known manner roaming at night and spying during day-time the compensation in performing the rituals... to the end of the list of innumerable issues in which they aspired to achieve power and control as well as special interests. We have dedicated in our book *Sabil al-Mu'minin*[2] *a lengthy chapter to deal with them.*

2) Yet there are other texts dealing particularly with Ali and the purified progeny عليهم السلام besides the ones related to the caliphate which they did not honour either; rather they acted to the contrary of the latter as researchers know very well. So no wonder to see how they used their own judgment to interpret the texts related to his caliphate; after all isn't it just another text which they subjected to their own views and preferred their own thinking rather than acting on it? *Wassalām*.

Sincerely,
Sh

[1] Refer to `Omar's biography in Ibn Sa`d's *Tabaqat* and you will see how Ja`dah was executed for no complaint brought against him nor a witness other than a sheet on which there were verses written by an anonymous poet accusing Ja`dah of committing adultery.

[2] If you did not have a chance to read *Sabil al-Muminin* try not to miss reading *Al-Fusül al-Muhimma* for it contains precious benefits which no other book contains. We have dedicated a complete chapter to those who interpret it; it is Chapter 8 pages 44 to 130 of the second edition where these matters are explained in detail.

Letter 99
Rabi` al-Thani 5, 1330 A.H./March 24, 1912 A.D.

I Their Preference of the Common Interest in Those Instances
II Requesting the Rest.

1) Anyone who is endowed with wisdom does not suspect their good intentions and their preference of the common interest to all other considerations in their conduct regarding those instances. They always thought of what would be the best for this nation and the wisest for its faith the best for its unity; so they are not to be blamed for whatever they did albeit if they followed certain texts or used their own judgment regarding them.

2) We had requested you to narrate all the instances but you have narrated only a few stating that there are texts regarding the Imām and his progeny عليهم السلام besides the ones pertaining to his caliphate which our ancestors did not honour. We wish you had stated them in detail and spared us requesting you again to do so, *Wassalām*.

Sincerely,
S

Letter 100
Rabi` al-Thani 8, 1330

I The Debater Digresses from the Subject-Matter
II Responding to His Request

1) You have admitted their conduct regarding those well-known instances and you have believed what we had said first; so all praise is due to Allāh. As regarding their good intentions and their preference of the common interest their seeking of what is best for the nation its faith and unity this is a departure from our main topic as you yourself know.

2) In your latest letter you have requested the details of the authentic ahādīth regarding Ali عليه السلام in matters other than the imāmate which they did not follow; nay they did not even pay them any attention. You are the imām of traditions of our time; you are well acquainted with them; you have spent a great deal of effort in tackling the details of what we have summed up and who else is more knowledgeable than you of the details of what we have referred to? Is there anyone else who equals you or is able to compete with you

regarding the Sunnah? Certainly not; yet the matter is just what the axiom says: "How often do people ask about things with which they are familiar?"

You know very well that there are quite a few companions who hated Ali and were his enemies. They deserted him hurt him cursed and wronged him opposed him fought him struck his face and the faces of his Ahl al-Bayt as well as those of their followers with their swords as is well-known by necessity from the history of the ancestors. The Messenger of Allāh, peace with him, and his progeny has said:

-- “Whoever obeys me obeys Allāh and whoever disobeyes me disobeyes Allāh.”
-- “Whoever obeys Ali obeys me and whoever disobeyes Ali disobeys me too.”
-- “Whoever deserts me deserts Allāh and whoever deserts you O Ali deserts me, too.”
- "O Ali! You are a leader in this life and a leader in the life hereafter; I love whoever loves you and the one I love is loved by Allāh; your enemy is my enemy and my enemy is the enemy of Allāh; woe unto whoever hates you after me."
- "Whoever denounces Ali denounces me too and whoever denounces me denounces Allāh."
- "Whoever hurts Ali hurts me too and whoever hurts me hurts Allāh."
- "Whoever loves Ali loves me and whoever hates Ali hates me."
- "Nobody loves you O Ali except a true believer and nobody hates you except a hypocrite."
- "O Allāh! Befriend whoever befriends him and be the enemy of whoever sets himself as his enemy; support whoever supports him and forsake whoever forsakes him."

One day he looked at Ali, Fatima, Hassan and al-Hussain عليهم السلام and said: "I fight whoever fights you and I am peaceful unto whoever is peaceful to you." Having covered them with a blanket he صلى الله عليه وآله وسلم said: "I fight whoever fights you and grant asylum to whoever seeks peace with you; I am an enemy of your enemy." There are many such

traditions which quite a few companions did not implement; nay the latter's actions contradicted their injunctions in preference of their own desires since they sought their own self-interest. Those whose insight is keen know that all the very well-known traditions in honour of Ali - which are several hundreds such as the ones enjoining acceptance of his taking charge forbidding everyone from becoming his enemy - are all proofs testifying to his great status and prestige and to his lofty position in the eyes of Allāh and His Messenger. We have narrated quite a few of them in these Letters and what we have not narrated is many times more.

You are by the Grace of God among those who are very well familiar with traditions and their meanings. Have you found any tradition which enjoins opposition and enmity towards him or any particular one indicative of harming him hating him or bearing animosity towards him or anything like hurting him and wronging him denouncing him from the Muslims' pulpits or making that a tradition followed by the preachers who preach during Fridays and eids? Certainly not. But those who did all of these things never paid any attention to such traditions in spite of their abundance and sequential narration. They did not hinder them from behaving in any way that would best serve their political interests. They knew that he was the brother and friend of the Prophet ﷺ his heir and confidant the chief of his progeny his Aaron over his nation his son-in-law in his own right the father of his descendants the foremost to accept Islam the most sincere in faith the most knowledgeable the most diligent in doing good deeds the most clement the strongest in conviction the hardest worker in the cause of God the most courageous the most virtuous the one possessing the most feats the most cautious about the interest of Islam the nearest to the Messenger of Allāh the closest to him ﷺ in guidance manners and loftiness the most exemplary in his deed speech or silence... But personal interests were to them above any other argument or consideration; so why then the amazement at their preference to follow their own personal views regarding the imāmate to following the spirit of the Ghadir hadīth for example? Yet isn't the Ghadir hadīth but just one of several hundred others which they saw only

through their own glasses preferring their own views and considering their own interests?

The Messenger of Allāh, peace with him, and his progeny has also said: "The similitude of my Ahl al-Bayt among you is like that of Noah's ark; whoever boards it is saved and whoever lags behind it is drowned " and "The similitude of my Ahl al-Bayt among you is like the Gate of Salvation to the children of Isra'il: forgiven are the sins of whoever enters through it." He peace with him and his progeny has also said: "The stars are the security of the inhabitants of the earth against drowning and my Ahl al-Bayt are the nation's security against dissension; so if any Arab tribe opposes them they will all dispute with each other and become the party of Iblis (Eblis) " in addition to many such traditions all of which were ignored completely by them..., *Wassalām*.

Sincerely,
Sh

Letter 101
Rabi` al-Thani 10, 1330

Why didn't the Imām Cite the Ahādīth of Caliphate and Wisayat on the Saqifa Day?

Truth has manifested itself; praise to Allāh Lord of the Worlds. There remains only one last issue the nature of which seems to be disguised wrapped in obscurity. Please mention it to uncover its veil and make its secret known. It is the fact that the Imām during the incident of the saqifa did not cite any of the texts regarding the caliphate and wisyat to which you give so much attention to al-Siddiq and the allegiance to him; so are you more familiar with such texts than he is? *Wassalām*.

Sincerely,
S

Letter 102
Rabi` al-Thani 11, 1330

I Why the Imām Abstained on the Saqifa Day from Citing Such Texts
II Reference to his and his Followers' Arguments Despite Obstacles

1) Everybody knows that neither the Imām nor any of his supporters among the descendants of Hashim and others witnessed such an allegiance nor did they enter that saqifa then. They were distracted from it and whatever went on inside it. They were totally preoccupied by their tremendous calamity: the demise of the Messenger of Allāh and their conducting of the appropriate funeral preparations for him peace with him and his progeny paying no attention to anything else. As soon as they finished burying him in his sacred resting place those at the saqifa had already commenced their act conducted the allegiance and tightly tied their knot being extremely careful in forbidding any speech or deed that would weaken their allegiance affect their deal or annoy their commoners; so where were the Imām during the events of the saqifa the giving or the taking of allegiance to al-Siddiq so that he might argue with them? How can he or anyone else be expected to argue after the allegiance had already been taken and those who had a say had taken such measures? Can any one person in our present time face the authorities uproot their power and abolish their government? Would they leave such a person alone if he attempted to do so? Impossible. So compare the past with the present for neither people nor times have changed much.

Yet Ali عليه السلام did not expect his arguments with them then to cause anything other than dissension. He preferred to lose what was his over its attainment under such circumstances. He feared that such dissension might harm Islam and its *kalima* as we have previously explained saying that he was inflicted in those days more than anyone else by two major catastropes: On one hand caliphate in its texts and wills cried unto him and invoked him in a complaint that

would make the heart bleed and the oppressive dissension on the other warned him of an uprising in the peninsula a possible rebellion of the Arabs that would sweep Islam away threatening it with the hypocrites among the residents of Medina who were accustomed to hypocrisy supported by the bedouins who according to the text of the Book of Allāh (9:101) are hypocrites nay even worse in disbelief and hypocrisy so much so that it would be better for them not to know the limits of what Allāh has revealed unto His Messenger (9:97). These have become stronger by the loss of the Prophet ﷺ peace with him and his progeny and Muslims became like frightened cattle in a winter night surrounded by assaulting jackels and wild beasts. Musaylamah the Liar conspirator Talhah ibn Khuwaylid and sorceress Sajah daughter of al-Harath in addition to their rogues and hoodlums were all trying their best to wipe Islam out and crush the Muslims. Add to this the fact that the Romans the followers of Kisra and Caesar besides many others were plotting against the Muslims. Still add to these other elements full of grudge against Muhammed his progeny and companions and full of hatred towards the message of Islam. All these parties desired to uproot Islam's foundations. These were active in doing so rushing their steps seeing that the wind was finally blowing in their direction and the opportunity because of the departure of the Prophet ﷺ to the Sublime Companion had come; so they wished to make use of that opportunity before Islam regained its strength and resumed order. Ali عليه السلام was aware of both dangers and it was only natural that he would offer his own right on the altar of sacrifice for the sake of the Muslims.[1]

But he also wanted to maintain his right for the caliphate and argue with those who departed from it in a way that would neither harm the Muslims nor cause dissension among them nor encourage their enemy to take advantage thereof. He therefore remained at home till he felt obligated not forced to leave it. Had he rushed to them he would not have had any argument nor would his followers have had any proof but he secured by taking such a stand both the protection of the faith and the maintaining of his own right to rule the Muslims. When he saw that preserving Islam and responding to the plots of its enemies depended during those days on calm and peace he paved in

person the way for calmness preferring to make peace with those who had a say just to protect the nation and out of his concern about the faith being concerned about religion and in preference of the good to come to the present one implementing his jurisdic as well as moral obligation to prefer while still opposing what was most important to what was more important since the circumstances then permitted neither the use of the sword nor the response through one argument against another.

2) In spite of all this he and his descendants عليهم السلام in addition to the learned among his followers used to follow wisdom when mentioning the will publicizing for its clear texts as is obvious to those who research, *Wassalām*.

Sincerely,
Sh

[1] He peace with him has declared so in a letter which he sent to the people of Egypt with Malik al-Ashtar when he vested on him its government. He said in it: "Allāh praise be to Him has sent Muhammed صلى الله عليه وآله وسلم as a warner to the worlds and as master of all Messengers. When he peace with him left (this world) Muslims after him disputed among themselves. By Allāh I never dreaded nor expected the Arabs to remove such responsibility from his Household nor would they distance me therefrom after him but what alarmed me most was their leaning towards that person to swear allegiance to him; so I controlled myself till I saw that people had deviated from Islam and started inviting everyone to wipe out Muhammed's faith. I therefore feared that if I did not support Islam and Muslims while witnessing the structure of Islam cracked or partially demolished the catastrophe on me would be greater than missing your government which is nothing but the enjoyment of a few days after which it would vanish like a mirage or disappear like summer clouds;" so he rose in those events till wrongdoing was removed and the religion became deeply rooted and settled. Refer to his statement in *Nahjul-Balāghah.*

Letter 103
Rabi` al-Thani 12, 1330

Looking for His and His Followers' Arguments

When did the Imām do so? And when did his kin and supporters do that? Please acquaint us with a portion of it, *Wassalām*.

Sincerely,
S

Letter 104
Rabi` al-Thani 15, 1330

I A Few Incidents When the Imām Argued
II The Argument of al-Zahra' عليها السلام

1) The Imām used to be quiet in publicizing the texts pertaining to him without using them for personal gains against his opponents out of his own concern about the safety of Islam and to safeguard the strength of Muslims. He often used to defend his silence and reluctance to demand it in such circumstance by saying: "A man is not blamed if he takes his time in obtaining what is his; the blame is on that who takes what does not belong to him."[1] He used to apply certain methods crowned with manifest wisdom in disseminating the texts in his honour.

Have you noticed what he did in the incident of the Rahba when he gathered people during his caliphate to celebrate the Ghadir Day? He said to them: I ask each Muslim of you who heard the Messenger of Allāh, peace %1% on him and his progeny, say on the Ghadir Day what he said to stand and testify to what he had heard, and nobody should stand except those who have seen him; thirty companions including twelve participants in the battle of Badr testified to what they had heard of the Ghadir hadīth as we have indicated above in Letter No. 56. This is the maximum that he could do under such critical circumstances due to `Othman's murder and the mutiny in

Basra and Syria. It is indeed the peak of wisdom in such publicity in those days and what a praiseworthy effort that revived the Ghadir tradition from its tomb and brought it to life after it was almost buried for good! The crowds at the Rahba were reminiscent of those who witnessed the Prophet ﷺ on Ghadir Khumm day taking Ali عليه السلام in his own eminent hand and addressing a hundred thousand or more of his nation to convey to them the message that he would be his successor. Thus the Ghadir tradition is one of the most reliable among consecutive traditions; so observe the Prophet's wisdom when he exhorted him in front of such thronging crowds and be mindful of the wisdom of the *wasi* on that Friday when he asked them to testify thus highlighting the truth in a quiet manner dictated by circumstances and by a peaceful method the Imām preferred. Thus was his method in disseminating the covenant and publicizing for the tradition. He was the type of person who would attract the attention of the unaware through means which did not require making a lot of noise or creating bad feelings among people.

Consider what the authors of books of traditions have quoted of his own hadīth peace with him during the incident of the feast arranged by the Messenger of Allāh, peace with him, and his progeny at the house of his uncle the most dignified man among the people of Mecca when he warned his near in kin. It is a lengthy and sacred tradition people have always considered as one of the proofs of Prophethood and the miracles of Islam due to its inclusion of the Prophetic miracle of feeding a large number of people with very little food. We have already quoted it in Letter No. 20. It concludes by stating that the Messenger of Allāh, peace with him, and his progeny took Ali عليه السلام by the neck and said: "This is my brother *the* executor of my will and my own successor; so listen to him and obey him." He used quite often to tell how the Messenger of Allāh, peace with him, and his progeny said to him: "You are the *wali* of every believer after me and he also quite often used to narrate this statement of the Prophet ﷺ: Your status to me is like that of Aaron to Moses except there will be no Prophet after me and, reminescing of Ghadir Khumm, Do not I have more authority over the believers than the believers themselves have?" They said: "Yes indeed." He then said: "To whomsoever I have been a wali this (Ali عليه السلام) is his

wali in the words of Ibn Abū `?sim, as we explained at the conclusion of Letter No. 23, in addition to many such irrefutable texts. They have been publicized by the most trustworthy and reliable traditionists. This is all that he was able to do during those circumstances.

حِكْمَةٌ بَالِغَةٌ، فَمَا تُغْنِ النُّذُرُ؟

Mature wisdom, but (the preaching of) warners does not benefit them.
Qur'ān, 54:5

On the Day of Shura, he carried out his responsibility and warned others sparing none of his own attributes or feats without using it as an argument.

During the days of his caliphate he often complained about the gross injustice done to him painfully announcing his complaint from the pulpit saying: "By God that person vested it on himself knowing that my place from it was like the axle from the quern: From me does the stream of knowledge flow and birds do not soar higher; so I lowered against it my curtain and kept aloof therefrom. I had to opt between either fighting with an amputated arm or be patient about a blind calamity in which the grownups become elderly and the youngsters grow gray hair one wherein a *mu'min* sweats till he meets his Lord. I decided that to be patient was wiser; so I became patient while seeing eye sores tongue-tied witnessing my inheritance being plundered to the end of his *shaqshaqi* sermon, which is *khutba* 3 in *Nahjul Balāghah*, page 25, Vol. 1. He often said: O Lord! I seek Thy assistance against Quraysh and those who support them for they have cut my flesh demeaned my status and disputed with me about what is mine then they said: `It is only right that we take it and that you should abandon it.'" Refer to either *khutba* 167 or page 103 Vol. 2 of *Nahjul Balāghah*. In the same *khutba* someone said to him: "You seem to be so much concerned about this matter." The Imām عليه السلام answered: "No; by God you are more concerned about it than I

am. I have demanded one of my own rights while you have stood between it and my attaining thereof." He peace with him has also said: "By Allāh since the time when Allāh took the life of his Messenger peace with him and his progeny till today I have always been pushed away from my right while others are preferred over me as in *khutba* 5, page 36, Vol. 1, of *Nahjul Balāghah*.

He, peace with him, said once: We have a right; if we do not attain it we will have to mount old camels even if the journey is lengthy."[2] He peace with him said in a letter he wrote to his brother `Aqil: May the One who affects justice retaliate on my behalf against Quraysh who have separated me from my own kin and deprived me the support of my own maternal brother, as stated in epistle 36 page 67 Vol. 3 in *Nahjul Balāghah*. He peace with him quite often used to say: "I looked around and found no supporter other than my Ahl al-Bayt whom I preferred to protect against death overlook against my wish and I remained patient containing my anger though it is more bitter than colocynth [Citrullus Colocynthis] as in *khutba* 25, page 62, Vol. 1, of *Nahjul Balāghah*.

Some of his friends asked him once: How did you keep your folk away from that post knowing that you have more right to it than anyone else?" He as stated on page 79 Vol. 2 of *Nahjul Balāghah* statement 157 answered: "O fellow of Banu Asad! You are disturbed by such a mysterious matter to the extent that you ask your question awkwardly. Yet we are obligated to you due to our kinship and you have the right to ask such a question. You have asked so be informed that as regarding some people oppressing us in this regard while they know that we are superior in lineage to them and stronger in blood ties to the Messenger of Allāh ﷺ this came due to the selfishness of certain people who were supported by others. The government is only to Allāh and the return is unto Him on the Day of Judgment; so do not ask me about the usurpation called for even inside his [Prophet's chambers]..." He peace with him has also said: Where are those who claim that they are more deeply rooted in knowledge than we are? They tell lies about us and flagrantly oppress us though Allāh has raised our status and lowered theirs, granted us and deprived them, and permitted us to enter while ordering them out,

and through us has He taken them out of the darkness of blindness into the light of guidance. The seeds of imāmate have been planted in the wombs of the descendants of Hashim of Quraysh; it suits nobody else, and caliphate is appropriate for nobody other than them..., to the conclusion of statement 140 on page 36 and the succeeding pages Vol. 2 of *Nahjul Balāghah*.

Consider his statement in one of his sermons: "When the Messenger of Allāh, peace with him, and his progeny passed away some people turned back [in their covenant to him] aiming to take various paths [rather than just one Right Path] relying on treachery favouring those who were not his kin abandoning the path they were ordered to take in order to please him thus moving the foundation stones of Islam from their places using other sinful substances in the building of its structure. They have entered into Islam through the doors of those who follow their own inclinations going to extremes in their bewilderment distracted like drunkards following the sunnah of the descendants of Pharaoh worshippers of this life those who have deliberately abandoned their religion." Refer to this statement which is cited at the beginning of page 25; it concludes sermon 2 Vol. 1 of *Nahjul Balāghah* which he delivered after receiving the oath of allegiance for it is one of the greatest. In it he says: "Nobody can be compared with the progeny of Muhammed peace with him from all the members of this nation and nobody can be the peer of those who have received His blessing. They are the corner-stones of the faith the pillars of conviction; through them does the extremist return to moderation and through them does the one who has left knowledge behind him retracts; they possess the characteristics of those who deserve to rule and in them lie the covenant and the legacy. Now right has returned to its people and transferred back to its appropriate place." Add to this his statement cited in the context of sermon 84 page 145 Vol. 1 of *Nahjul Balāghah* in which he wonders about those who oppose him: "How amazed I am to see the error of these groups disputing in their arguments about their religion neither following in the footsteps of the Prophet ﷺ nor the example of his *wasi*...!"

2) Al-Zahra' peace with her delivered very wise arguments in this regard. Two of her own statements were in wide circulation among Ahl al-Bayt عليهم السلام so much so that they used to require their children to memorize them just as they required them to memorize the entire text of the Holy Qur'ān. They deal with those who "moved the foundation stones of the faith from their bases" and built them somewhere else. She said, "How dare they? Where have they moved it [caliphate] to building it somewhere else other than at the haven of the Message the foundations of Prophethood the place where the faithful spirit [Gabriel] descends the one who is the authority about secular as well as religious matters? This indeed is the manifest loss. Why do they hate Hassan's father so much? By Allāh they hate the strength of his sword his might and astounding deeds and his extra-ordinary effort in supporting the religion of Allāh. By Allāh had they all yielded to his leadership[3] he would have taken them to the easy path without harming anyone. He would have brought them to an overflowing fountain of goodness advised them in secrecy and in public neither filling his belly with their own sustenance nor satisfying his thirst nor hunger out of their own toil. The gates of mercy of the heavens and the earth would have been widely opened for them. Allāh will punish them for the sins they were committing; so come and listen to the story and so long as you live be amazed and when you are amazed the incident bemuses you... Where have they gone and which nitche have they clung to? What an evil guardian they have taken and what an evil bunch! How evil is the end of the oppressors who traded the tails for the hoofs and the rumps for the chests! So dusted are the noses of those who think that they have done well; they are the ones who fill the world with corruption without knowing it. Woe unto them! `Isn't that who guides to the truth more worthy of being followed than the one who does not guide? What is the matter with you? How do you judge?'"[4] up to the conclusion of her sermon which is a specimen of the speech of the purified progeny in this regard and you may judge the rest by this one, *Wassalām*.

Sincerely,
Sh

[1] This statement is a short one dealing with his noble ojective and it is included in *Nahjul Balāghah*. Refer to what the Mu`tazilite scholar has said while explaining it on page 324 Vol. 4 of his *Sharh Nahjul Balāghah*.

[2] This statement is number 21 of his statements in the chapter dealing with "choice gems of his wisdom page 155, *Nahjul Balāghah*. Sayyid al-Radi has commented on it in a very valuable commentary, and so has Shaikh Muhammed `Abdoh. Both deserve the attention of any scholar.

[3] The reins passed on to him by the Messenger of Allāh are those of governing the nation in the matters pertaining to its religion as well as the daily life. The meaning is that had they all been in consensus in submitting to such a government yielding to such a leader they would have been protected from harm.

[4] This is quoted by Abū Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari in his book *Al-Saqifa and Fadak* from a chain of narrators including

Muhammed ibn Zakariyya Muhammed ibn `Abdul-Rahman al-Muhallabi `Abdullāh ibn Hammad ibn Sulayman who quotes his father `Abdullāh ibn Hassan who quotes his mother Fatima bint Hussain ending with al-Zahra' peace with her. It is also narrated by Imām Abul-Fadhl Ahmed ibn Abū Tahir who died in 280 on page 23 of his book *Balāghat al-Nisa'* through Harün ibn Muslim ibn Sa`dan from Hassan ibn Alwan from Atiyyah al-`Awfi who narrated this *khutba* from a chain of narrators including `Abdullāh ibn Hassan from his mother Fatima bint al-Hussain from her grandmother al-Zahra' peace with her. Our own fellows narrate this *khutba* from Suwayd ibn Ghaflah ibn Awsajah al-Ju`fi from al-Zahra' peace with her. Al-Tibrisi has quoted it in his book *Al-Ihtijaj* and al-Majlisi in his book *Biaar al-Anwar* and it is narrated by many other trustworthy narrators.

Letter 105
Rabi` al-Thani 16, 1330

Requesting the Narrating of Other Such Incidents

We aspire to complete the benefit if you quote others besides the Imām and al-Zahra' and you will thus do us a favour, *Wassalām*.

Sincerely,
S

Letter 106
Rabi` al-Thani 18, 1330

I Ibn `Abbās's Argument
II Arguments of Hassan and al-Hussain
III Arguments of Prominant Shī`ah Sahabah
IV Reference to their Applying the Will as an Argument.

1) May I invite your attention to the dialogue between Ibn `Abbās and `Omar in which the latter in a lengthy conversation between both men asked: "O Ibn `Abbās! Do you know what stopped your folks [from demanding the caliphate after Muhammed ﷺ]?" Ibn `Abbās narrates saying: "I hated to answer `Omar's question so I said to him: `If I do not know the commander of the faithful [i.e. `Omar knows].'" `Omar said: "[Some] people simply hated that both prophethood and caliphate be confined to your House; so they were happy about their scheme. Quraysh sought it for thmselves and were able to obtain it." I said: "O commander of the faithful! Do you permit me to say something and promise to control your anger?" He answered in the affirmative; therefore Ibn `Abbās said: "As regarding your statement O commander of the faithful that Quraysh sought it for themselves and were successful in obtaining it I say that had Quraysh sought what Allāh had chosen for them their choice would have been unobjectionable and unblamed. As regarding your statement that they hated to see both prophethood and caliphate in our House I say that Allāh the Exalted and the Sublime has described some people to be malicious saying `... that is so because they hated what Allāh has revealed so He rendered their deeds vain.'" `Omar then said: "Impossible O Ibn `Abbās for I heard things about you which I hate to believe else your status in my eyes should be reduced." I asked: `What are they O commander of the faithful? If they are true they should not lower my status in your esteem and if they are not I am capable of defending myself against false charges.' `Omar then said: `It has come to my knowledge that you say that they have deprived you of it [caliphate] out of envy oppression and injustice.' I said: `As regarding your statement O commander of the faithful that it was oppression then that has become quite obvious to those who are ignorant as well as to those who are clement. As

regarding your statement about envy then Adam was envied and we are his descendants who also are envious.' `Omar then said: `Impossible impossible; your hearts O descendants of Hashim have become filled with envy that can never dissipate.' I therefore said: `Wait O commander of the faithful do not attribute this to the hearts of those whom Allāh has purified with a perfect purification.'"[1]

He argued with him in another incident asking: "How did you leave your cousin?" Ibn `Abbās said he thought `Omar meant `Abdullāh ibn Ja`far; so he answered: "I left him in the company of his friends." He said: "I did not mean him; I meant the greatest among you Ahl al-Bayt." Ibn `Abbās said, "I left him exiled irrigating while reciting the Qur'ān." `Omar said: "O `Abdullāh! I implore you not to be shy but tell me if he is still concerned about the issue of caliphate." He answered in the affirmative. Then `Omar asked: "Does he claim that the Messenger of Allāh ﷺ has selected him for it?" Ibn `Abbās answered: "Yes indeed; moreover I even asked my father if there was any statement made by the Messenger of Allāh regarding selecting him for the caliphate and my father informed me that that was the truth." `Omar then said: "The Messenger of Allāh held him in very high esteem through his speeches and actions in a way that left no argument nor excuse for anyone[2] and he kept testing the nation regarding him for some time;[3] nay even when he was sick [prior to his demise] he wished to nominate him for it but it was I who stopped him."[4]

In a third dialogue between both men, `Omar said: "O Ibn `Abbās! I can see how wronged your friend [Ali عليه السلام] is." Ibn `Abbās said: "O commander of the faithful then affect justice on his behalf." Ibn `Abbās said: "But `Omar pulled his hand from mine and went away whispering to himself for a good while. Then he stopped; so I rejoined him and he said to me: `O Ibn `Abbās! I do not think that his people denied him [the caliphate] for any reason other than his being too young for it.' I said to him: `By Allāh neither Allāh nor His Messenger regarded him as too young when they both ordered him to take Sürat Bara'a (Qur'ān Chapter 9) from him [from Abū Bakr].' Having heard this he turned away from me and started walking fast; so I left him alone."[5]

How often has `Abdullāh ibn `Abbās who is the scribe of the Muslim nation the spokesman of the Hashimites and cousin of the Messenger of Allāh ﷺ encountered such stances? In Letter No. 26 you have come to see how he argues with the oppressive party by citing a tradition that counts ten exclusive merits of Ali ﷺ. It is a lengthy and eminent tradition in which he quotes the Prophet ﷺ asking his cousins: "Who among you would be my supporter in [matters related to] this life and the life hereafter?" They declined but Ali ﷺ said: "I support you in this life as well as the life to come." The Prophet ﷺ then said to Ali ﷺ: "You are my *wali* in this life and the life to come." In another tradition Ibn `Abbās narrates that during the Tabuk raid the Messenger of Allāh ﷺ went out accompanied by many people and Ali ﷺ asked him: "Shall I accompany you?" The Messenger of Allāh denied his request; so Ali ﷺ wept; whereon the Prophet ﷺ said to him: "Are you not pleased that your status to me is like that of Aaron to Moses except there is no Prophet ﷺ after me? I ought not leave except after you represent me in my absence." The Messenger of Allāh has also told him: "You are the *wali* of every believer after me " and "Whoever accepts me as his *wali* Ali ﷺ [henceforth] is his *mawla*."

2) The dignitaries among the descendants of Hashim often argued likewise. Once Hassan ibn Ali ﷺ came to Abū Bakr who had seated himself on the pulpit of the Messenger of Allāh ﷺ and told him to get down from a place his father was more worthy of. Al-Hussain ﷺ is reported to have said similarly to `Omar who was also seated on the same pulpit.[6]

3) Books written by imāmites who dealt with this topic cite many incidents wherein the Hashimites and their followers among the *sahabah* and *tabi`in* argued likewise and they ought to be reviewed by those who are interested in their contents. Suffices here to cite the book of arguments by imām al-Tibrisi in which he quotes statements made by the Omayyad Khalid ibn Sa`id ibn al-`Aas[7] Salman al-Farisi Abū Tharr al-Ghifari `Ammar ibn Yasir al-Miqdad Buraydah al-Aslami Abul-Haytham ibn al-Tihan Sahl and `Othman sons of Hanif Khuzaymah ibn Thabit of the two Shahadas Ubayy ibn Ka`b

Abū Ayyüb al-Ansari and many others among those who researched the history of Ahl al Bayt and of their followers. Yet they never missed any opportunity to prove their point by citing explicit or implicit references strongly or smoothly worded speeches and writings poetry and prose according to whatever their circumstances though critical permitted.

4) They repeatedly referred to the will using it as an argument as is well-known by researchers, *Wassalām*.

Sincerely,
Sh

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[1] We have quoted it *verbatim* from *Al-Tarikh al-Kamil* by Ibn al-Athir who includes it at the conclusion of `Omar's biography among the events of the year 23 A.H./644 A.D. page 24 Vol. 3 and it is also quoted by the Mu`tazilite scholar in `Omar's biography too page 107 Vol. 3 of *Sharh Nahjul Balāghah.*

[2] He means that the speech of the Messenger of Allāh ﷺ praising Ali indicates that Ali enjoys quite a lofty status obviously an admission by `Omar.

[3] He means that the Prophet ﷺ due to praising Ali in such wise words is testing the nation to see if it would accept him as his successor.

[4] This is quoted by Imām Abul-Fadhl Ahmed ibn Abū Tahir in his book *Tarikh Baghdad* indicating his reliable source to be Ibn `Abbās. It is also quoted by the Mu`tazilite scholar who discusses `Omar in his *Sharh Nahjul Balāghah* page 97 Vol. 3.

[5] This dialogue is quoted by authors of books of biographies in their discussions of `Omar and we have quoted it here from *Sharh Nahjul Balāghah* by the Mu`tazilite scholar; so refer to page 105 of its third volume.

[6] Ibn Hajar has quoted both cases in his fifth *maqsad* of the verse enjoining kindness to the Prophet's kin and it is verse 14 of the ones dealt with in Chapter 11 of his book *Al-Sawa`iq al-Muhriqa*; so refer to page 160 of this reference. Al-Dar Qutni has quoted the case of Hassan with Abū Bakr and Ibn Sa`d has quoted the case of al-Hussain with `Omar in his biography of the latter in his *Tabaqat*.

7 Khalid ibn Sa`id ibn al-`?s was among those who rejected Abū Bakr's caliphate; he refused for three months to swear allegiance to him as stated by a group of reliable Sunnis such as Ibn Sa`d in his biography of Khalid in his *Tabaqat* page 70 Vol. 4 adding that when Abū Bakr dispatched troops to Syria he prepared the standard for him and came in person to his house but `Omar said to Abū Bakr: "Do you give charge to Khalid after having heard what he has said?" He continued trying till he sent Abū `Arwah al-Dawsi with the message that "The successor of the Messenger of Allāh ﷺ asks you to return our standard." He did so saying: "Your government has never pleased us nor has your deposition harmed us." Having heard such a statement Abū Bakr came to him to apologize and he earnestly requested him not to mention `Omar in public. All writers who mention the incident of this campaign to Syria mention this incident as well for it is one of such detailed incidents.

Letter 107
Rabi` al-Thani 19, 1330

When did they Mention the Will?

When did they mention the will to the Imām and when did they use it in their argument? I do not think that they mentioned it other than in the presence of the mother of the believers who denied it as we explained before, *Wassalām*.

Sincerely,
S

Letter 108
Rabi` al-Thani 22, 1330

Recommendation as Evidence

Yes indeed they did. The Commander of the Faithful عليه السلام mentioned it while preaching from the pulpit and we have in Letter No. 104 quoted its text. Anyone who quotes the tradition of the Household on the day of warning has done so quoting Ali عليه السلام. We have also quoted it in Letter No. 20. It contains the explicit text recommending

him for the caliphate. Imām Abū Muhammed Hassan ﷺ grandson of the Prophet ﷺ and master of all the the young of Paradise delivered a sermon when his father the Commander of the Faithful ﷺ was assassinated in which he said: "I am the descendant of the Prophet ﷺ and the son of his vicegerent " as quoted by al-Hakīm on page 172 Vol. 3 of his authentic *Mustadrak*. Imām Ja`far al-Suddiq ﷺ as on page 254 Vol. 3 of *Sharh Nahjul Balāghah* at the end of the commentary on the *qasi`a* sermon has said: "Even before the [Islamic] Message became public Ali ﷺ while in the company of the Messenger of Allāh ﷺ used to see the light and hear the voice [of angels]." He also quotes him ﷺ saying: "Had I not been the seal of Prophets you [Ali ﷺ] would have been made a partner in my Prophethood; yet since you cannot be a prophet you certainly are the *wasi* and the heir of a Prophet " according to Buraydah. Such usage is common among all the Imāms of Ahl al-Bayt and it is a necessity among them and their followers from the time of the *sahabah* till now.

Salman al-Farisi is reported saying that he heard the Messenger of Allāh ﷺ saying: "The one who is my *wasi* confidant the best I leave behind me to execute my will and cancel my debts is Ali ibn Abū Tālib ﷺ." Abū Ayyub al-Ansari has reported a tradition in which he says that he heard the Messenger of Allāh ﷺ saying to Fatima ﷺ: "Have you not come to know that Allāh the Exalted and omni-Scient cast a look at the inhabitants of the earth and chose your father for His Messenger then He cast a second look and chose your husband then He inspired me to marry you to him and take him as my vicegerent?" Buraydah has narrated a tradition in which he says that he heard the Messenger of Allāh ﷺ saying: "For every Prophet there is a vicegerent and heir and my vicegerent and heir is Ali ibn Abū Tālib ﷺ, " and both ahādīth of Abū Ayyüb and Salman have already been quoted above in Letter No. 68. Whenever Jabir ibn Yazid al-Ju`fi narrated a tradition from Imām al-Bāqir ﷺ he used to say as stated in Jabir's biography in al-Thahbi's *Al-Mizan* "The *wasi* of *wasi*s has narrated a tradition to me... etc." Umm al-Khayr daughter of al-Harish al-Bariqi delivered an eloquent speech in Siffin urging the Kufians to fight Mu`awiyah in which she said:

"Hurry may Allāh be merciful unto you to support the just Imām the faithful *wasi* the greatest truthful " as quoted by Imām Abul-Fadhl Ahmed ibn Abū Tahir al-Baghdadi on page 41 of his work *Balāghat al-Nisa'* stating his source to be al-Sha`bi.

This is what some ancestors have quoted while lauding the recommendation in their sermons and speeches and whoever researches their biographies will find them applying the title "*wasi*" to the Commander of the Faithful عليه السلام as freely as they would call anything by its name so much so that the author of *Taj al-`Arüs* says on page 392 Vol. 10 while explaining the term "*wasi*": "[Pronounced like *ghani* or many, *wasi* is the title of Ali عليه السلام]."

As regarding dealing with this theme in their poetry this cannot all be cited here due to its abundance but we quote of it what serves the purpose to make a point. `Abdullāh ibn `Abbās ibn `Abdul-MutTālib has described him as:

The Messenger's wasi chosen from his Household;
His valiant knight when a challenge is posed.

Al-Mughirah ibn al-Harith ibn `Abdul-MutTālib has said these verses in which he encourages the people of Iraq to fight Mu`awiyah in Siffin:

The wasi of the Messenger of Allāh is your chief
His son-in-law promoted Allāh's Mushaf Shareef.

`Abdullāh ibn Abū Sufyan ibn al-Harth ibn `Abdul-MutTālib has said,

Among us is Ali عليه السلام hero of Khaybar now in ruin
The hero of Badr too when troops retreated;
He is wasi of the Chosen Prophet صلى الله عليه وآله وسلم and his cousin
So who can attain his lofty status only to him meted?
Abul-Haytham ibn al-Tihan one of the heroes of Badr composed verses to recite during the Battle of the Camel in which he said:
The wasi is our Imām and wali in word and deed

No secret left; what was hidden is now revealed.

Khuzaymah ibn Thabit of the two *Shahadas* a hero of Badr recited verses which he too composed during the Battle of the Camel in which he said:

O wasi of the Prophet! The battle has shaken the foes
And caravans have been dispatched to deal blows.
He may Allāh be pleased with him has also said:
O `Ayesha! Leave Ali and the names you call him too
For what you call him is certainly not true;
He is but the wasi from the Prophet's clan
The one to testify to that is but you says everyone.

`Abdullāh ibn Badil ibn Warqa' al-Khuza`i a hero among the *sahabah* who was martyred in Siffin together with his brother `Abdul-Rahman said the following on the incident of the Battle of the Camel:

O my people! What a great calamity Satan brought
Battle the enemy for the wasi of the Prophet is fought.

Among the verses said by the Commander of the Faithful himself in Siffin were these:

If Ahmed were told that his wasi is indeed
Equalled to a wretch he would surely be displeased.

Jarir ibn `Abdullāh al-Bijli a *sahabi* sent verses to Shurhabil ibn al-Samt in which he mentioned Ali عليه السلام saying:

Among all other members of the Prophet's clan
He is wasi of the Messenger of ar-Rahman
His Messenger's protecting knight
A man proverbial in courage and might.

`Omar ibn Harithah al-Ansari in a poem lauding Muhammed son of the Commander of the Faithful better known as Ibn al-Hanafiyya said:

Like the wasi and after the Messenger named
The colour of his standard is crimson red.

When people swore the oath of allegiance to Ali عليه السلام after `Othman `Abdul-Rahman ibn Ja`il said these verses:

I swear you have allied yourselves to one
Whose concern about the faith is well-known
Supported by the Almighty: virtuous with no sin
Ali wasi of the Chosen one and his cousin
The first to offer ritual prayers
One endowed with piety and honours.
A man of the Azd tribe said the following during the Battle of the Camel:

This is Ali;
The Prophet's wasi
On the Day of Salvation;
The Prophet told the nation:
"This is a brother of mine!
"And successor when my sun ceases to shine."
The wise heeded and kept it in mind
The wretch forgot and left it behind.

During the Battle of the Camel, a young man from the tribe of Zabbah, one who was trained in `Ayesha's camp, came out and said:

We are children of Zabbah enemies of Ali
The one who is known for long as the wasi
A brave knight during the time of our Nabi
I am not blind about the virtues of Ali
I only mourn the murder of the son of `Othman the taqi.

Sa`id ibn Qays al-Hamadani who fought in Ali's camp said the following on the Battle of the Camel:

What a battle that has kindled a fire!

Breaking the spears of every knight
Tell the wasi: Qahtan approaches in desire
Call on them to aid Hamadan with their might
They are their kin
They are their children.
Ziyad ibn Labid al-Ansari one of Ali's companions composed these verses during the Battle of the Camel:
How do you see the Ansar in a fierce battle faring?
We are people never afraid to die;
In supporing the wasi we attack with daring
The Ansar are serious their spirits high.
Ali son of `Abdul-MutTālib do we support
Against those who about him lied in their import.
Tell the liars whose conscience is cheap
A miserable harvest shall they forever reap.
Hajar ibn `Adi al-Kindi said on the same occasion:
Lord! Protect Ali whose deeds You bless
The pious believer the caller for Your Oneness.
This is the view not of a depraved nor a deceiver
He is but a divinely inspired and guided leader
Protect him Lord and protect Your Prophet's Call
Through his wali and the wasi of each and all.

`Omar ibn Ahjiyah composed a poem lauding the address of Hassan delivered after that of Ibn al-Zubayr during the Battle of the Camel saying:

Hassan of goodness like your father in virtue and grace
Among us you have taken a lofty exemplary place.
You have delivered a speech whereby Allāh exposed
The lies of the enemies of your father who posed
Prattling like Ibn al-Zubayr the man of shame.
Ask even skeptics and they will tell you his name.
Allāh has insisted to lower in infamy his head
And raise that of the clement son of al-wasi instead.
Thou hast undoubtedly chosen Thy own Nabi
And Thou also appointed his honourable wasi.

Zajr ibn Qays al-Ju`fi composed these verses also during the Battle of the Camel:

The Lord salutes Ahmed Messenger of the King
Who grants him many a blessing
After the Messenger of the King our Caliph will succeed
A man worthy of authority-a knight true in word and deed:
Ali I meant the Prophet's wasi bringing to the Path
All the depraved and strayers who incurred the divine Wrath.
Al-Ash`ath ibn Qays al-Kindi has said:
The messenger of the Imām has come to us so be it
That every Muslim in Ali's army speedily enlist
He is messenger of the *wasi* the *wasi* of the Messenger
Foremost is he in feats virtues piety of every believer.

... and Also:

A message from the Imām we have received
From Ali the virtuous Ali of Hashim
Son-in-law of the Prophet ﷺ his vizier indeed
The best in the nation and in every realm.
Al-Nu`man ibn al-`Ajlan al-Zarqi al-Ansari said the following during the Battle of Siffin:
Since the wasi is our leader how can there be division?
Nay! No bewilderment no confusion do not slacken;
So leave the depraved Mu`awiyah and follow the religion
Of the wasi and praise the Lord of man and jinn.
`Abdul-Rahman ibn Thu'ayb al-Aslami has said the following in a poem threatening Mu`awiyah with the Iraqi troops:
They are led by none other than the wasi
To rid you of misguidance and uncertainty.[1]

`Abdullāh ibn Abū Saufyan ibn al-Harith ibn `Abdul-MutTālib has said:

The one in charge after Muhammed is Ali who
On all occasions did defend support and stand.
He is the wasi of the Messenger nothing is new;

His peer the first to pray with him and lend him hand.
Khuzaymah ibn Thabit of the two shahadas has said: He is wasi of the Messenger out of all his clan
His defending knight since the very beginning
The first to pray preceded by no man
Save the Lady chosen by the One Who Grants blessing.
Zafar ibn Huthayfah al-Asdi has said:
Surround Ali O men and support him
For he is the wasi and the first Muslim.[2]

Abul-Aswad al-Du'ali has said:

I love Muhammed passionately and to me
Very dear are: `Abbās Hamzah and the *wasi*.

Al-Nu`man ibn `Ajlan an Ansar poet and dignitary said these verses in a poem addressed to Ibn al-`?s narrated by al-Zubayr ibn Bakkar in his *Muwaffaqiyyat*. It is transmitted by the Mu`tazilite scholar on page 13 Vol. 3 of his *Sharh Nahjul Balāghah* but Ibn `Abd al-Birr quotes this poem stating the biography of al-Nu`man in his *Isti`ab* omitting the name of the witness from it ("... and thus do they behave (Qur'ān 27:34)":

You underestimated Ali who is the most fit
Albeit if you knew or did not know it;
For he assisted by Allāh guides unto Him and indeed
Forbids debauchery oppression and every wrongful deed;
The wasi of the Chosen Prophet ﷺ and his cousin
Killer of knights who are misguided unbelieving.

Al-Fadhl ibn al-`Abbās has said these verses which are quoted by Ibn al-Athir at the end of the latter's discussion of `Othman on page 43 Vol. 3 of his work *Al-Tarikh al-Kamil* commenting that `Othman is "the best of people besides the three men of the [Prophet's] house."

The best of people and of every believer
After the one chosen to be Messenger

Is the wasi according to people who remember.
And he is first to perform the rite of prayer
And the like of the Messenger;
The first at Badr to deal a deadly blow
To those who broke the divine Law.

Hassan ibn Thabit has said these verses in which he praises Ali on behalf of all the Ansar. They are quoted by al-Zubayr ibn Bakkar in his *Muwaffaqiyyat* and recorded by Ibn Abul-Hadid on page 15 Vol. 2 of his work *Sharh Nahjul Balāghah*:
You are the most faithful to the Prophet among us
Worthy of his recommendation; for who else surapss
You in it who else? Aren't you his brother
In true guidance and his wasi
The best scholar of the Qur'ān and all other
Ahādīth of the blessed Nabi?

Some poets said these verses addressing Hassan ibn Ali عليهما السلام as quoted by Shaikh Muhammed Ali Hashshu al-Hanafi al-Saydawi in the footnote to page 65 of his book *A'thar Thawat al-Siwar* when he discussed both Ghanima daughter of `?mir and Mu`awiyah saying that she recited this verse before Mu`awiyah in a statement she made responding to his own:

The most dignified of men son of the wasi
Grandson of the Prophet son of Ali.

Umm Sinan daughter of Khayth`amah ibn Kharsha'ah al-Mathhaji has said the following verses addressing and lauding Ali عليه السلام; they are mentioned by Imām Abul-Fadhl Ahmed ibn Abū Tahir al-Baghdadi when he discusses Umm Sinan on page 67 of *Balāghat al-Nisa'*. They are also quoted from Umm Sinan by Shaikh Muhammed Ali Hashshu al-Hanafi al-Saydawi at the end of page 78 of his *?thar Thawat al-Siwar*.

You were among us after Muhammed his trusted successor
He selected you and of his trust you proved a protector.

This much of the poetry contemporary to the Commander of the Faithful عليه السلام is what we have been able to quote in such a brief letter. If we review the poetry composed after him then we will be authoring a voluminous book beyond the writing of which we would still apologize for our work being incomplete. Yet to quote all such poetry may become boring and it may cause us to digress from the main subject-matter. So let us be satisfied with quoting only the most famous poets and let us judge the rest according to what is quoted here.

In his celebrated poem al-Kumait ibn Ziyad has thus lauded the descendants of Hashim:

He is the wasi protecting the throne of the nation
Against collapse and disintegration[3]
The embodiment of virtue glory and goodness
Solving the problems with order and firmness.
The wasi the wali[4] *the knight*
Courageous brave: his star was bright
The wasi of the wasi determined and wise
In battle-fields you hear his enemy's agony cries.
Kuthayyir ibn `Abdul-Rahman ibn al-Aswad ibn `?mir al-Khuza`i better known as Kuthayyir `Azza has said:
The wasi of the Chosen Prophet and his cousin; he
Emancipates those in bondage and judges with equity.
Abū Tammam al-Ta'i has said the following in one of his poems the rhyme of which rhymes with "r's":[5]
You plotted against his wasi and deceived before;
You cooked it unprecedented unmatched in lore
Against the Prophet's brother son-in-law who bore
Feats of valour while your plots opened the door
To mischief: peerless in brother son-in-law...; say no more;
To the Prophet he was like Aaron to Moses of yore...
Du`bal ibn Ali al-Khuza`i has said the following in his euology of the Master of Martyrs [Imām Hussain صلى الله عليه وآله وسلم]:
The head of the son of Muhammed's daughter and his wasi
O men is being raised atop a spear for all to see...!

Abul-Tayyib al-Mutanabbi when rebuked for stopping his praise of Ahl al-Bayt as recorded in his diwan (collection of poems) said:
I have no pretext for leaving the praise of the wasi
His light dominates his shade expands unto you and me:
For when something elongates it stands on its own
Attributes of the sun's light are never gone.

He also said the following verses in his praise of Abul-Qasim Tahir ibn al-Hussain ibn Tahir al-`Alawi as also recorded in his diwan:

He is son of the Messenger of Allāh and of his wasi
Alike unto them when I diligently compare and see.

Verses such as these are innumerable uncountable, *Wassalām*.

Sincerely,
Sh

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[1] This verse and all the poetic verses and martials which precede it are quoted in the books of biographies and chronicles especially the ones dealing with the battles of the Camel and Siffin. They have been quoted in their entirety by the researching scholar Ibn Abul-Hadid on page 47 and its following pages up to page 50 Vol. 1 of his *Sharh Nahjul Balāghah* Egyptian edition where he explains the *khutba* of the Commander of the Faithful عليه السلام referring to Muhammed's progeny عليهم السلام and to what they have said about him including the following: "They have the distinction of being divinely granted the right to rule and in them the Prophet's will is preserved and they are the ones who inherit his legacy." Having quoted these verses and martials he says *verbatim*: "The verses containing this word `wasiyya' [will] are nOmarous but we have mentioned here some of them where there is reference to the two parties (meaning Abū Mikhnaf's book dealing with the Battle of Camel and Nasr ibn Muzahim's book dealing with the Battle of Siffin); besides these the references are uncountable and innumerable. We would have filled many pages of them had we not feared boredom and monotony."

[2] Zafr's verse and both couplets composed by Khuzaymah before it in addition to the couplets composed by Abū Sufyan which preceded them are all narrated by Imām al-Iskafi in his book *Naqd al-`Othmaniyya* and they are transmitted by Ibn Abul- Hadid at the end of his commentary on

the *qasi`a* sermon on page 258 and the pages following it Vol. 3 of *Sharh Nahjul Balāghah* Egyptian edition.

[3] When scholar Shaikh Muhammed Mahmüd al-Rafi`i came to the conclusion of his commentary on this verse in his own commentary on the verses composed by the poet al-Kumait in praise of the descendants of Hashim he said: "Meaning Ali may Allāh glorify his countenance who is named *wasi* because the Messenger of Allāh *awsa* [left a will regarding him]." The same is narrated about Ibn Buraydah who quotes his father citing the Prophet ﷺ saying: "For every Prophet there is a *wasi* and Ali is my *wasi* and the heir of my legacy." Al-Tirmithi states that the Prophet ﷺ is quoted saying: "To whomsoever I have been a master this Ali is his master." Al-Bukhari quotes Ibn Sa`d saying that the Messenger of Allāh ﷺ headed to Tabük leaving Ali عليه السلام behind. Ali عليه السلام asked him: "Do you thus leave me with children and women?" He said: "Are you not pleased that your status to me is like that of Aaron to Moses except there will be no prophet after me?" Ibn Qays al-Raqiyyat has said: Among us are: Ahmed the Prophet the truthful the pious the man of wisdom; And Ali and Ja`far with two wings: They are the *wasi* and the man of martyrdom. This is something which poets used to always say about Ali عليه السلام with a great elaboration. Then he testifies to the poetry we have first quoted by Kuthayyir `Azzah.

[4] Muhammed Mahmüd al-Rafi`i the commentator says *verbatim*: "Meaning vicegerent after the Messenger of Allāh."

[5] The poem starts with: "Gazelles that made the dusty dunes glitter like stars " which is included in his *diwan* (collection of poems).

Letter 109

Rabi` al-Thani 23, 1330

Why do Some Fanatics Question the Derivation of the Shī`a School of Muslim Law from the Imāms of Ahl al-Bayt عليهم السلام?

We in our Letter No. 19 had indicated that some fanatics question the derivation of your school of thought in its roots and branches of religion from the Imāms of Ahl al-Bayt and we wished to ask you about this matter. Now is the time to ask such a question; so could

you please answer it in a way that would refute their claim? *Wassalām*.

Sincerely,
S

Letter 110
Rabi` al-Thani 29, 1330

I Shī`ah Faith is Sequentially Derived from the Imāms of Ahl al-Bayt
II Advancement of Shī`ahs in Recording Knowledge During the Sahabah's Epoch
III Their Authors Contemporary to the Tabi`in and the Latter's Followers.

1) All those endowed with wisdom and discretion know by necessity that the derivation of the roots and branches of the Shī`ah imāmite faith is from their forefathers and ancestors ending with the purified progeny. Their views therefore are conducive to those of the Imāms of the purified progeny in the roots and branches of the faith as well as all deductions arrived at from studying the Book and the Sunnah or in any matter related to them or to all branches of theological science. They do not rely in their understanding of the latter except on such progeny and they refer to none other than them. They worship Allāh the Exalted and seek nearness to Him Praised be He through the faith of the Imāms of Ahl al-Bayt without seeing any deviation therefrom nor desiring any substitute. This has been the policy of their good ancestors since the time of the Commander of the Faithful Hassan al-Hussain and the nine Imāms from the progeny of al-Hussain عليه السلام till our time. Those who have learned the roots and branches of the faith from Ahl al-Bayt are quite a few reliable Shī`ahs and the number of those who learned from the latter is much larger. The number of those known for piety verification and correction is more than sequential. They have narrated all this to those who succeeded them through *tawatur* and after them it was thus narrated to others and so on. This has been the case with each

and every generation till it reached us as clear as mid-day sun without any cloud obstructing it.[1]

We now in understanding the roots and branches are followers of the Imāms from the progeny of the Messenger ﷺ. We have quoted our forefathers who all quote them. This has been the case in all generations till the time of the Naqis `Askaris Rizas Jawads Kazims Sādiqs `Abidins Bāqirs both grandsons of the Prophet ﷺ peace with all of them and finally the Commander of the Faithful عليه السلام not counting Shī`ah ancestors who kept company with the Imāms of Ahl al-Bayt عليهم السلام learning the religious injunctions from them quoting them while discussing Islamic knowledge.

There is no room here to count all of them and read their roll call. Suffices you what the pens of their renown scholars have written of interesting works a list of which does not fit in this narration. They derived all that from the light of the Imāms of guidance the progeny of Muhammed peace with him and them quoting it from their own oceans of knowledge hearing it directly from them. They are the scribes of their knowledge and wisdom. Their works were authored during the life-time of those purified ones and such works became references for all Shī`ahs who succeeded them. Through them the superiority of the sect of Ahl al-Bayt manifested itself over all other Islamic sects.

We do not know any follower of the four Sunni Imāms for example who authored a book during the life-time of their Imāms. Rather people authored works in abundance dealing with their faith after those Imāms had left this world when it was decided that *taqlid* should be confined to their sects alone. During their life-time they were just like any other contemporary jurist or traditionist not enjoying any distinction over others of their class; therefore nobody among their contemporaries was interested in exerting an effort to record their speeches like that exerted by Shī`ahs in recording the statements of the Infallible Imāms عليهم السلام. Ever since the inception of the Shī`ah sect nobody was permitted to refer in the religious matters to anyone other than their Imāms. For this reason such an effort was

unavoidable and they became the sole source of religious scholarship. A great deal of effort and resources were spent in recording their verbal statements and many exhausted their resources in doing so in a manner that is unmatched so that they might preserve the knowledge which according to such sect is the only one accepted by Allāh. The books authored during the life-time of Imām al-Suddiq عليه السلام alone numbered four hundred dealing with four hundred different topics containing the religious verdicts [*fatawa*] issued by al-Suddiq عليه السلام during his life-time. The disciples of al-Suddiq عليه السلام have written many many times this number as you will hear in detail shortly, *Insha-Allāh.*

As regarding the four Sunni imāms nobody looks at them in the eyes Shī`ahs look at the Imāms of Ahl al-Bayt. Nay; they did not even have followers during their own life-time!

They did not live to enjoy the status given to them after they had died as stated by Ibn Khaldün al-`Arabi in a chapter he dedicated to the science of *fiqh* in his famous Introduction and it is a fact admitted by many of their renown scholars. In spite of all this we do not doubt that their followers followed anyone other than them for theirs are indeed the views of the followers of those Imāms the ones held reliable in dealing with their affairs by every generation. They recorded them in their books because their followers knew their sects best just as Shī`ahs best know the sect of their Imāms those who worship Allāh accordingly believing that it is the only way to seek nearness to Him.

2) Researchers unhesitatingly accept the fact that Shī`ahs were *the* pioneers in recording the branches of knowledge more so than anyone else. As a matter of fact nobody in the first century of Islam besides Ali عليه السلام and those endowed with the gift of knowledge among his Shī`ahs did so. The reason for this could be attributed to the differences of opinion among the companions in permitting or forbidding the writing of knowledge. According to al-`Asqalani in his Introduction to *Fath al-Malik al-Ali Bisihhati Babil `Ilm Ali* and according to others `Omar ibn al-Khattab and a few others disliked the idea for fear hadīth might be mixed with the Book versus the

permission granted by Ali عليه السلام and after him Hassan al-Mujtaba عليه السلام grandson of the Prophet صلى الله عليه وآله وسلم and a group of other companions to such writing. During that time Ibn Jurayh authored in Mecca the first book dealing with the legacies in which he quotes Mujahid and `Ata'. Al-Ghazali says that it is the first book authored in Islam. The truth of the matter is that it is the first book authored by a non-Shī`ah in Islam. After it Mu`ammar ibn Rashid of San`a Yemen wrote his then Malik authored his *Mawti'*. The Introduction of *Fath al-Malik al-Ali Bisihhati Babil `Ilm Ali* states that al-Rabi` ibn Sabih was the first to compile information and that he lived at the sunset of the time of the tabi`in. **Anyhow, the consensus of opinion is that Sunnis did not author a single book during the first Islamic century.**

As regarding Ali and his Shī`ahs these spent a great deal of effort and time to attain that end during the first century of Islam. The first writing of the Commander of the Faithful was the Book of Allāh the Exalted the Praiseworthy. Having finished the rituals pertaining to the preparation for the departure of the Prophet صلى الله عليه وآله وسلم from this world Ali عليه السلام decided not to dress except to either say the prayers or compile the Qur'ān. He therefore compiled it arranged in the order of its revelation. He pointed out its general and specific meanings specific meanings absolute and restrictive perfect and those that seem to be alike revocation and what revokes it emphasis and relaxation injunctions and instructions pointing out the occasions which necessitated the revelation of its perfect verses explaining what might be confusing to other people. Ibn Sirin used to always say: "If you are lucky enough to obtain that book then you will find in it abundant knowledge." This is cited by Ibn Hajar in his *Al-Sawa`iq al-Muhriqa* and by many other renown writers. Several companions who could read took pains to compile the Holy Qur'ān but they could not compile it in the order of its revelation nor could they mark it the way explained above leaving Ali's compilation more than just a compilation - rather an exegesis.

Having finished working on the Book of the Dear One he authored a book which he dedicated to the Mistress of the Women of Mankind. It came to be known to her purified sons as "Mushaf Fatima "

Fatima's book which contained axioms pieces of wisdom and counsel morals historical events and unique occurrences written as a solace for her after being bereaved by the loss of her father the Prophet ﷺ. After that he authored a book dealing with blood monies which he titled *Al-Sahifa*. It is referred to by Ibn Sa`d at the end of his work titled *Al-Jami`* giving the credit of authorship to the Commander of the Faithful. Both al-Bukhari and Muslim mention this work and quote it in several places of their Sahīh. Among their narrative is what they have quoted from al-A`mash from Ibrahim al-Taymi who quotes his father saying that Ali عليه السلام said to him once, "We have no book for you to read besides Allāh's Book other than this *Sahifa*." Then he brought it to him. It contained matters related to wounds and camel teeth. Also among its contents is a statement reading: `Medina is a sanctuary from cIr to Thawr; anyone who desecrates it or shelters a desecrator will incur the curse of Allāh the angels and man.'" This is the wording of al-Bukhari in his section dealing with the sins of those who disown their mawali in his chapter on ordinances page 111 Vol. 4 of his *Sahīh* and it is referred to in the chapter on Medina's sanctity when the pilgrimage is discussed on page 523 Vol. 1 of Muslim's *Sahīh*. Imām Ahmed ibn Hanbal repeatedly refers to the narrative regarding this Sahifa in his *musnad*. He quotes Ali عليه السلام on page 100 Vol. 1 of his *Musnad* transmitted by Tariq ibn Shihab who says: "I have witnessed Ali peace with him telling people from the pulpit: `By Allāh! We have nothing to recite for you other than the Book of Allāh the Exalted and this Sahifa ' which he was attaching to his sword `I have learned its contents from the Messenger of Allāh.'"

`Abdul-Malik al-Saffar is quoted narrating the following: "Abū Ja`far asked to have Ali's book brought to him and his son Ja`far brought something bulky shaped like a thigh. Among its contents was a sentence reading: `If a man dies, his women will not inherit any of his estates.' Abū Ja`far said: `This by Allāh is the hand writing of Ali عليه السلام and the dictation of the Messenger of Allāh ﷺ!'" A group of Shī`ahs who were contemporary to the Imām عليه السلام followed in the footsteps of the Commander of the Faithful عليه السلام and authored a number of books. Among those authors were: Salman al-Farisi and Abū Tharr al-Ghifari as stated by Ibn Shahr ?shüb who

says: "The first to author in Islam is Ali ibn Abū Tālib عليه السلام then Salman al-Farisi then Abū Tharr."

Among the latter is Abū Rafi` freed slave of the Messenger of Allāh صلى الله عليه وآله وسلم and treasurer of *baytul-mal* [state treasury] during the rule of the Commander of the Faithful peace with him. He was among the elite of his followers who sought his guidance. He wrote a book dealing with traditions ordinances and other matters which he compiled mostly from Ali's hadīth. It enjoyed a prestigious status among our ancestors who used it as a source of quotations and narrations. Among them is Ali ibn Abū Rafi` who according to his biography in Isaba was born during the life-time of the Prophet صلى الله عليه وآله وسلم who named him Ali. He authored a book on the science of *fiqh* according to the teachings of Ahl al-Bayt who peace with them used to cherish that book and refer their Shī`ahs to it. Musa ibn `Abdullāh ibn Hassan has said: "A man inquired about *tashahhud* from my father. My father told me to fetch the book written by Abū Rafi`. He took it and dictated to us from it."

The author of *Rawdat al-Jannat* concludes his discussion by stating that the latter was the first book dealing with *fiqh* written by Shī`ahs but he may Allāh have mercy on him has certainly erred. Among them is `Ubaydullāh ibn Abū Rafi` a scribe and a follower of Ali عليه السلام who learned from the Prophet صلى الله عليه وآله وسلم and narrated to Ja`far his صلى الله عليه وآله وسلم saying: "Your form and manners are similar to mine." This is quoted by a group of scholars including Ahmed ibn Hanbal in his *Musnad*. Ibn Hajar has mentioned it in Part 1 of his *Isaba* under the heading "`Ubaydullāh ibn Aslam." The name of the father of Rabi' is Aslam. This `Ubaydullāh authored a book dealing with the sahaba who fought the Battle of Siffin on Ali's side from which Ibn Hajar quotes extensively in his own Isaba;[2] so you may refer to it. Also among them is Rabi`ah ibn Sam` who wrote a book dealing with *zakāt* on cattle herds derived from the hadīth of the Prophet صلى الله عليه وآله وسلم which is narrated by Ali عليه السلام. They include `Abdullāh ibn al-Hurr al-Farisi who narrates a glitter of ahādīth all reported by Ali عليه السلام from the Messenger of Allāh صلى الله عليه وآله وسلم. And among them is al-Asbagh ibn Nabatah a friend and disciple of the Commander of the Faithful عليه السلام who quotes the Imām's instructive epistle to Malik al-Ashtar and his will

to his son Muhammed. Both are recorded by our fellows in their authentic books of traditions directly from him. Among them is Salim ibn Qays al-Hilali a companion of Ali عليه السلام who quotes his hadīth and that of Salman. He wrote a book dealing with imāmate which is mentioned by Imām Muhammed ibn Ibrahim al-Nu`mani in his book *Al-Ghayba* saying: "Nobody among all Shī`ah scholars and narrators of the hadīth of the Imāms disputes the fact that the book written by Salim ibn Qays al-Hilali is a major bibliography of works dealing with *usul* [principles of jurisprudence] narrated by scholars and traditionists from Ahl al-Bayt and one of the pioneers in its subject-matter. It is one of the major sources to which Shī`ahs refer and on which they rely." Our fellows have also recorded the names and works of those of the same caliber among their good ancestors who authored books in addition to the indices and biographies to whose authors everyone is referred.

3) As regarding the authors among our ancestors who belong to the second generation i.e. that of the tabi`in this Letter falls short of elaborating on them and the best to do in getting to know them their works and sources in detail is to refer to the bibliographies and biographies compiled by our scholars.[3]

On that class did the light of Ahl al-Bayt عليهم السلام brightly shine whereas it was earlier obstructed by the clouds of the oppression of oppressors. The calamity of the Taff disclosed the enemies of the progeny of Muhammed صلى الله عليه وآله وسلم and made them lose face before the wise. It also drew attention to the atrocities meted to Ahl al-Bayt عليهم السلام since losing the Messenger of Allāh صلى الله عليه وآله وسلم. Their horrible implications forced people to look for the reasons and obligated them to research the causes. Thus did they come to know the seeds and roots of the calamity. Those among them who were blessed with a conscience rose to protect the status of Ahl al-Bayt عليهم السلام and support them [both Imāms], for the human nature is made to assist the wronged and dislike wrong-doing. Muslims in the aftermath of that catastrophic incident entered a new era in which they rushed to support Imām Ali ibn al-Hussain Zaynul-`Abidin عليه السلام refer to him in their quest for answers regarding the roots and branches of the faith and to all Islamic sciences derived from the Book and the Sunnah. After his

death they started referring to his son Imām Abū Ja`far al-Bāqir عليه السلام. Followers of both Imāms, i.e. Zaynul-`Abidin and al-Bāqir عليهما السلام, among ancient Imāmis wrote innumerable books but those scholars whose names and biographies were recorded in biography books were about four thousand heroes and their works numbered approximately ten thousand[4] or more which are narrated by our friends in every generation quoting them from reliable sources. A group among the elite of those heroes won the honour of serving them while the rest served Imām al-Suddiq peace with all of them and luck had it that a large number of them reached their ultimate objective of attaining authentic knowledge.

Among the latter is Abū Sa`id Aban ibn Taghlib ibn Rabah al-Jariri the famous reciter of the Qur'ān the traditionist lexicographer and linguist who was one of the most reliable among scholars. He was contemporary to three Imāms from whom he transmitted a great deal of knowledge and a large number of traditions. Suffices you the fact that he narrates from al-Suddiq عليه السلام alone thirty thousand ahādīth as stated by al-Mirza Muhammed in his biography of Aban in his work *Manhaj al-Maqal* wherein he quotes Aban ibn `Othman citing al-Suddiq peace with him. He enjoyed their respect and high esteem. Al-Bāqir peace with him said to him while they were both at the sacred city of Medina "Take your place at the mosque and issue your verdicts to people for I love people to observe a man of my own Shī`ahs like you." Al-Sādiq عليه السلام peace with him said to him once: "Debate with the people of Medina for I love to see men like you among my narrators and friends." Whenever he came to Medina people came to him in large numbers and arranged for him to sit where the Prophet صلى الله عليه وآله وسلم used to sit. Al-Sādiq عليه السلام said to Salim ibn Abū Habbah: "Visit Aban ibn Taghlib for he has learned a large number of ahādīth from me and whatever he narrates to you you should narrate too." He peace with him has said to Aban ibn `Othman: "Aban ibn Taghlib has narrated thirty thousand ahādīth from me; so quote the same from him." Whenever Aban ibn Taghlib visited al-Suddiq عليه السلام the Imām would hug him shake his hand and order a couch to be given to him to lean on and he would lend him his full attention. When the news of his death was brought to him he peace with him said: "By Allāh! My heart is aching because of the

death of Aban." He died in 141 A.H./759 A.D. Aban has narrated traditions from Anas ibn Malik al-A`mash Muhammed ibn al-Munkadir Sammak ibn Harb Ibrahim al-Nakh`i Fudayl ibn `Omar and al-Hakam. He is relied on by Muslim and all authors of the four books of traditions as we explained while discussing him in Letter No. 16.

Aban is not harmed by al-Bukhari's reluctance to rely on his authority for his solace is that the man does not rely on the authority of the Imāms of Ahl al-Bayt عليهم السلام such as al-Suddiq al-Kazim al-Rida al-Jawad al-Taqi and Hassan al-`Askari al-Zaki peace with all of them either. Bukhari does not consider these men reliable; nay he even does not rely on the authority of the elder grandson of the Prophet صلى الله عليه وآله وسلم and the master of the the young of paradise! On the other hand he relies on men like Marwan ibn al-Hakam `Umran ibn Hattan `Ikremah al-Barbari and their likes; so we are Allāh's and to Him is our return.

Aban has written very interesting books. One of them is *Tafsir Gharib al-Qur'ān* [exegesis] of what is unusual in the Qur'ān whose contents are mostly Arabic verses of poetry cited to testify to the truth contained in the Perfect Revelation. Later `Abdul-Rahman ibn Muhammed al-Azdi al-Küfi combined the contents of Aban's book with those of Muhammed ibn al-Sa'ib al-Kalbi and Ibn Rawaq `Atiyyah ibn al-Harith and published them in one volume highlighting the views in which they differed among themselves as well as those they agreed on. He once quotes Aban independently and once he quotes what agrees with `Abdul-Rahman's views. Our friends have quoted both books through various reliable sources. Aban has authored a book dealing with moral excellences and one dealing with the Battle of Siffin and he has authored one of the major reference books on which the Imāmites rely in their derivation of jurisdic injunctions. All his books have been reported with reference to his authorship thereof. Their details are in bibliography books.

Among them is Abū Hamzah al-Thumali ibn Dinar a trustworthy authority and a dignitary among our ancestors. He derived his

knowledge from three Imāms: al-Suddiq عليه السلام, al-Bāqir and Zaynul-`Abidin peace with them. He remained in close contact with them and won their respect. Al-Sādiq عليه السلام peace with him lauded him saying: "In his age Abū Hamzah is like Luqman in his own time." He has written a book on the exegesis of the Qur'ān and I noticed imām al-Tibrisi quoting him in his *tafsir* titled *Mujma`ul Bayan fi Tafsir al-Qur'ān*.[5] He has also written a book on rare ahādīth another on asceticism and a dissertation on rights[6] narrated from Imām Zaynul-`?bidin Ali ibn al-Hussain from whom he narrates his own invocation recited at early dawn which shines brighter than the sun and the moon. He also narrates from Anas and al-Sha`bi. He in turn is quoted by Waki` Abū Na`im and a group of their class who are our own friends and from others as we stated in his biography in Letter No. 16.

There are other valiant men who did not live to meet Imām Zaynul-`?bidin but they won the honour of serving both al-Bāqirs peace with them.

Among these are: Abul-Qasim Bard ibn Mu`awiyah al-`Ajli Abū Basir al-Asghar Layth ibn Murad al-Bakhtari al-Muradi Abul Hassan Zararah ibn `Ayan Abū Ja`far Muhammed ibn Muslim ibn Rabah al-Küfi al-Ta'ifi al-Thaqafi and many other standards of guidance and lighthouses that shone in the dark. To elaborate on them is not possible here.

As regarding these four men they have indeed achieved a special status and won the coveted prize and a lofty station. When Imām al-Suddiq عليه السلام peace with him mentioned them once he said: "I find nobody who kept our name alive like Zararah Abū Basir Layth Muhammed ibn Muslim and Burayd; without them nobody would have learned as much." Then he added: "These are the custodians of the faith who were trusted by my father to safeguard what Allāh has decreed as permissible or forbidden. They are the ones who are foremost in seeking our company in this life and they will be the foremost in joining us in the Hereafter." Once he peace with him recited: "Convey the glad tidings to those who pray for attaining Our Paradise (Qur'ān 22:34) " and he followed his recitation by naming

these four persons adding in a lengthy statement lauding them "My father is said to have trusted them to safeguard Allāh's permissible and forbidden matters and they were the custodians of his knowledge; today they are my faithful confidants and the true friends of my father; they are the stars of my Shī`ahs alive or dead; through them does Allāh dispel every innovation. They protect this religion from the lies of the innovators and the interpretations of the extremists " in addition to other eminent statements he made in which he credited them for their contributions honour dignity and true service in a way which we cannot describe. In spite of all this they were charged by the enemies of Ahl al-Bayt عليهم السلام with every possible false charge as we have explained in our work *Mukhtasar al-Kalam fi Mu'allifi al-Shī`ah min Sadr al-Islam*. This does not undermine their lofty status and great significance in the eyes of Allāh His Messenger and the believers. Those who envied the prophets only increased the loftiness of those Prophets' status without affecting their canons other than their promotion thereof among those who recognize and follow the truth making them acceptable to those endowed with wisdom.

During the lifetime of al-Suddiq عليه السلام peace with him knowledge was disseminated like never before and the Shī`ahs of his forefathers عليهم السلام rushed to him from far and wide. He approached them with a pleasant countenance making them feel at home sparing no effort to educate them and acquaint them with the secrets of knowledge the particulars of wisdom and the nature of matters as admitted by Abul-Fath al-Shahristani in his book *Al-Milal wal Nihal*. When he mentions al-Suddiq عليه السلام he comments: "He was a man very much informed of the religion endowed with perfect manners in wisdom extreme renunciation of this world and a complete abstinance from temptations."[7] He has also said of him: "He stayed in Medina for some time instructing the Shī`ahs belonging to his faith lavishing the secrets of knowledge on those who were loyal to him. Then he went to Iraq and stayed there for a period of time during which he did not publicly criticize nor covet authority... Whoever drowns in the oceans of knowledge never desires to see the shore and whoever ascends to the peak of reality never fears descending " up to the end

of his statement; "And truth makes itself manifest to the fair-minded and to the obstinant."

A large number of the companions of al-Suddiq عليه السلام achieved ultimate wisdom and they became leaders to righteousness lanterns in the dark oceans of knowledge stars of guidance. Among those whose names and biographies are stated in biography books are four thousand men from Iraq Hijaz Iran and Syria. They are authors of works very well known by Imāmite scholars. Among them are the four hundred books of basics of jurisprudence mentioned above which deal with four hundred subjects all written during the time and derived from the verdicts of al-Suddiq عليه السلام. They were rendered indispensable for both theoretical and practical knowledge so much so that a group of the nation's scholars and emissaries of the Imāms summarized their contents in special books to facilitate their comprehension by students and make them more accessible. The best among such compilations are the four books which are the major sources for the Imāmites in referring to the roots and branches of their faith. They have been referring to them since the first century of Islam and these are: *Al-Kafi Al-Tahthib Al-Istibsar* and *Man la Yahdaruhul Faqih*. All are sequentially narrated and the authenticity of their contents is never doubted. *Al-Kafi* is the oldest among them the greatest the best and the most authentic. It contains sixteen thousand one hundred and ninety-nine ahādīth which include all what now exists in the six *sahīh* books [*al-Sihah al-sitta*] of the Sunnis as admitted by al-Shahid in his *Al-Thikra* and by many other renown scholars.

Hisham ibn al-Hakam, one of the companions of al-Sādiq عليه السلام and al-Kazim عليه السلام, wrote nOmarous books ninety-nine of which became quite famous. They are narrated by our friends who quote him and their details exist in our book *Mukhtasar al-Kalam fi Muallifi al-Shī`ah min Sadr al-Islam*. They all are very interesting books dazzling in the clarity of their contents and the glitter of their arguments. They deal with both roots and branches of the faith and with *tawhid* and rational philosophy; they rebut the atheists heretics pantheists predestinarians determinists and those who are extremist in their beliefs regarding Ali عليه السلام and Ahl al-Bayt عليهم السلام. They also

rebut the Kharijites and Nasibis those who denied that a will [by the Prophet was made regarding Ali عليه السلام those who obstructed his way to attain the caliphate and those who preached that someone else should be elected as caliph before Ali عليه السلام in addition to other topics.

In the second century Husham was the most knowledgeable person in the science of speech divine wisdom and all rational and deductive sciences. He was distinguished in *fiqh* and hadīth surpassing everyone else in tafsr and all other sciences and arts. He is the one who discussed the concept of imāmate and cultivated the sect through observation. He quotes al-Suddiq عليه السلام and al-Kazim and he enjoys a special status in their eyes which cannot be described. He won such praise from them that elevated his status to high heaven. He was first a Jehmi then he met al-Suddiq عليه السلام and came to see the light of guidance through him so he joined his party then he followed al-Kazim and surpassed all the disciples of both Imāms. Those who desire to put out Allāh's light out of envy of Ahl al-Bayt عليهم السلام and out of malice accused him of saying that the Almighty has a physical form and of other serious charges. We are most knowledgeable of his sect. We have within our reach reports of his life-style and norm of speech. He has written works defending our sect as referred to above; so nothing of his speech can be known to others and not to us since he is among our ancestors and descendants while his critics are far from his sect and taste. What al-Shahristani has quoted in his *Al-Milal wal-Nihal* of Husham's speech does not imply his belief in a physical form for Allāh. Let me quote for you what he has quoted him:

"Hisham ibn al-Hakam has studied *usül* in depth. We must not forget his arguments with the Mu`tazilites for the man is above what his opponent charges and beneath what similitude he strikes for he argued with al-`Allaf saying: `You claim that the Creator is the One Who knows and His knowledge is His own essence; so He then becomes a knowledgeable person who is different from the world [His creation]; why then don't you say that He has a form unlike all other forms?'"

It is no secret that this statement if true proves only that he opposes al-`Allaf's views. Not everyone who argues about something is a believer therein since it is possible that his purpose is to test al-`Allaf's beliefs and sift his knowledge as al-Shahristani suggests saying: "The man is above what his opponent accuses him and beneath what similitude he strikes." If we suppose that it is proved that Husham believes as such this could be before his going back to the true guidance [through Imām al-Suddiq عليه السلام]. You have come to know that he used to believe like the Jehmis then he saw the light of guidance through Muhammed's progeny عليهم السلام and became an Imām of those who followed their Imāms. Nobody among our ancestors has found any proof of what the opponent attributes to him yet we find some traces of what they have attributed to Zararah ibn `Ayan Muhammed ibn Muslim Mu'min al-Taq and their peers. This comes in spite of the fact that we spared no effort to research the accusation and found its bases nothing more than injustice and animosity intrigue and false allegation; "Do not think that Allāh is unmindful of what the oppressors do."

As regarding what al-Shahristani has alleged of Hisham's belief in Ali عليه السلام as Allāh this is a joke that causes even a bereaved woman whose child has just died to burst in laughter. Husham is above such nonsense and superstition. Husham's statements dealing with *tawhid* call for the glorification of Allāh above being reduced to a physical form of any nature and His sublimity above what the ignorant allege. His statements dealing with imāmate and *wisayat* reflect his preference of the Messenger of Allāh, peace with him, and his progeny over Ali عليه السلام. He declares that Ali عليه السلام is just a member of the Prophet's nation and a subject his vicegerent and successor and that he is a servant of Allāh who has been wronged and overcome and was unable to secure what is rightfully his being forced to succumb to the power of his opponents continuously afraid about his safety having neither supporter nor helper; so how can al-Shahristani say: "Husham ibn al-Hakam has studied *usül* in depth. We must not forget his arguments with the Mu`tazilites for the man is above what his opponent charges and beneath what similitude he strikes for he argued with al-`Allaf saying: `You claim that the Creator is the One Who knows and His knowledge is His own essence; so He then

becomes a knowledgeable person Who is different from the world [His creation]; why then don't you say that He has a form unlike all other forms?'" He then attributes to Ali عليه السلام the allegation that he is Allāh Almighty! Isn't this a clear self-contradiction? Is it proper for Husham in spite of his abundant knowledge and contributions that such nonsense is attributed to him? Certainly not. But these people have insisted on piling charges out of their own envy and animosity towards Ahl al-Bayt عليهم السلام and those who follow their views; so we are Allāh's and unto Him is our return.

Authorship flourished during the lifetime of Imāms al-Kazim al-Rida al-Jawad al-Hadi Hassan al-Zaki al-`Askari peace with them in a way that was never preceded and traditionists quoting them and other Imāms spread far and wide throughout the land trying their best reasoning to attain knowledge in pursuit of it and of its secrets enOmarating its issues verifying its facts saving no effort to record the arts and collect particles of knowledge.

Al-Muhaqqiq in his *Al-Mu`tabar* says: "Among the students of al-Jawad peace with him were virtuous men like al-Hussain ibn Sa`id and his brother Hassan and also Ahmed ibn Muhammed ibn Abū Nasr al-Bazanti Ahmed ibn Muhammed ibn Khalid al-Barqi Shathan Abul-Fadhl al-`Ami Ayyüb ibn Nüh Ahmed ibn Muhammed ibn `gsa and others whose list is quite lengthy... Their books till today are in current circulation among the companions reflecting their abundant knowledge."

Suffices you the fact that al-Barqi's books outnumber a hundred and al-Bazanti has authored his renown work titled *Jami` al Bazanti* while al-Hussain ibn Sa`id has written thirty books. It is not possible in such a Letter to count what has been written by the students of the six Imāms who descended from Imām al-Suddiq عليه السلام peace with them but I refer you to the available biographies and bibliographies; so read about the biography of Muhammed ibn Sinan Ali ibn Mahziyar Hassan ibn Mahbüb Hassan ibn Muhammed ibn Sam`ah Safwan ibn Yahya Ali ibn Yaqtin Ali ibn Fadal `Abdul-Rahman ibn Najran al-Fadhl ibn Shathan (who authored two hundred books) Muhammed ibn Mas`üd al-`Ayyashi (who wrote more than two

hundred titles) Muhammed ibn `Umayr Ahmed ibn Muhammed ibn `gsa (who quoted one hundred companions of al-Suddiq عليه السلام peace with him) Muhammed ibn Ali ibn Mahbüb Talhah ibn Talhah ibn Zayd `Ammar ibn Müsa al-Sabati Ali ibn al-Nu`man al-Hussain ibn `Abdullāh Ahmed ibn `Abdullāh ibn Mahran who is better known as Ibn Khaniba Sadfah ibn al-Munthir al-Qummi `Ubaydullāh ibn Ali al-Halabi who brought his book to al-Suddiq عليه السلام peace with him to edit and verify which he appreciated and said: "Do you see these folks having a book like this one?!" Add to them Abū `Amr the physician `Abdullāh ibn Sa`id who brought his book to Abul-Hassan al-Rida عليه السلام for the same purpose and Unus ibn `Abdul-Rahman who brought his book to Imām Abū Muhammed al-Hassan al-Zaki al-`Askari عليه السلام.

Anyone who researches the biographies of the followers of the progeny of Muhammed peace with him and them and researches those who kept company with the nine Imāms from the descendants of al-Hussain counting their works contemporary to their respective Imāms and reviewed by those they quoted disseminating the hadīth of Muhammed's progeny in every branch and root of religion... will come across thousands of such men. Then if he gets acquainted with these sciences in every class as handed down from the time of the nine Infallible Imāms عليهم السلام till our time he will certainly be convinced then that the sect of these Imāms is *mutawatir* (consecutively reported) dispelling any doubt he might have about the fact that our worship of the Almighty Allāh in the roots and branches of the faith is derived from the Messenger's Household. Nobody doubts this fact except one who is arrogant and prejudiced or dumb ignorant; so praise be to Allāh Who has guided us to this for without His guidance we would not have been thus guided, *Wassalām*.

Sincerely,
Sh

[1] *Al-Huda*, an Iraqi magazine, quoted this Letter and published it in series in its first and second volumes in a column signed by the humble author.

[2] Refer to the biography of Jubayr ibn al-Habab ibn al-Munthir in Part One of *Al-Isaba*.

[3] Such as al-Najashi's Index Shaikh Abū Ali's *Muntahal Maqal fi Ahwalir Rijal*, Mirza Muhammed's *Minhajul Maqal fi Tahqiqi Ahwalir Rijal*, and many other books dealing with this branch of knowledge and they are quite few.

[4] Indicated so by many masters of the art such as Shaikh al-Baha'i in his *Wajiza* and many other renown personalities.

[5] Refer to al-Tibrisi's *Mujma`Bayan fi Tafsiril Qur'ān* in the section dealing with the exegesis of the verse reading: "Say: `I do not ask you for any reward for it other than being kind to my kin'" in Sürat al-Shüra and you will find him quoting Abū Hamzah's own *tafsir*.

[6] Our fellows have reported all of Abū Hamzah's books giving him credit for the narration and the details are in their books. Our dignitary-authority Sayyid Sadr ad-Din al-Müsawi has abridged *Risalat al-Huqüq* and published it in order to be memorized by heart by Muslim youths and he has done a very good job; may Allāh enable the Muslims to enjoy the fruits of his concern and the magnitude of his effort.

[7] He does so when he mentions the Bāqiriyya and Ja`fariyya among Shī`ah sects in his book *Al-Milal wal-Nihal*.

Letter 111
Jamadi al-Ula 1, 1330

Convinced

I bear witness that you (Shī`as), in the roots and branches of the faith, are followers of the Imāms from the Messenger's progeny. You have clarified this matter and rendered it obvious unveiled whatever was obscure thereof; so to doubt you is madness and to mistrust you is misguidance. I have scrutinized your letter and found it very pleasing. I verified it and was able to inhale its divine fragrance which nourished me with its sweet scent. Before knowing you I used to be confused about your beliefs due to what I hear of allegations from scandal-mongers; now I have found it to be a lantern that dispels the darkness and I am leaving you victorious successful; so how great is the blessing which Allāh has bestowed on me and how great your benefit unto me! Praise to Allāh Lord of the Worlds, *Wassalāmo Alaikom*.

Sincerely,
S

Letter 112
Jamadi al-Ula 2, 1330

Appreciation

I bear witness that now you are acquainted with the matter capable of handling it. You have surpassed all others in comprehending it and researching it minutely scrutinizing it carefully turning it to all sides discerning its inner implications seeking its essence and nature without being swayed by nationalistic biases nor motivated by personal interests. So the attributes of your clemency cannot be harmed nor can your mind be dominated. You have dealt in depth researching it with a clemency that is more than pleasing and with a mind more spacious than this world minutely verifying without minding the view of kith or kin till what is hidden has surfaced; truth has manifested itself and morning rays have appeared to all those who can see; so all praise is due to Allāh for guiding us to His religion and for being successful to attain what He has enjoined us to attain of His Path: THE RIGHT PATH, and may He send blessings unto Muhammed and the progeny of Muhammed and many, many salutations.

Sincerely,
Sh

APPENDIX I

A WORD ABOUT THE SHĪ`A PRESENCE AND ACTIVITY IN THE UNITED STATES

Although there are no precise statistics of the number of Shī`ite Muslims in the United States, my best estimate is that they make up between 15% - 20% of the entire Muslim population which now is estimated at five to eight million. When I moved in 1982 from Maryland to Virginia, there was only one Shī`a center, the Islamic Education Center in the Potomac, Montgomery County, Maryland, the founding of which I witnessed, typing its mortgage application and documenting the story of its establishment in my book titled *Mary and Jesus in Islam*. Now there are eight such centers only in the Metropolitan Washington D.C. area which is comprised of the District of Columbia (D.C.) where the American capital is located, some counties in Maryland and some areas of Northern Virginia. What are these centers doing? Do they get involved in any intellectual activity? Do they publish books and other publications for the enlightenment of their communities and to satisfy the curiousity of non-Muslims in general and non-Shī`as in particular? Do they have outreach programs to extend their hands to shake those of non-Muslims? Do they have media watch programs to defend the Islamic faith against the daily attacks to which it is subjected? Are they documenting the spread of the Shī`a faith in the United States? Perhaps I always expect too much…!



All these questions need to be answered. One may ask me: "Why do you not answer them yourself, Mr. al-Jibouri?!" And it is a valid question, especially in the light of the fact that I spent so many years of my life propagating the Islamic faith in general and the faith of the Ahlul-Bayt عليهم السلام in particular. For the sake of brevity, I can give you these answers: It depends

on each center's human and financial resources to serve Islam, the Muslim community and the world at large, and it depends on the imām or director of each center or mosque, on whether he is energetic or sluggish, pragmatic or close-minded, fanatical or open-minded… Imāms of these centers set the stage for all activities, organize committees for this service or activity or that and determine the overall policy. Some imāms were appointed for political reasons, others due to ethnic or sectarian considerations. Some imāms worked hard to rally people behind them so they would lead them in prayers and other activities, in the end succeeding to establish mosques and communities of their own with perhaps support from outside the United States in this form or that, particularly with funds and *fatwas* permitting the faithful to pay them their religious taxes. One cannot generalize. Some imāms are more concerned about maintaining their positions than anything else, and these imāms have their own weaknesses, biases and prejudices, so you cannot expect much from them.



Ghulamraza Hassanali, sitting right in the first row, and other members of SANA of New York, the first Shī`a organization in U.S. history

If you trace the history of the establishment of the first Shī`a organizations, I admit that mine, i.e. the Islamic Society of Georgia, Inc., which I founded in 1973, was not the first. It was preceded by SANA, the Shī`a Association of North America, which was foundeded perhaps one or two years before mine, and the name of its founder deserves to be credited for this honor. He was the late

Ghulamraza Hassanali (pictured in two photos on the previous page). Originally from Dares-Salam, Tanzania, Marhoom Hassanali was a man of dedication, zeal, straightforward character and a very big heart. He hosted me more than once at his New York apartment, and I will never forget the time I spent with him there and how he treated me as a member of his great family. His son, Riaz, is now a cosmetologist doctor, and he has been kind to provide me with photographs of his late father which I would like to share with the readers.

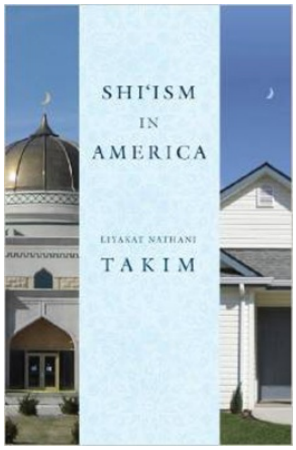


Dalai Lama speaking to some Shī`a Muslim ladies in Washington, D.C. How wonderful! We need such outreach programs and invite representatives of other faiths to come worship with us.

As for documenting the history of the Shī`a community in the United States, to the best of my knowledge, there has been only one single writer/intellectual who has taken the time and effort to do it. He is Professor Liyakat Nathani Takim whose book *Shi`ism in America* remains to be the only thorough research of this subject. This book was published by the New York University Press in 2009 and its hardcover edition bears ISBN 978-0-8147-8296-5, and I am unaware of a softcover or electronic edition of it. It is available to order through Amazon (www.amazon.com) which also markets my books. There is no shortage of writers or scholars in the American

Shī`a community, but there may be a lack of interest in such documenting, which is deplorable. All communities are proud of their history and legacy, and our Shī`a community is no exception at all. Here I should tell the reader more about Professor Takim whom I met in the 1980s in Maryland where he used to deliver very interesting and informative speeches, then in 2013 here in Baghdad when he came to visit the holy shrines:





Dr. Liyakat Nathani Takim was born in Zanzibar, Tanzania, in February of 1957, earned in 1978 his B.Sc. in Economics from the Department of Economics, City University, London, U.K., his M.A. in 1983 in History of Religions from the Department of Religious Studies, University of Virginia, Charlottesville, Virginia, U.S.A., writing his thesis on "A Study of the Doctrine of Messianism in Islam", and his Ph.D. in 1990 from the History of Religions, Department of History, School of Oriental and African Studies, London, U.K., writing his dissertation on "The *Rijal* of the Shi'i Imāms as Depicted in Imāmi Biographical Literature". He also studied at Iran's Qum *hawza* during the period from 1983-85 where he conducted an extensive research in Islamic jurisprudence, biographical and *hadīth*/literature, Qur'ānic exegesis, Arabic, and principles of extrapolating Islamic law. He also delivered nOmarous lectures on Islam in Canada and the U.S. and wrote many books which include the following:

1) *Shi'ism in America*. New York: New York University Press, September 2009; 2) *Shi'i Islam in North America: United States of America and Canada*. Dix Hills: 2012; 3) *The Heirs of the Prophet: Charisma and Religious Authority in Shi'ite Islam*. Albany: State University of New York, 2006; 4) Translation of *Ziyarat Guide: Selected Supplications*. Toronto: MEBS, 2000; 5) Translation of *Pilgrims' Guide: Selected Supplications*. Toronto: Hydery Press,

Why did I include the above text about Prof. Takim? It is due to my conviction that those who document the presence and activity of our Shī`a community in the U.S. deserve recognition. If you read Harvard University's "Islam in America" report, which is included here for you as Appendix II, and my comment on it, you will see how rarely the Shī`a community in America is mentioned despite the large number of intellectuals and proselytes who live and work in it. Read it and judge for yourself…





Imam al-Abbas عليه السلام, Kerbala, Iraq

APPENDIX II

A COMMENT ON HARVARD UNIVERSITY'S

"ISLAM IN AMERICA" REPORT



In the Name of Allāh, the most Gracious, the most Merciful

عن تقرير جامعة هارفرد المعنون "الاسلام في أمريكا"

Commenting on Harvard University's "Islam in America" Report

The report titled "Islam in America", which took Harvard University's Pluralism Project more than two decades to put together, is very interesting, especially to Muslims and non-Muslims who are interested in history, theology, comparative religion and anthropology. It mentions my name twice, my two organizations which I founded: the first in Atlanta, Georgia, in 1973, and the second in Falls Church, Virginia, in 1982, and a newsletter I started in January of 1974, namely *Islamic Affairs.* The black-and-white edition of this book cites the entire report, so read it there. Here, I would like to state the reasons why Harvard University thus referred to me, hoping you will find this material interesting.

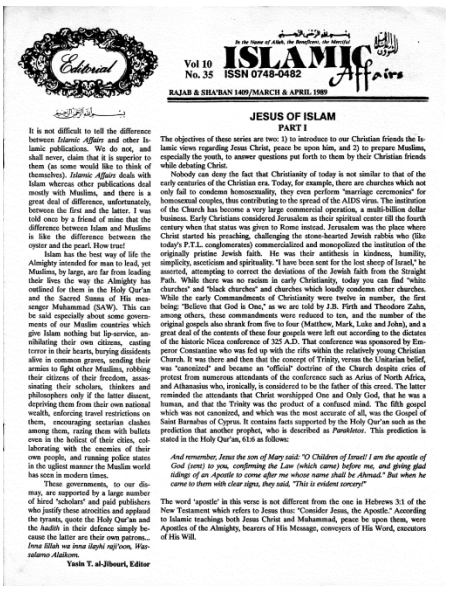
In all reality, I never expected to stay in the U.S. for more than few years to finish my graduate courses, get my degree and return home to teach at a university, but the Almighty had a different plan for me, a much better one. He always looks after us and does what is best for us even when we think otherwise due to our ignorance or weak faith.

In 1972, I was teaching English at a vocational institute in Saudi Arabia's Eastern Province, in the city of Huffof, al-Ahsa, to be exact, so I took the opportunity to apply to study for a graduate degree in the U.S. Three American universities granted me admission:

1) Atlanta (now Clark Atlanta) University, Atlanta, Georgia
2) Ohio State University, Columbus, Ohio
3) New Mexico State University, Las Cruces, New Mexico

I reached the U.S. on August 13, 1972 and took the bus from the country's northeast, i.e. New York City, to its southwest, that is, Las Cruses, New Mexico, to Atlanta, Georgia. After touring the schools listed above, I set my mind on studying at Atlanta (now Clark Atlanta) University. Few weeks after the start of my studies, I found myself involved in Islamic activities organized by the city's local chapter of the Muslim Students Association of the U.S. and Canada (MSA). I had the opportunity to lead the Friday congregational prayers at the school's Canterbury House, a small house which it had set aside for the students to worship and meditate. The next year, 1973, I found myself inaugurating the Islamic Center of Atlanta, but soon thereafter I became an outcast, a social pariah, because some Indian and Pakistani community members convinced the African-American converts to Islam that I was not following the "mainstream" type of Islam, i.e. Sunni Islam, so I was not qualified to lead them in congregational prayers. Thus, I was removed from all Islamic activities at the said Center and at the MSA chapter. Those who used to pray behind me as their leader now ran away whenever they saw me, as if they saw a demon, so that they would not be branded by others for speaking to me. I documented all this in my *Memoirs*.

In the fall of that year, 1973, I founded the Islamic Society of Georgia, Inc. with some Pakistani friends. After two American attorneys' failure to get the tax exemption status for my Society, I interfered and acted as the Society's "attorney" or representative with the city's federal office of the Internal Revenue Service (IRS) on Peachtree Road in downtown Atlanta. I do not know if it is still there. I succeeded where both attorneys failed and obtained the tax exemption status which cleared the way for my Society to start publishing and circulating Islamic literature throughout the U.S. Copies of the first issue of our newsletter, *Islamic Affairs*, were mailed out in January of 1974. It evolved from a modest 4-page newsletter into a 12-page bulletin with a thick cover and with readers not only in all 50 American States but also in 67 countries overseas.



Editorial

بسم الله الرحمن الرحيم

In the Name of Allah, the Beneficent, the Merciful

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ISLAMIC Affairs

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RAJAB & SHA'BAN 1409/MARCH & APRIL 1989

It is not difficult to tell the difference between *Islamic Affairs* and other Islamic publications. We do not, and shall never, claim that it is superior to them (as some would like to think of themselves). *Islamic Affairs* deals with Islam whereas other publications deal mostly with Muslims, and there is a great deal of difference, unfortunately, between the first and the latter. I was told once by a friend of mine that the difference between Islam and Muslims is like the difference between the oyster and the pearl. How true!

Islam has the best way of life the Almighty intended for man to lead, yet Muslims, by large, are far from leading their lives the way the Almighty has outlined for them in the Holy Qur'an and the Sacred Sunna of His messenger Muhammad (SAW). This can be said especially about some governments of our Muslim countries which give Islam nothing but lip-service, annihilating their own citizens, casting terror in their hearts, burying dissidents alive in common graves, sending their armies to fight other Muslims, robbing their citizens of their freedom, assassinating their scholars, thinkers and philosophers only if the latter dissent, depriving them from their own national wealth, enforcing travel restrictions on them, encouraging sectarian clashes among them, razing them with bullets even in the holiest of their cities, collaborating with the enemies of their own people, and running police states in the ugliest manner the Muslim world has seen in modern times.

These governments, to our dismay, are supported by a large number of hired 'scholars' and paid publishers who justify these atrocities and applaud the tyrants, quote the Holy Qur'an and the *hadith* in their defence simply because the latter are their own patrons... *Inna lillah wa inna ilayhi raji'oon, Wa-salamo Alaikom.*

Yasin T. al-Jibouri, Editor

JESUS OF ISLAM

PART I

The objectives of these series are two: 1) to introduce to our Christian friends the Islamic views regarding Jesus Christ, peace be upon him, and 2) to prepare Muslims, especially the youth, to answer questions put forth to them by their Christian friends while debating Christ.

Nobody can deny the fact that Christianity of today is not similar to that of the early centuries of the Christian era. Today, for example, there are churches which not only fail to condemn homosexuality, they even perform "marriage ceremonies' for homosexual couples, thus contributing to the spread of the AIDS virus. The institution of the Church has become a very large commercial operation, a multi-billion dollar business. Early Christians considered Jerusalem as their spiritual center till the fourth century when that status was given to Rome instead. Jerusalem was the place where Christ started his preaching, challenging the stone-hearted Jewish rabbis who (like today's P.T.L. conglomerates) commercialized and monopolized the institution of the originally pristine Jewish faith. He was their antithesis in kindness, humility, simplicity, asceticism and spirituality. "I have been sent for the lost sheep of Israel," he asserted, attempting to correct the deviations of the Jewish faith from the Straight Path. While there was no racism in early Christianity, today you can find "white churches" and "black churches" and churches which loudly condemn other churches. While the early Commandments of Christianity were twelve in number, the first being: "Believe that God is One," as we are told by J.B. Firth and Theodore Zahn, among others, these commandments were reduced to ten, and the number of the original gospels also shrank from five to four (Matthew, Mark, Luke and John), and a great deal of the contents of these four gospels were left out according to the dictates of the historic Nicea conference of 325 A.D. That conference was sponsored by Emperor Constantine who was fed up with the rifts within the relatively young Christian Church. It was there and then that the concept of Trinity, versus the Unitarian belief, was "canonized" and became an "official" doctrine of the Church despite cries of protest from numerous attendants of the conference such as Arius of North Africa, and Athanasius who, ironically, is considered to be the father of this creed. The latter reminded the attendants that Christ worshipped One and Only God, that he was a human, and that the Trinity was the product of a confused mind. The fifth gospel which was not canonized, and which was the most accurate of all, was the Gospel of Saint Barnabus of Cyprus. It contains facts supported by the Holy Qur'an such as the prediction that another prophet, who is described as *Parakletos*. This prediction is stated in the Holy Qur'an, 61:6 as follows:

And remember, Jesus the son of Mary said: "O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving glad tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with clear signs, they said, "This is evident sorcery!"

The word 'apostle' in this verse is not different from the one in Hebrews 3:1 of the New Testament which refers to Jesus thus: "Consider Jesus, the Apostle." According to Islamic teachings both Jesus Christ and Muhammad, peace be upon them, were Apostles of the Almighty, bearers of His Message, conveyers of His Word, executors of His Will.

In 1975, I received instructions to facilitate the entry to the United States of the very first representative of the then Grand Ayatollah, the late Abul-Qasim al-Khoei, in North America. This representative was Shaykh (or Shaikh or Sheikh, you choose) Muhammad Sarwar of Quetta, Pakistan, near the Pakistan-Afghanistan border.

Of course the Shaykh had to apply for an entry visa to the U.S. He first tried to obtain it from the U.S. Embassy in Baghdad which I believe was represented there by a third country due to bad relations between Iraq and the U.S. following the 1973 war and the oil embargo which Iraq started and which created so much uproar and animosity towards not only Iraq but all other Arab countries. Using their mighty news media machine, the Jewish community utilized

that hatred, intensifying it to the maximum they could scheme. The Shaykh failed to obtain the visa, so he was advised to do so in Iran, Germany and the United Kingdom. Followers of al-Khoei in various countries acted as guides and hosts for the Shaykh and helped him with accommodations and travel expenses.

The request to facilitate the entry of Shaykh Sarwar into the United States was first directed not to me but to New York's Shi'a Association of North America (SANA), which was founded by my late great friend, Ghulam-Raza Hassan Ali (or, according to the way East-African Shī`as spell their names, Ghulamraza Hassanali), who is detailed above.

When Hassanali spoke to me about the Shaykh being given the run-around, asking me to do whatever I could to help him, I had to think for a while. Then I called my Society's attorney to ask for his advice in this regard. The attorney advised me to send the Shaykh, who was at the time in London, a package containing the following documents:

1) an affidavit, i.e. a letter of sponsorship which I typed on my Society's stationery indicating that he was the Shaykh's personal sponsor and guarantor, that I pledged not to let this cleric work in the United States, and that the visa applicant, if granted the visa, would abide by U.S. laws, rules and regulations,

2) a copy of the Bylaws of the Islamic Society of Georgia, Inc., of which I was the General Secretary,

3) constitution of the Islamic Society of Georgia, Inc., and

4) some copies of the *Islamic Affairs* newsletter.

The package, which later proved to be quite useful, arrived after the Shaykh had already made another failed bid in London to obtain the entry visa to the United States; so, he was advised to go to Lebanon to try his luck. In Beirut, he was subjected to a foiled kidnapping attempt as the country was embroiled in civil war; so, the Shī`ites

there were very much concerned about his safety: They whisked him out of Beirut in the depth of the night to Damascus which was to be his last attempt following which he would return to Najaf, Iraq, to resume his studies at the *hawza*. In Damascus, Shaykh Sarwar submitted the package I sent him during the interview, and he was finally able to obtain his entry visa. What a relief it is!

The Shaykh did, indeed, arrive at New York's John F. Kennedy International Airport on January 25, 1976, a very important date in the history not only of the Shī`ite community of North American but of that of the whole Islamic world due to the *tabligh* activities that resulted from the establishment of such a monumental Shī`ite institution like the Khoei Center in an important part of the world.

A few days after Shaykh Muhammad Sarwar had arrived at New York, he went to Texas according to the invitation of some Shī`a converts whom I had encouraged to write to his boss, al-Khoei, to request him to send someone to teach them the tenets of their faith. While staying in Houston, Texas, he called me to ask me if he had to apply for a visa to go to Georgia! It seems that he was still haunted by the "visa" ghost! Few days after that, the Shaykh became my roommate in Atlanta, Georgia, and I really enjoyed his company. We used to go together in my clunker Plymouth Duster car to the Farmers Market in a city suburb to shop for fruits and vegetables in order to change the scene and save some money.

I trained the Shaykh Sarwar at my apartment on the preparation of newsletters and different publications, especially in the areas of typesetting, art designs and layout, steps required for making a "cold camera-ready copy" before being sent to the press. We are talking about printing 38 years ago. According to him, the Shaykh was sent to the United States with specific instructions from the late Grand Ayatollah Abul-Qasim al-Khoei to do the following:

1. start a regular newsletter or magazine,
2. produce a new English translation of the Holy Qur'ān,
3. write books for Muslim children and adults,
4. collect religious taxes and solve community problems,

whether or not they are related to religion

Upon its completion, Shaykh Sarwar's English translation of the Holy Qur'ān was published by Tahrike-Tarsile-Qur'ān, Inc. (Distribution of Holy Qur'ān, Inc.) of New York, a publishing house established and managed by my respectful friend, Aunali Khalfan, and his great family. For your information, Khalfan was instrumental in the publication for the first time ever of a text of the Holy Qur'ān in Braille language for the blind. He has been publishing not only various translations of the Holy Qur'ān but also some other top quality Islamic books, including many published by Ansariyan; their list now tops five thousand. One of the books which Khalfan has published and is now marketing is *Peak of Eloquence: Nahjul Balāgha* which is compiled by al-Sharif al-Radi, and which I edited, with an Introduction by Martyr Murtadha Mutahhari. This title is marketed world-wide by other American book sellers as well. May the Almighty bless Aunali's efforts and reward them in the life of this world and in the Hereafter, *Allāhomma Ameen* **اللهم آمين**.

As for the magazine which the Shaykh was instructed to issue, it was given the title *The Message of Islam*. It was, indeed, founded in early February of 1976 under the supervision of Shaykh Sarwar not in Atlanta, Georgia, but in Houston, Texas, shortly before the Shaykh came to me in Atlanta to be my roommate for few months, as indicated above. Its publication was made possible through help from the Shī`ite community in Houston members of which had written al-Khoei requesting him to send them a scholar to teach them Shī`ite Islam as I had suggested to them. During his stay at my very modest apartment (so modest, its monthly rent at the time was only $98 exclusive of utilities, and yes, you can call it whatever you want!) in Atlanta, Georgia, the Shaykh put out two editions of this magazine. Thereafter, the Shaykh moved from Atlanta to New York City where there have always been a much larger Shī`ite population and where a fourth edition of *The Message of Islam* was published. To the best of my knowledge, this magazine disappeared after the publication and distribution of its fourth edition. In New York, Shaykh Muhammad Sarwar founded the Khoei Center.

A question forces itself here is: Did the Marji`iyya, the highest religious authority, that sent this Shaykh to the U.S., express any appreciation for what I did to its representative, i.e. facilitating his entry into the United States and looking after him while being my roommate? The obvious answer is: Of course not.

Later on, unfortunately a controversy developed because of which the New York Shī`ite community requested the late Grand Ayatollah al-Khoei to remove Shaykh Muhammad Sarwar from office and to appoint someone else in his place. The great sage sent in 1982 one of his sons, namely martyr Sayyid Abdul-Majid al-Khoei, on a fact-finding mission and to prepare for the establishment of the Khoei Foundation, the very first major institution established by Najaf's *marji`iyya* **مرجعية** in the Western world.

That year, 1982, ended Sarwar's term which started in 1976. He was replaced, after a bitter and costly court battle, by Shaykh Fadhil al-Sahlani, an Iraqi Shaykh from Basra (some say Nasiriyya). Shaykh al-Sahlani has been efficiently running the Foundation, School and Center ever since. In the process of those court hearings, I, in my capacity as Sarwar's personal sponsor, was requested to submit a signed statement indicating that the late Grand Ayatollah al-Khoei was Sarwar's boss, that Sarwar was obligated to follow al-Khoei's instructions; otherwise, he would be insubordinate. I complied, composing and signing such a statement as requested in my capacity as the one who helped him come to the United States and acted as his guarantor. The statement was presented before the judge who ruled that Sarwar should step down from his office and hand over all documents and assets to Shaykh Fadil al-Sahlani, the new representative of al-Khoei to the faithful in the United States and Canada.

The present building of the Khoei Foundation, which is located in Jamaica, New York, was opened seven years after that incident, that is, on the 15th of Sha`ban 1409 A.H./March 25,1989, in order to meet the religious needs of the Muslim community in the United States. The religious programs are conducted in Arabic, Urdu, Persian and, of course, English. Presently, the address of the Khoei

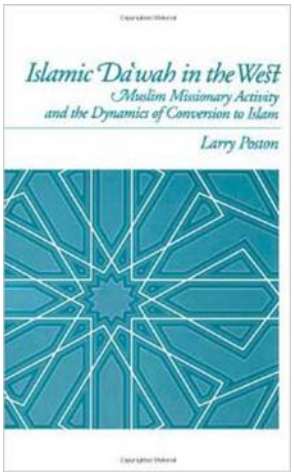
Foundation is 13711 90th Avenue, and that of the Khoei Center is 8989 Van Wyck Expressway, both located in Jamaica, a suburb of New York City. The latter includes a mosque, a school and resident imām's quarters as well as a modern library, kitchen and cafeteria.

In the same year, that is, 1989, the Grand Ayatollah al-Khoei established the London branch of this Foundation, appointing his son, late Sayyid Muhammed Taqi al-Khoei, as its head. It is now located on Chevening and Salusbury roads. Its board, upon establishment, was comprised of these dignitaries: Sayyid Muhammed Taqi al-Khoei, Shaykh Muhsin Ali al-Najafi, Shaykh Yousuf Nafsi, Sayyid Muhammed al-Mousawi (of Bombay, India), Sayyid Fadil al-Milani, Sayyid Majid al-Khoei (another son of the late al-Khoei), Shaykh Hajj Kadhim Abdul- Hussain, the late Dr. Sayyid Muhammed Ali Shahristani (a world renown philanthropist and founder of the Open Islamic University in London, a man who was born in Iraq and who had descended from an Iranian family), and al-Hajj Mustafa Kawkal. Sayyid Taqi al-Khoei was succeeded in this post by his brother, the late Sayyid Abdul-Majid al-Khoei who was assassinated in Najaf, Iraq, on Thursday, April 10, 2003. Following this tragic incident, Sayyid Yousuf al-Khoei, another son of the late Grand Ayatollah, became director of London's Khoei Foundation. Another branch of the Khoei Foundation was established in Montreal, Canada, but information about it has not been available at the time when this text has been compiled for the kind reader.

Reference to the historic mission of Shaykh Muhammad Sarwar exists in one of the earliest books written about Islam and Muslims in the United States: It is this great reference which mentions the Shaykh on p. 109:

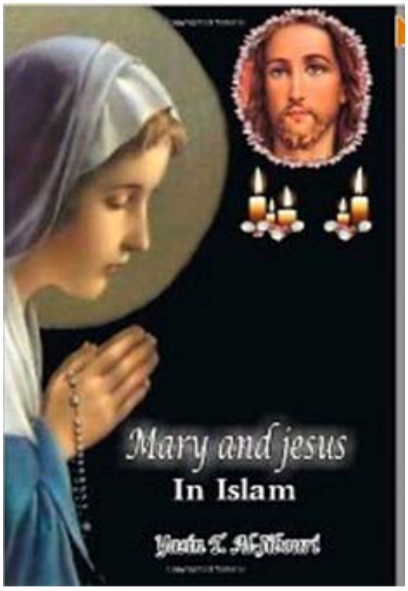
Larry Poston, *Islamic Da`wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (Oxford University Press, 1992), ISBN 0-19-507227-8.

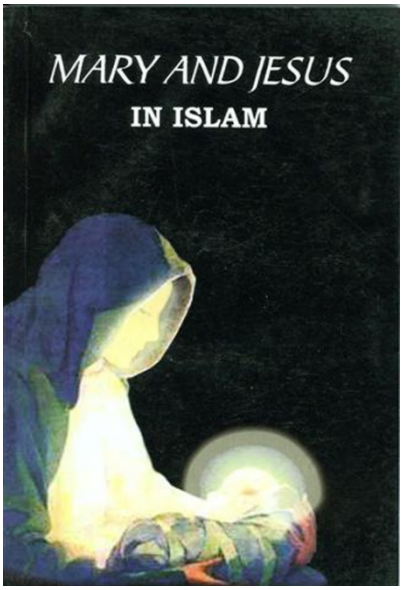
Besides, I have included the above and much, much more, including the complete biography of his late Holiness al-Khoei, in my book titled Mary and Jesus in Islam three editions of which have already been published by:

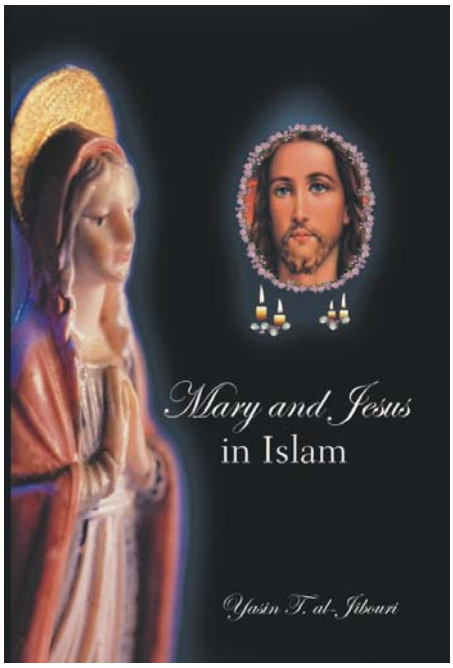


1. (Ansariyan Publications, Qum, Iran 2009) ISBN 978-964-219-064-5
2. (Authorhouse, Bloomington, Indiana, U.S.A. 2011) ISBN 978-1-4685-2321-8
3. (Yasin Publication [Newington, Virginia, U.S.A., but printed in London, United Kingdom, in 2014]) ISBN 978-1-4992-3610-1

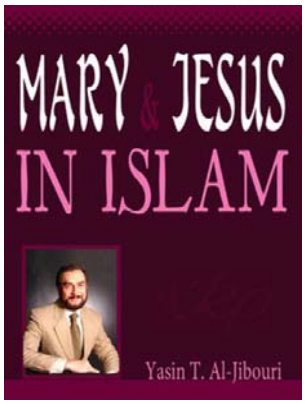
Images of the front covers of these books are:







Harvard University's report also mentions *Islamic Affairs* newsletter.



I started editing and publishing my Society's newsletter *Islamic Affairs* which evolved from a four-page newsletter to a twelve-page bulletin, becoming the most widely circulated Shī`ite publica-tion in the United States with readers in all 50 U.S. States and 67 countries abroad, prompting the Society to seek help from a local company to maintain its vast computerized mailing list and print address labels for distributing *Islamic Affairs* by mail. All issues of this newsletter were printed and mailed out throughout the States and abroad free of charge, thanks to the generosity of its eager readers and supporters. Seldom has a Shī`ite publication lived for so long while being supported by voluntary contributions in addition to the generosity of its founders. Just to give you an idea about how

powerful that newsletter was, I would like here to narrate the following incident for you:

"Vol. 1, No. 4 issue of *Islamic Affairs* featured an article about Imām Ali عليه السلام, and the issue was extremely popular, so much so that we had to reprint it three times. Nevertheless, one day I needed a copy of that issue in order to reprint it for the fifth time, so I kept calling some of its recipients in Atlanta trying to borrow it from them. Everyone I called told me that he/she had given it to someone else and that it kept in circulation till he lost track of it. The Library of Atlanta's Emory University was a regular recipient of *Islamic Affairs* because it has a department of theology, so I went there and spoke with the librarian after introducing myself as the editor-in-chief of *Islamic Affairs*. The librarian went away and looked for the newsletter. After a while, she returned to tell me that one of the university's professors had borrowed it and was using it as a teaching tool in his classes. I inquired about when he would return it, and the lady told me that it would be returned two weeks later. She wrote a note to herself not to let anyone borrow it other than myself for the time being. Exactly two weeks later, I returned to the library and asked for my copy of the newsletter. The same lady went and brought it to me. I was grateful but deeply disappointed: The professor had written so many notes on it in ink so he would explain its contents to his students, it could not be reproduced at all." This incident shows you how popular and powerful *Islamic Affairs* was. In his book titled *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (Oxford University Press, 1992), Larry Poston mentions *Islamic Affairs* four times.

In 2003, after the fall of the dictatorial regime of Saddam Hussein, which had passed a hanging sentence against me in absentia, I returned home after so many years: The last time I was in Iraq was in 1971. My foot touched the Iraqi soil on September 3, 2003. Praise is due to Allāh, the harsh living conditions and the absence of services did not stop me from continuing my intellectual activities: Since then, I have been writing, editing and translating many books, so much so that the number of all my most important publications

now stands at 68, and if you wish to receive a PDF file containing details of them, just send me an email.

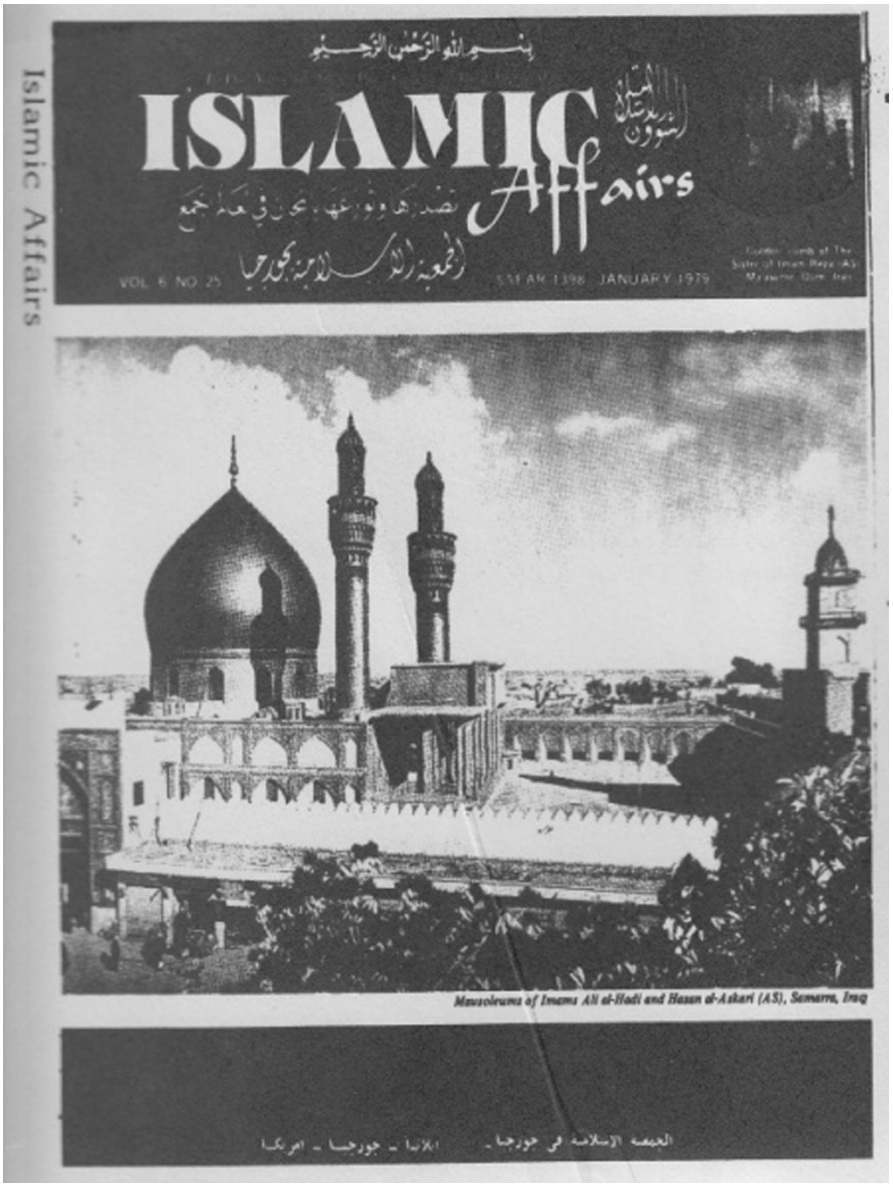
Now you realize that Harvard University did not choose my name arbitrarily to represent the activities of Shī`a Muslims in America. This most prestigious University does not do anything arbitrarily…

This report/comment is written for history. Seldom have Shī`a Muslims documented their history, so I would like to be the exception to this rule. I reiterate my full authorization for this report to be reproduced, in part or as a whole, and disseminated for the benefit of those who believe that history is mankind's best teacher. Presently, I am working on producing a new translation of the Holy Qur'ān, so if you like this report, I request you to plead to the Almighty to enable me to finish this task. May He accept our deeds seeking to please Him, and only Him, for pleasing His servant is an impossible task…, *Wassalāmo Alaikom*.

Yasin T. al-Jibouri



Partial Amazon advertisement of some of my books marketed in Japan


بسم الله الرحمن الرحيم
ISLAMIC Affairs
الشؤون الإسلامية
تصدرها وزارة الحج في عمان جميع
الجمعية الإسلامية بجورجيا
VOL. 6 NO. 25
SAFAR 1398 JANUARY 1978
Islamic Affairs
Mausoleums of Imams Ali al-Hadi and Hasan al-Askari (A.S), Samarra, Iraq
الجمعية الإسلامية في جورجيا - اتلانتا - جورجيا - امريكا

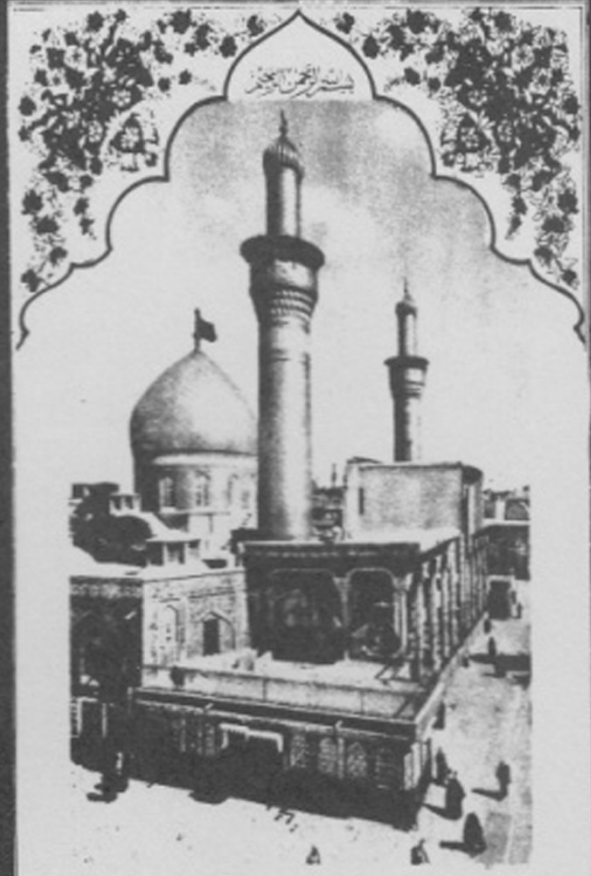
بسم الله الرحمن الرحيم

In the Name of Allah, the Beneficent, the Merciful

ISLAMIC Affairs

VOL. 6 NO. 26

MAY & JUNE 1979*** JUMADA II & RAJAB 1398

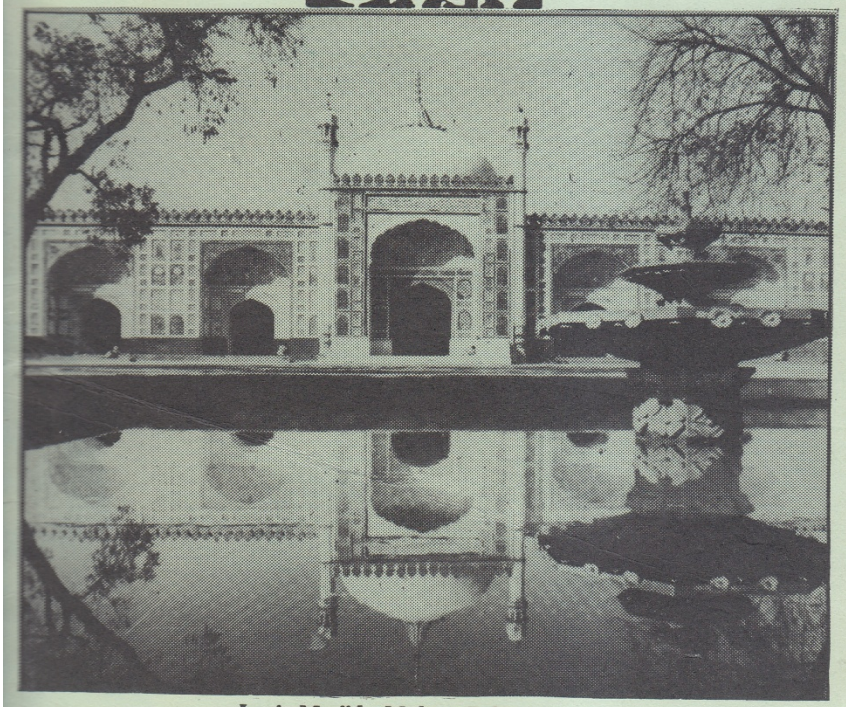


Mausoleum of Hazrat Imam Husain (AS), Kerbalaa, Iraq

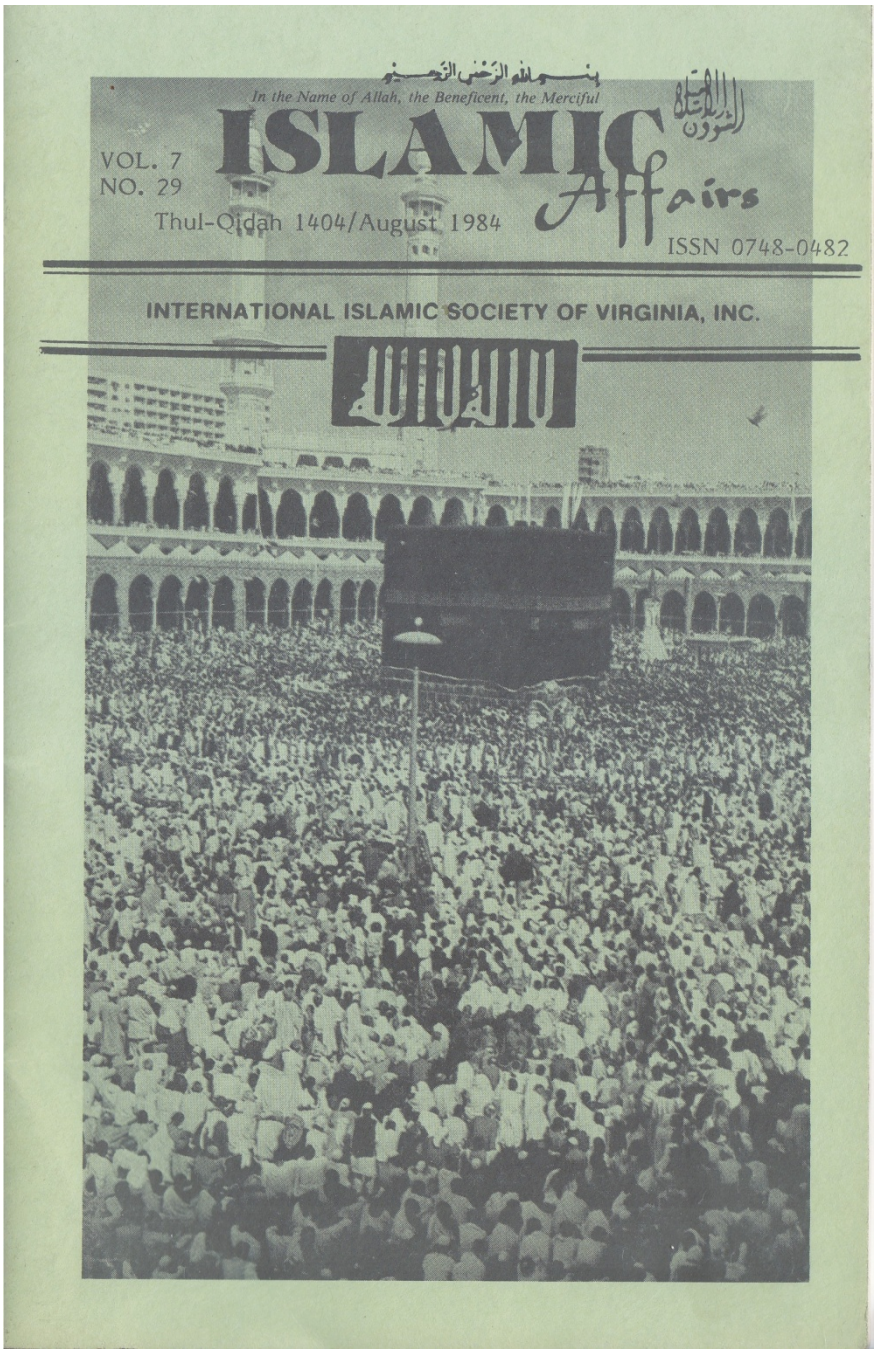
بسم الله الرحمن الرحيم
In the Name of Allah, the Beneficent, the Merciful
الشؤون الإسلامية
ISLAMIC Affairs
VOL. 7
NO. 27
Jumada I 1404/February 1984

Founded in Atlanta, Georgia, in 1974

لا إله إلا الله



Jamia Masjid—Multan, Pakistan


بسم الله الرحمن الرحيم
In the Name of Allah, the Beneficent, the Merciful
ISLAMIC Affairs
VOL. 7
NO. 29
Thul-Qidah 1404/August 1984
ISSN 0748-0482
INTERNATIONAL ISLAMIC SOCIETY OF VIRGINIA, INC.

بسم الله الرحمن الرحيم
In the Name of Allāh, the Beneficent, the Merciful

ISLAMIC Affairs

الشؤون الإسلامية

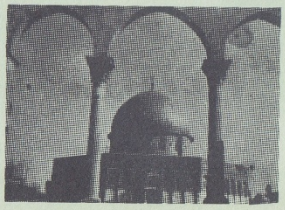
Vol. 9 No. 33
July 1986/Zul-Qi'da 1406

ISSN 0748-048

INTERNATIONAL ISLAMIC SOCIETY OF VIRGINIA, INC.

SPECIAL ISSUE

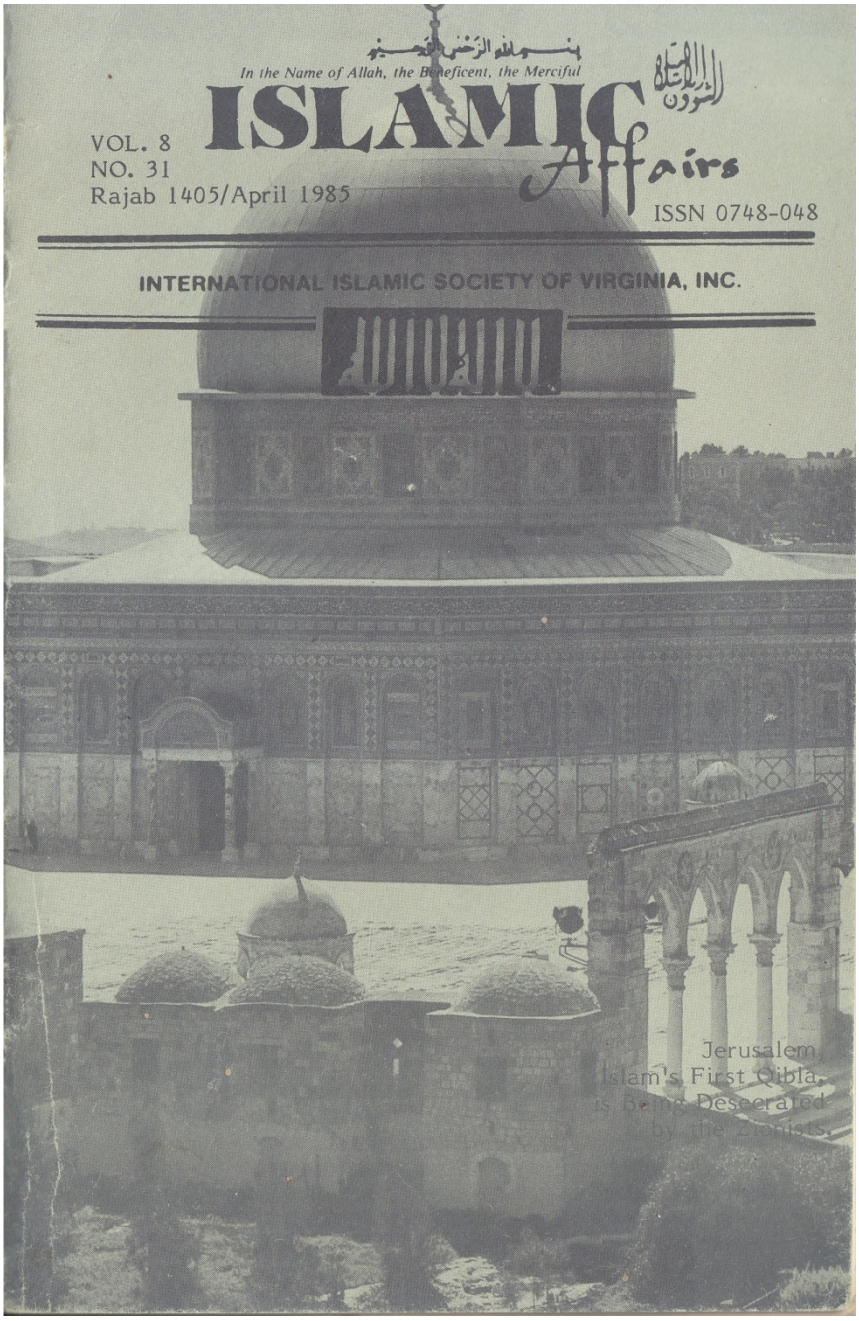
An Arab's home in Al-Khalil (Hebron) bull-dozed for alleged 'terrorist' activity.

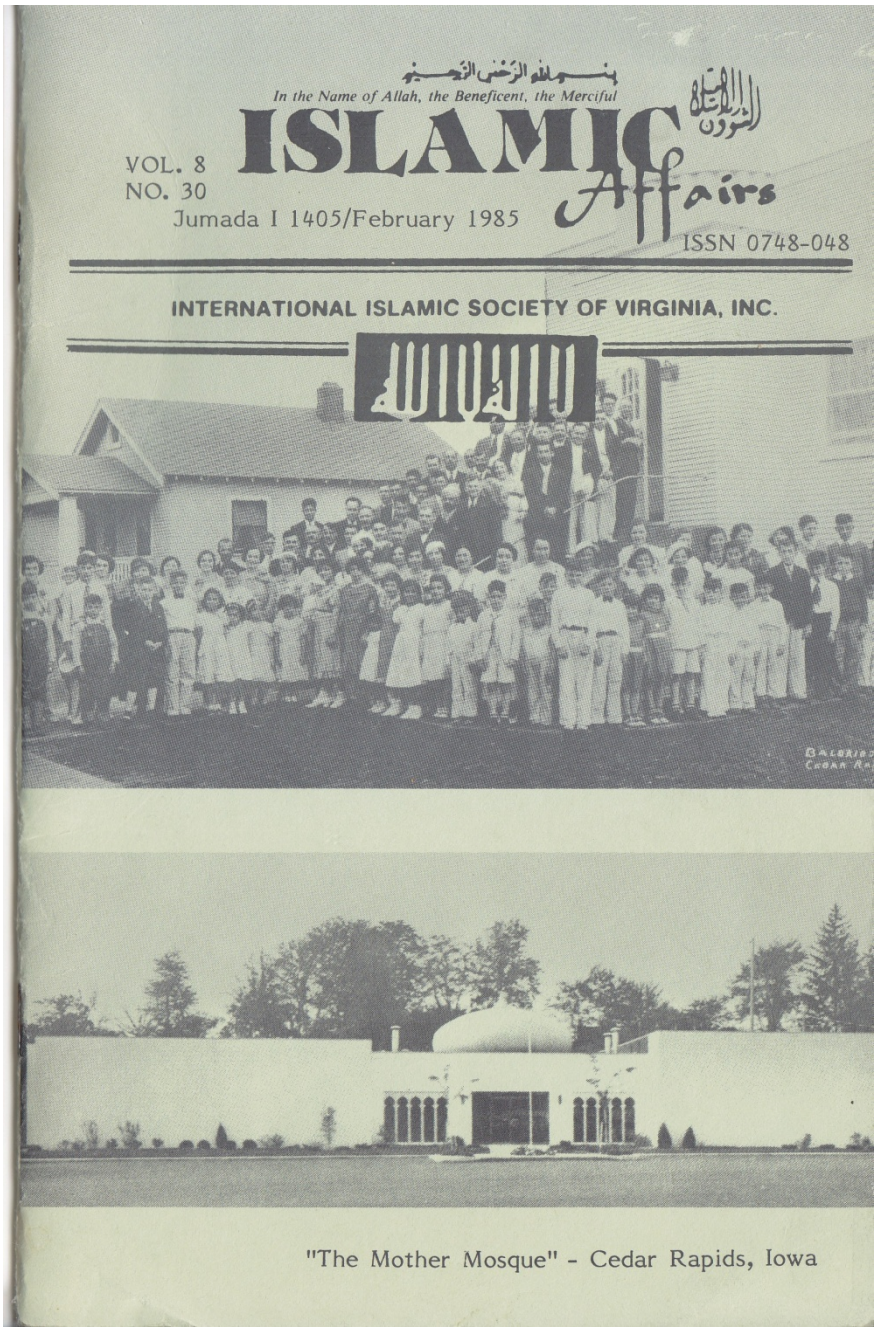




The Palestinians: Victims of Israeli Terrorism

Although waves of Palestinian refugees crossed the Allenby Bridge over the Jordan River in 1948 and 1967, equal numbers of Palestinians remain on the occupied West Bank and Gaza.


بسم الله الرحمن الرحيم
In the Name of Allah, the Beneficent, the Merciful
ISLAMIC Affairs
VOL. 8
NO. 31
Rajab 1405/April 1985
ISSN 0748-048
INTERNATIONAL ISLAMIC SOCIETY OF VIRGINIA, INC.
Jerusalem
Islam's First Qibla,
is Being Desecrated
by the Zionists.


بسم الله الرحمن الرحيم
In the Name of Allah, the Beneficent, the Merciful
الشؤون الإسلامية
ISLAMIC Affairs
VOL. 8
NO. 30
Jumada I 1405/February 1985
ISSN 0748-048
INTERNATIONAL ISLAMIC SOCIETY OF VIRGINIA, INC.
"The Mother Mosque" - Cedar Rapids, Iowa



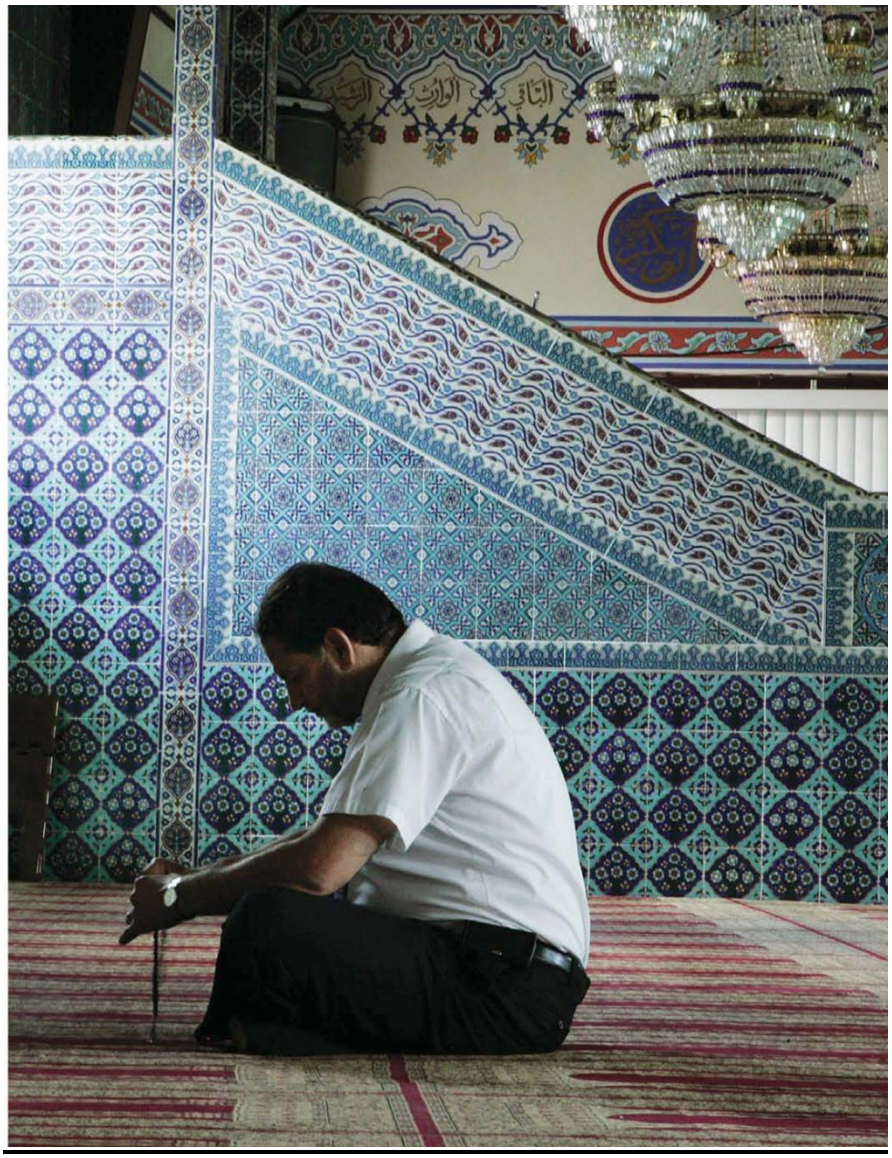
Our community in 1975. I stand at back row, first on the left.

رَبَّنَا تَقَبَّل منّا، انك أنتَ السميع العليم

Lord! Accept (this service) from us; surely You are the all-Hearing, the all-Knowing

Qur'ān, 2:127

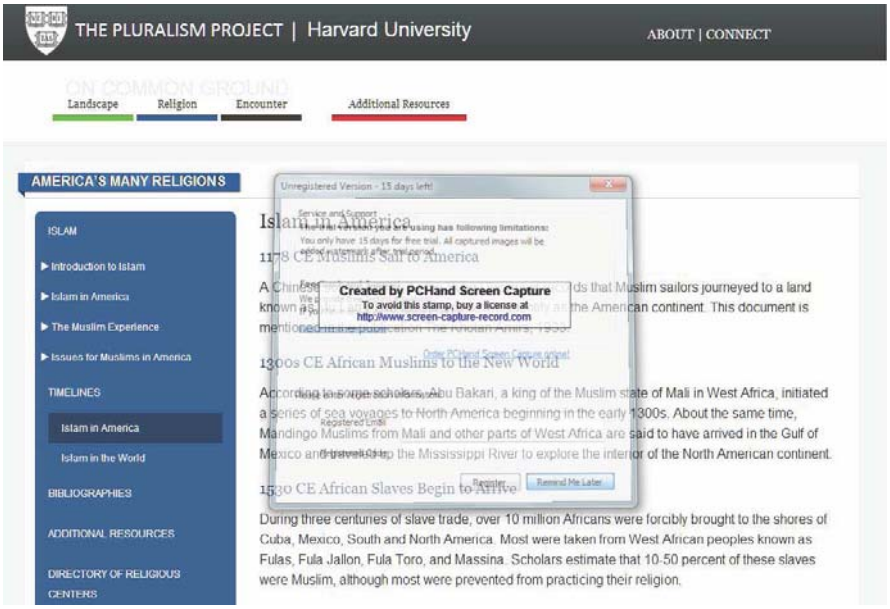
ISLAM IN AMERICA



There is no place to worship the Almighty better than a mosque…



The black-and-white edition of this book quotes Harvard University's report documenting the presence of Islam and Muslims in America from 1178 – 2012. I could not include it in this color edition, folks. I am glad it mentions the late Imam Muhammed-Jawad Chirri, one of the pioneers of Shi`ism in America, whom I met twice: once in Atlanta, Georgia, then in Detroit, Michigan, where he insisted I should accompany him to his house to taste some great Lebanese dishes. His books, particularly *The Brother of the Prophet Muhammad* and *Shī`ites Under Attack* are among the best. May the Almighty shower him with His mercy and fill his grave with *noor*, *Allāhomma Aameen.*



A screenshot of the posting by Harvard University of the report titled "Islam in America"

Link to Report: http://www.pluralism.org/religion/islam/timeline/america

CONCLUSION

It is hoped the reader has drawn the right conclusion from reading and understanding this book. Many books have changed the ways of thinking of many people, and it is hoped this book is no exception at all. Some people, however, are more open-minded than others. They are ready to learn, to absorb, to change their viewpoint or attitude. Such readiness is not always there; so, we do not expect all people to draw the right onclusions from reading this book. After all, guidance comes from the Almighty, and only from the Almighty. May He guides us to what He loves and prefers, *Allahomma Aameen, Wassalamo Alaikom*.

