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Chapter 3: Causes of Distortions I

A review of Past Discussions

Our primary discussion revolved around discovering what Islam originally was and what it became afterwards. This was so that as a result we could find out what our duty is in this time and era and understand our responsibilities in this respect.

It was on this very course that we were informed of the Prophet's prediction that whatever occured in past nations and religions would also occur in this nation: or [to a hair]. In considering this, we said and observed that previous religions were upturned and altered by the bullies and evil persons of past eras, who took over the religion after each prophet. These alterations continued, until the entire religious creed brought to that nation by its prophet had completely lost its genuineness, and no matter how they strived, the human race could not once again discover its original form.

These events, based on Divine Sunnat and human nature, also occured in this nation. Muhammads (S) religious creed was the final Divine Message, and because Divine grace necessitates that the human race must never be without guidance, and it must be attainable after the necessary striving and effort; the altered religious creed and upturned Islam in the Final Prophets nation was once again restored by the self–sacrifices of the Holy Imams, returned to the nation and place within reach of those who desired the truth.

This was the main format of our discussion which we have once again repeated here.

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In the Previous book we studied in detail one of the important factors in the alteration of religious creeds. In reality it may be called the cornerstone of alteration; and its the concealment of the Prophets Hadiths and the prevention of their propagation and publication. If with regard to previous nations the Quran says: یکتمون ما انزلنا in this nation not only do those in charge conceal religious truths they also prevent the devoted followers of Islam and the Quran from repeating them and they burn their written copies of

Hadiths. How can religion come to us this way? Here it is that the first and most important means of alteration gains its embodiment.

In our discussion and study we will now refer to the second means used by the governments leaders and powerful, to alter Islam. This means, being a follow-up on the first means, came about in the following manner; In the first phase these bullies prevented the propagation of Islams second pillar (the Prophets Sunnat) for as long as they could.

However, just as they knew that despite strict control a black market in trade could exist, they also knew the there would be some persons among the public who would propagate factual Hadiths, that opposed the governments policies. For this reason, a special plan was necessary in order to deal with this. We have seen that Maesam Tamar narrated Hadiths for the people from a cross and they heard them and wrote them down.

They cut off Rashid Hejrys legs and arms leaving him to die but during this he told his neighbours to come record Hadiths instead of crying. They exiled Abu Dharr from city talk, and despite all of that he related Hadiths. Which were related against the Caliphs will? They solved this problem with one plan, and that being the second plan and means for the alteration of Islam tried by them!

By God, how strange, painful and tormenting! Tears should be shed over this, not Sayed Al-Shohada! This is because this deed was a three headed arrow shot at the heart of Islam. No person was injured and no blood spilled, but they killed the spirit, way of thought and peace that hundreds died to preserve!? It also once again became necessary for tens of the worlds pure generations to sacrifice their precious blood for its return.

What did they do? They devised a plan to eradicate the validity of the Prophets words, so that if someone should hear a Hadiths of the Prophet it would bear no credibility with which a fact could be proven or a correct action advanced; in other words the ability to recognize true Islam and act thus wise would be eradicated!

Is such a thing really possible? In Mosess (a.s.) nation was it possible for his community and people to prove that his words, remarks and speeches were unreliable and worthless? What would be left of that Prophets religious creed if that was proved. It is with the utmost regret that we say that this occured in the Islamic nation!

This religious sanctity and value was attacked from various sides, and much effort was put into this aim! We ask; after all of these attacks and efforts, what value was left for the Holy Prophets words among the Muslim people? Wasn't it only rational and natural that they would lose their belief in the Prophets Hadiths – the second pillar of Islam?

The effects of this deed was much more than that which we saw in the study of their remarks such as:

<u>1</u>At that time they declared that the book of God was enough for them; nothing else being necessary. Here, however, they fabricated events and created reasons to prove that other things (in other words, the Prophets remark) according to principle have no worth, value or credibility!?

The Second Factor in Alteration

Certain narratives may be found in Muslims "Sahih", Ahmads "Musnad" and other authoritative records. According to these narratives A'ishah is their relator. Even though there are other narrators, I will relate it first from A'ishah because the credibility of her Hadiths is greater than the others in the eyes of the Sunnite sect.

According to the narrative of Ahmad Ibn Hanbal in "Musnad" it is as such: Aishah says:

"A large number of people from various Arab tribes had come to see the Prophet, and gathering around him they were requesting various things of him. Their number reached such an extent that they were pressing upon the Prophet causing him discomfort. In order to aid the Prophet the immigrants rose and pushed away the tribal Arabs from around him, clearing the way the tribal Arabs from around him, clearing the way for him to reach A'ishahs doorstep but he was forced to let go of his cloak loosing it in the crowd.

Upon reaching A'ishahs doorstep he jumped upon it saying: "May God curse them!" Aishah says that she said: O' Messenger of God they are eternally damned, you cursed them and your curse will cause their damnation! The Prophet answered: O' daughter of Abu Bakr, By God no, those whom I cursed will not be damned – This lie reaches its peak here. See how far this falsity goes and what they say to remove the credibility from

The Prophets words – The Prophet said: I have made a covenant with my Lord a covenant containing no infringements: I said to my God: My lord, I am a human being just as all other average persons in that I became angry. If at such a time I should make an unworthy or bad remark to a believer make that remark an atonement for his sins, so that my curse will become the atonement for their sins.2

In another narrative by Aishah in Muslims "sahih" she says: "two men came to see the prophet and held a discussion with him. I didn't hear what they said but the holy prophet became very angry because of their words and gave them curses and ill words in reply. When they left I said: If some will find good fortune those two never will He said; why, what has happened? I said: because you cursed those two and called them names! He said: Don't you know what covenant I have made with my lord. I made a covenant saying: My Lord! I am a human being. For every Muslim that I call names or curse, make this curse or ill words purity and zakat for them, as a result of my curse purify and cleanse him".3

Now, after all of these narratives from the most creditable record, relate that the Prophet had cursed Muawieh! This curse will be seen as proof of his purity! If you were to relate that the Prophet cursed Abu Sufian or others, what negative effect will it have? This curse means superiority, not inferiority! It is an honour, not disgrace and shame!

The third narrative is also narrated from Aishah who says: "The Prophet brought a prisoner to me. After the Prophet left, the prisoner escaped as a result of my carelessness. The Prophet returned and asked me what happened to the prisoner. I told him that while I was busy talking with the other women the prisoner escaped. He said: Why? May God cut off your two hands. Then I was thinking that because of the Prophets curse my hand will certainly be cut off. I kept looking at my hands and wondering which would be cut off first, and became completely immersed in this thought!

The Prophet came home and saw how I was staring at my hands, turning them over repeatedly. He said: What happened! Are you crazy that you move your hands such? I said: You cursed me, I'm turning my hands and looking at them to see which come off first! Then the Prophet looked towards the sky and after words of prayer said: O' God, I am a human being and just as other people became angry, I am also enraged. If at such a time I curse a believing man or woman make that curse purity and cleanliness for them!"4

The fourth narrative is also from A'ishah. She says:

"The Holy Prophet would begin praying and then pray so long that I tired. He would say: O' God, I am a human being! Don't punish or requite me for cursing and or tormenting a believer, or other person! 5

Another narrative has been related from Ai'shah that tells of a day when the Prophet entered her house, sat facing the Qibleh, and raising his hands said: My lord I am but a human-being don't reprimand or punish me if I have scourged or tormented one of your slaves!6

In yet another place she says: I saw the Prophet with his hands raised in prayer, while he was saying: My lord, I am only a human-being, don't punish or reprimand me if I have persecuted a believer or have spoken ill words to him.7

These types of narratives, the majority of which are related by A'ishah, are not only one or two in number. Numerous examples of them may be found in famous collections of Hadiths.8

There are also narratives in the most important Sunnite collections of Hadiths related by the Prophets companion Abu Harireh, another of their creditable narrators says:

The Holy Prophet said: My lord, I am making an agreement with you that you will never break. I am only human, If I have persecuted, cursed or damned a believer, make resurrection day he will gain you favour and closeness.9

In another narrative he says: The Prophet said: My Lord, Muhammad is but a human-being, just as all

other men become angry (wrongly or rightly) he also is angered. I have made a deal with you that you will never break. Whenever I persecute, curse, or whip a believer, make this act of mine an atonement for his sins and gaining of your favour so that he will be close to you on resurrection day. 10

From these authoritative Hadiths in Sunnite sources we draw the conclusion that the Prophets cursing of Muawieh, Abu Sufian and other Quraishite leaders is only the reason and means of their closeness to God, causing their purity and an atonement of their sins. Therefore, it becomes clear who reaps the greatest benefit from these Hadiths, those who for many years to follow, were the Muslims leaders, having control over the people lives, property, religion and customs.

Again A'ishah relates that the Prophet said: I have make an agreement with my lord upon which there may be no infringement. I said to him such: My lord I am only human, I become angry just as they do I become upset and hurt. So for every Muslim that I have hit (for this reason), cursed or prosecuted, make these acts of mine forgiveness, mercy and favour for him so that they may be close to you on the last Day. 11

In another place she claims that she heard the Prophet say: O A'ishah don't you know about the pact I have made with my lord? I said in this pact: O lord I am a human-being and just as a human-being is angered I too become angry, so for every Muslim I have cursed make my curse pardon for him! 12

She also says that the Prophet told me: Don't you know O A'ishah, that in my prayers to God I told him that I am only human and will inevitably become angry; for every curse I make based on this, regarding one of blessing, good, pardon, mercy and purity for them! 13

They related many narratives from the Prophet on this matter, not one or two, not one or two ways. When these types of narratives exist, how can the Prophets Hadiths be an indication of the truth and iterator of reality? What form will his identity as a Prophet or even as a Muslim take!?

The instances of these improper curses and ill words were shown by A'ishah to be not just one, or two or three times. At one time it is a group of Beduin Arabs. These servants of God had come to Medina and had requests of the Prophet. He cursed them. One time he cursed two Muslims who had come to see him. One time he cursed A'ishah and so on......Secondly each time he said: I have asked of God and have made an agreement with him that these curses should be make for the cursed, blessing, pardon, mercy and proof of their esteem!

Lets Look into these Narratives

Now we will examine the narratives related above. In Bukharis "Sahih", Muslims' "Sahih", Abu Davouds' "Sunan" Ahmads' "Musnad" and Abu Avaneh's "Musnad" this narrative has been related from Abdullah Ibn Massoud. he quotes the Prophet as saying:

"To insult a Muslim is debauchery and to fight him is blasphemy". 14

Another narrative from Sabet Ibn Zahak has been related, he being a companion of "Bayat Rezvan'. Here the Holy Prophet states:

"And if he damns him its the same as if he had killed him". 15

Abu Davoud relates: One of the Prophets companions had been caught in a heavy wind and as it blew the cloak off of his shoulders he cursed the wind. The Holy Prophet (S) said: Don't curse the wind. It is something that doesn't deserve to be cursed the curse returns to the curses".16

The same relates from the companion Abu Darda: The Holy Prophet said: "If a curse is not deserved by the curse the curse returns to the curser".17

Ibn Massoud narrates that the Prophet said: "A believer is not a reproacher, a frequent curser, or a speaker of ill or foul words". 18

It has been related from Abu Darda that the Prophet said: "Those who undeservingly curse someone, will neither be an interceder nor a witness for the people. 19

And it has also been related that the Prophet said to one of his wives:

"I forbid you to be a frequent curser"

"Cursing a believer is the same as killing him".

"Its not proper for a believer to be a frequent curser".

"You cannot be a frequent curser and also one of the pious."

O' Abu Bakr, frequent curser and pious. By God no!

These two qualities may not be found in one person".20

Again it has been related that A'ishah had said: I was with the Prophet when I cursed the camel that I was riding. The prophet said: "Something that has been cursed should not remain in our company, let it go, remove it from this caravan".21

Also she said: I was riding a camel and I cursed it. The Prophet said: "Now that you have cursed that camel don't ride it again".22

In Muslims "Sahih" this narrative is found in which one day a woman of the Ansar cursed her camel..

The Prophet then said: "Take away that camels saddle and free it. The cursed camel must not be with us". 23

With regard to these Hadiths how could it be possible for the Prophet himself to have cursed all of those Muslims and believers undeservingly?

In highly creditable records of history and Hadiths it has been related from A'ishah that: The Prophet has never cursed a believer in order for such to be said or remembered". 24

Doesn't this statement represent a weak memory? The same person who relates. all those improper cursings of Muslims by the Prophet says: The Prophet never cursed a Muslim.

In those same creditable records A'ishah once again relates the Prophet never took his revenge from someone because of the torment they caused him except for times when Divine laws were infringed upon. He never punished someone with his own hand. He only punished them in the way of God.

No one ever requested something of him that he replied no; except for when their request was something prohibited by God, because at such times he was more distant from the prohibited than any other person. And whenever he was confronted by two paths and had the option to choose between two ways of doing something he always chose the way and path that was easier for the people.

In another place A'ishah once again says25: I never saw the Prophet strike a female or male slave or servant and he never at any time beat or struck one of his wives. In principle he never hit anyone except of curse in times of war and Jehad. He never took revenge of someone for saying something about him unless the matter was related to God and religion, at such times he wouldn't certainly react. He was never presented with two ways of doing something that he didn't choose the easiest for the people unless the easiest was a sin since at such times he was always the furthest from sin.

Another time we hear from A'ishah that: The Prophet never used bad language and never made a noise or a commotion in the streets or market. He didn't forgive, possessing remission and overlooking such things.26

Several Jews were passing by the prophet and instead of saying: "Greeting to You", they said "Death to you". A'ishah who was present there–according to her own words – said: May death be to you and may God damn you and his wrath be upon you!! The Prophet said: Calm down A'ishah. You must show moderateness and leniency. Refrain form bad and foul language.27

These are things which A'ishah herself has related, and narratives that have remained for us of the Holy Prophet. We also saw a few Quranic verses at the beginning of this lesson. God says to us in the Holy Quran that:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful". (Quran 9:128)

And also:

"Noon I swear by the pen and what the angels write. By the grace of your lord you are not mad. And most surely you shall have a reward never to be cut off. And most surely you conform (yourself) to sublime morality". (Quran 68: 1-4)

We see that God speaks of His Prophet in this way and describes him as such, but the narratives existing in the Caliphate schools authoritative texts try prophets actions and words is carnal desire. They insist because of his anger or displeasure with regard to certain persons, are not related to the truth or reality.

Again we return to the Quran:

"I swear by the star when it goes down. Your companion does not err, does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed". (Quran 53: 1-4)

Of course we know that there are two types of revelation; its either the Quran of which both the words and meanings are from God, or the Prophets Hadiths in which the meaning and concept was inspired by revelation and the words and expressions used to express it were chosen by the Prophet himself. Either way the Prophet did not speak out of his own desire. This was the Quranic insight regarding the Prophet and the correct Islamic recognition of him.

Why Did They Say Such Things?

Now, with the knowledge that the first group of Hadiths are false lets see why these sorts of Hadith came to be, and why these acts were ascribed to the Prophet? These Hadiths strived to make the Prophets commendations and refutals worthless and even further than that make the Prophets words in general valueless and uncreditable.

This was done so that if a Hadith or Hadiths escaped the strict censorship of Hadiths that went against the Caliphates policies, they could never be freed from these bonds! The result of this being that if a commendation of Salman is related from the Prophet or if they repeat a remark of his about Ammar such as: "Ammar is one with the truth, and is never separated from the truth" Or if from his holy mouth it would be heard that he said about Abu Dharr:

"The earth or heavens has not produced one more truthful than Abu Dharr".

It would no longer bear any value or have any credibility or worth.

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In our previous lessons we learned that Quraish during the Prophets lifetime had told Abdullah Ibn Amre-lbn Aas:

You write down everything you hear the Prophet say? Even though he is like all of us human beings and speaks in states of anger and satisfaction. Sometimes he is pleased with someone and is happy, in return praising him and commending him. At another time he is angry with someone and speaks ill words to him, reproaching or slandering him. And you write down and record everything he says on the basis of this human characteristic.

We also saw that Abdullah refrained from writing down the Prophet's words and eventually told the Prophet of the Quraishits remarks. The Prophet said: (Write down my Hadiths as you used to, I swear by who holds my life in the hands of his power, nothing but the truth comes out of these two lips. Words and Hadiths are the same at all times, all are the truth).

After looking at this Hadith we may better understand the reason for the propagation for the narratives under consideration. We may also realize why the Quraishites, who later took over the highest government positions, devalued the Prophets curses!!

In order for you to acknowledge the truth of our words we will refer to Muslims book "Sahih" and he has named it as such:

"Regarding the person the Prophet curses or speaks ill language to and Gods making that curse or ill words cleanliness and purity for him".

Under this chapter title Muslim mentions some of the narratives of Abu Huraireh, A'ishah and others of which we have seem examples, then at the end of this chapter he narrates the story of the Prophet cursing Mu'awwiyah. The story goes like this:

"Several times the Prophet sent Abdullah Ibn Abbas after Mu'awwiyah, summoning him. Each time Ibn Abbas would return saying that: "Muaveh is eating". Eventually the Prophet said: "May God never make him full" And they have narrated that until the end of his life Mu'awwiyah ate so much they he tired but never became full.

We had seen that one day the Prophet saw Abu Sufian astride a camel while his two sons Yazid and Mu'awwiyah were with him, one to propel the camel and the other to halt it. he said:

"May God damn the rider, propeller and puller of that camel".

You see that due to the Hadiths under consideration these types of curses for persons such as Abu Sufian, and Mu'awwiyah will have no meaning for them except blessing, purity and remission. Therefore no matter how many narratives of the Prophet you relate regarding his lacking in creditability they will only be a praise and eulogy of their superiority and greatness.

Also, previously we saw that the Prophet had cursed Hakam Ibn Al–As and all of his descendants – except for the faithful among them whom he said were very few. We also know that most of the Ummayed caliphs were the descendents of this very Hakam: Abdul Mulk, Solaiman, Hesham, Valid and Yazid etc.... All of them were damned in this curse! Do you think that the powerful and Caliphs did not plot to remedy such narratives? Of course they thought of a remedy and went to great efforts to put it to work!

This group of bullies should think of a remedy for this categorical narrative from Umar Ibn Marwah Jahmi.

He says: Hakam Ibn Abi Al-As, the third Caliph Uthman's paternal uncle, Marwan's father and the grandfather of the Caliphs of Bani Ummayed, came to the prophets door and asked permission to enter The Prophet, recognizing his voice said: "It's a serpent that has come, let him come in. Damn him and everyone of his offspring except for the truly faithful who will be of course very few. They will attain high positions in this world but not in the next!!"

There are many authoritative historical narratives and stories regarding this matter but we will stop here because they are sufficient to clarify the reason for the fabrication of the narratives spoken of here. In this way we come to recognize and understand the reason for the fabrication of narratives which removed the creditability from the Prophets statements. We also came to realize how the Prophets words of praise for one group of persons and revealing some persons or curses regarding a certain other group lost their value becoming worthless.

The Prophet Is Unfamiliar With Worldly Affairs.

What we have seen until now was one group of narratives designed to make the Prophets Hadiths worthless. Also on these lines there exists another group of narratives with the same plan in mind. We will now look into them.

They have narrated from A'ishah and Anas that: "One day the Holy Prophet was passing by a Palm–Grove. A group of men were busy pollinating the Female trees. We know that all trees have males and females including date–palms and the female is the one which bears fruit. The male date–palm has a cluster called (Tala') in Arabic.

The palm-grove's owners cut off the male palms clusters and shake them on the female trees new clusters so that the male palms pollen will fall on the female palms clusters, dates being produced as a

result. If this is not done the dates will not grow and sweeten, and there will be no dates. This is known by all of the people who live in regions that grow palms and is not something that is hidden or kept secret.

After this necessary remark we now return to the main event. When passing a group of men who were busy pollenating their palm trees, the Prophet sees what they were doing and tells them that if they didn't do that, the dates would turn out better. The Muslims obeyed his order and as a result the dates of Medina were ruined that year.

Another day as the Prophet was passing by the Palm–grove and seeing the dates that were all ruined by his order said; Why are your dates spoiled? They replied: You told us that if we didn't pollenate the palms our dates would be better and when we followed your advice our dates were spoiled! The Prophet said: [You are more informed of your worldly duties than I, and know better how to go about them!!!]28

What is the result of these types of Hadiths which exist in the most creditable Sunnite books? Doesn't it bear the consequence of saying that the prophets statements regarding worldly affairs have little value? For example if the Prophet has appointed a leader or guardian for the people after himself it would have little weight because the people can find a better leader themselves and appoint him; since he had said himself, and proved with his own actions that the people are more informed and intelligent with regards to the worldly duties!

The next result was that the people would get the idea that religion had come to teach them how to pray, fast, supplicate and finally how to worship but has no hand in worldly affairs, having left these matters to them since they were more knowledged of such things.

These types of Hadiths want to say that if the Prophet teaches prayer, fasting and worship there is no problem but he makes mistakes in worldly affairs since he has spoken his own opinion, having received no divine instruction in these matters. Doesn't this go on to say that religion and politics are separate and that religion has nothing to do with social life and matters related to the human world, having nothing to say and no message on these lines. Doesn't this resemble the Christian saying: [leave Caesar, and God's work to God]

Until this day I haven't seen anyone find fault with these Hadiths. No scholar has questioned them. In all of the books on Hadiths and research into weak Hadiths the narratives above mentioned are not included. Why? Because these narratives appear in "Sahih" by Muslim, and this book and their life have no room for fault or question in the Caliphate school and are held as completely creditable.

How do you think someone who believes in the factuality of these Hadiths thinks about the Holy prophet, and in what level of humanity, intelligence and common sense do they recognize him to be? Do they in principle see him on the level of an average human being in possessing reasoning and thought? A Prophet that the Holy Quran in all truth has said about him:

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونِ

By the grace of your Lord you are not mad. (68:2)

The Quraishite infidels only ascribed the Prophet with madness but these types of Hadiths prove it in practice. If you were to travel to a region where palm groves are abundant and ask any youth how palms are made fertile you will see that they know all about the matter of artificial pollenation, and also know that without it the palms will bear no fruit.

However, these narratives say that even though the Prophet was over fifty years old he didn't know about this simple matter. It is also interesting to know that orientalists have also payed close attention to these Hadiths and have written books having them in mind. In reality the real reason that orientalists have based all of their studies on the Caliphate schools books and records is the existence of these weak points, thus introducing Islam and its Prophet according to the view points found in them; because this way they can better make Islam the target of their hostile attacks and criticisms.

The original instigators however strived to bring the Prophets personality even lower than that of an average person with these narratives. This was so first of all they could remove all credibility from his words which represent Islam, and second of all so that Caliphs after him would be comparable with him and even better than him. This would as a result give the Caliphate its necessary credibility and value.

The Prophet Forgets Quranic Verses

The third group in this type of narrative which attacks the Holy Prophets identity are those which try to prove that the Prophet was forgetful. They say that he even forgot the Quranic verses revealed to himself, taught to the people himself, and was commanded by God to explain and interpret, as if he wasn't familiar with it at all. We see these statements in the narratives to follow:

1) According to a narrative reported by Bukhari, Muslim and other creditable experts of Hadiths, Aishah and Abu Huraireh have related: One day while the Prophet was sitting in the Mosque he heard a Muslim reciting the Quran, then saying: May God have mercy on him. This reciter and reader of the Quran has reminded me of verses that I had completely forgotten and had been dropping from a certain surah in the Quran. 29 In this narrative such has been related form A'ishah. Now lets see what God says in the Quran:

سَنُقْرنُكَ فَلَا تَنسَىٰ

We will make you recite so you shall not forget". (Quran 87:6.)

Quranic commentators have said: Before this verse was revealed, the Holy Prophet (S) would repeat the

Quranic verses as they were revealed so he wouldn't forget them. Even before the verse was completed he began reciting it. But after this verse was revealed the Prophet was no longer afraid of forgetting them and he became content with God's support. As such we see that in other verses the Prophet is commanded:

"Do not move you tongue with it to make haste with it, surely on Us (devolves) the collection of it and the reciting of it. Therefore when We have recited it, follow it's recitation. Again on us (devolves) the explaining of it". (Quran 75: 16–19)

And again we find in the Quran itself this command:

....and do not make haste with the Quran before its revelation is made complete to you......
"(Quran 20:114)

In creditable narratives there exists information which strongly condemns these Hadiths. In Bukharis book "Sahih", Ibn Majeh's "Sunan" and Ahmad Ibn Hanbal's "Musnad" we read that The Holy Prophet read the Quran to the angel Gabriel once a year but in the year of his death this was done twice. 30 This means that the Prophet read the entire Quran from beginning to end and Gabriel listened.

In another place it is discussed and proved historically that the Prophet had a special method for teaching the Quran to the Muslims. When the verses were revealed which all concerned one topic he would recite them for the people so they could memorize them, and so those who knew how to write could record them on stone, bone, wood or leather. In this way all of the Muslims recited the Quran, wrote it down and memorized it. Afterwards the Prophet would begin to teach the practical and theoretical interpretation of these verses and until they had not learned it he would not move on to others.31

We must judge fairly; with this orderly method of teaching and training and the great amount of importance the Prophet placed on the teaching of the Quran to the people and with attention to the fact that all of the knowledge in that age was limited to the Quran, can we accept that the Prophet refrained from protecting the Quran (his religions principle book), or was careless with regard to it, forgetting or omitting several of its verses.

2) They have narrated another narration of Abu Huraireh in Bukhari and Muslim, relating that he said:

In one prayer–the narrator forgets whether it was evening or night prayer–The Prophet performed two Rakats of the prayer with us, and before the prayer was finished, after two rakats he gave the greetings and stood and moved away towards the place he always stood when making a speech. He stood there and clapped his hands together just as an angry person would. He hit his right hand with his left. Pay attention that this fabricator so precisely relates this narrative that you won't think its a lie. Those who were in a hurry left the mosque first.

Abu Huraireh continues: Abu Bakr and Umar were there but their awe and reverence of the Prophet prevented them from speaking. I thought that perhaps there had been a new revelation and the prayer had been shortened to two rakats. Zolyadain got up,32 – he was one of the companions who was called this because his hands were unusually long– and he said:

"O Prophet of God, did you forget or has the prayer been shortened to two Rakats? The Prophet replied: I neither forgot nor has the prayer been shortened. Then he asked the others; Is what Zolyadain said true? Have I prayed less than I should have? The companion replied; Yes, Prophet of God you recited less than required!!

The Prophet returned to his place and performed the amount of the prayer he had forgotten, gave the greetings and Takbeer and after performing a prostration returned to the place for delivering sermons. Abu Huraireh says: The Holy prophet returned to his place of prayer after hearing the companions words and performed the amount of prayer he had forgotten with the congregation.

If the prayer had three rakats he performed one more and if it had four rakats two more were performed with the people. Everyone followed him in the prayer, afterwards performing extra prostrations. Notice that Abu Hurairah depicts himself as completely circumspect in this narrative saying that he doesn't know exactly which prayer it was so the listener will believe his veracity.

To study this narrative we must look at history. History tells us: Zolyadain was martyred in the second year of the Hejrat in the battle of Badr, and Abu Huraireh came to Medina from Yemen in the eighth year of the Hejrat, then accepting Islam. Abu Huraireh came to Medina almost five years after Zolyadains death and had never even see Medina during the time Zolyadain was living there.

Abu Huraireh told this story as a narrative at a time when Zolyadain was not around nor most of the other companions, and no-one dared to complain about it or refute it. Maybe this story was made up when he was the governor of Medina in place of Marwan Ibn Hakam during Muawiehs' rule and slandering and creating lies related to the Prophet had buyers, while an enormous amount of the money in the public treasury went to creating such Hadiths!!

Afterwards, caliphate Scholars inferred various religious laws from this narrative for example turning you back on the Qibleh during the prayer is alright and because of that you don't have to re-recite the prayer, speaking during prayer is allowed and etc.

219) In five narratives in Bukharis "Sahih" and in Muslims book this name has been mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of Badr, 5 years before Abu Huraireh became a Muslim and moved to Medina.

3) Once again in Bukharis "Sahih" and Ahmads "Musnad" it is narrated from Abu Huraireh that:

Everyone had gathered for communal prayer, everyone was formed in rows behind the Prophet ready to perform the prayer. The Prophets was in his place ready to lead them in the prayer. Everything and everyone was ready for the Prophets takbeer when suddenly the Prophet remembered he was in a state of impurity! Abu Huraireh adds: The prophet said to us: Stay in your places just as you are now. He then went home performed his "ghusl" and then returned to the Mosque. He went to his place of prayer while there was water dripping from his head, recited the takbeer, and led the prayer while we performed it with him.33

If such events occured in the Prophets lifetime, or if they are related truthfully or falsely by persons who appear to be of his supporters, what esteem will remain for him? He is so forgetful and careless that he performs a three or four rakat prayer in two rakats, or on another day he forgets his own Quran and when a Muslim recites it says: I had omitted this verse from the Quran, this man reminded me of it, may God have mercy on him. You will see that as a result of the narration of this collection of Hadiths, what will be left of the prophet and what worth and esteem will he find in the views of those who believe these Hadiths!

We will end this lecture with one more narrative by Abu Huraireh. This narrative shows the real identity of Abu Huraireh the great narrator of these types of narratives, which unfortunately exist in the most creditable Sunnite books of Hadiths. One day Abu Huraireh said amongst a group of Muslims:

"The best alms is the property a rich person leaves for his children! A listener who afterwards also related this narrative said: I said to him: "Did you hear that from the Prophet himself?" This proves that a group of Abu Huraireh contemporaries also recognized him for what he was or at least they had come to doubt his words or him because of the numerous Hadiths Abu Huraireh, seeing the doubt in the listener of his words or realizing his disbelief, admits an enormous fact saying:

"No I didn't hear it from the Prophet, in truth its from Abu Hurairehs' sack!!34

This narrative from Bukharis book "Sahih" is narrated in Ahmads "Musnad" using different expressions which is even more interesting. According to the narrative in Ahmad Ibn Hanbals "Musnad" the people say to him:

"Did you hear that remark from the Prophet, did the Prophet say that, or did you take it from your own sack? Abu Huraireh said: This narrative is from my own sack.35

Can it be known how many of these manufactured Hadiths came from his own sack? Can it be known to what extent these types of Hadiths changed the visage of our revered Islam? It can be considered probable that of the collection of more than five thousand Hadiths by Abu Huraireh many are his own creations or according to his contemporaries interpretation, came out of his own sack!

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Our lecture and study revolved around the second means by which Islam was altered. These narratives with their efforts to discredit the prophets words and lower his esteem removed the reliability from an enormous part of true Islam. Therefore if the Prophet scolded or cursed, and if the Prophet praised, commended or payed tribute it has no credibility or true basis because he is human and life every other human becomes angered or happy.

Also if he speaks of this worlds matters and gives advice, whatever he says has no basis or credit, being worthless. Later of course they studied these types of Hadiths and with great effort tried to create religious foundations and basis for them. They said: The Prophets words were based on his own personal vote and opinion. He gave an opinion and exegisis and others who opposed him on these matters, like the Caliphs, all gave their exegesis and expressed their opinions and vote.

These types of oppositions are seen as the opposition of two jurisprudents with one another and there is no objection to it. As such, if the Prophet made a remark, or if he gave a command or exegesis regarding some matter and the caliphs in opposition to his exegesis said something and went against him they have also given their exegesis. The Prophet gave his opinion and they gave theirs, it is one exegesis against another. It's evident that its true when we said that these narrative make up the foundation of religious belief, and even worse, that these types of narratives also alter Islam, this is because the basis of exegesis is personal vote and opinion, and this personal vote and opinion is also a great source for upturning Islamic religious law.

These type of narrative, which discredited the Prophets words, was an arrow with two targets. Of course, as we will see in the future – God Willing there are also arrows with three targets which will be studied next week. But when we said that these narratives were arrows with two targets it was because first of all they discredited the Prophet and his identity.

We know that when the Prophet has fallen from esteem, practical credibility and superior identity, injury and harm also befalls the people's religion and beliefs because he is a part of Islams' text, his identity and actions being a section of Islam. In this way both the Prophet and his religion were attacked. It is here that the second large factor in the alteration of Islam is formed; because they spoke in opposition to the Quranic verses which state clearly:

"The Prophet does not speak of his own and his words are based alone on Divine revelation"

Insisting on the opposite and apparently they proving that the Prophet spoke out of his own will and

carnal desire. For this very reason the Prophets Hadiths value was broken and brought down to the level of other persons words. Therefore if in one corner of the Islamic world the Prophets Hadiths reached the people secretly it did not still retain its necessary value and credibility since some companions or the Caliphs could oppose it and put themselves forward as compared with them.

For example if the Prophet taught Divine rules regarding "Mat'atul Haj" and "Mat'atun Nesa" and the Caliph dares to say and the people accept that:

Since the Prophet has spoken of one matter in worldly affairs and the Caliph spoke words on that same matter opposing the Prophets not only is it alright, but its also completely creditable. Because of this the people practiced the Caliphs command and refrained from the prophets: This is a particularity of the Caliphate School.

Ali Ibn Abi Talib and his sons up until Hojat Ibn Al Hassan (a.s.) did not add to or detract even one word from the Prophets sayings and never spoke of their own. Imam Muhammad Baqir (a.s.) and or Imam Ja'far Al-Sadeq (a.s.) didn't say: "I say!" or "I prohibit" and other things such as these, and their students such as Zarareh, Muhammad Ibn Muslim and Hesham until this day have not spoken of their own vote or opinion. They said: "The Prophet said such or God said this".36

This is a particular of the school of Ahlul Bait.

We were discussing which instruments were used to change some of the aspects and laws of Islam after the Prophet. Just as we saw in detail, the first factor was that they didn't allow the Hadith of the commentator and expositor of the Quran and missionary of Islamic law, spoken in completion of this mission. The prohibition of relating Hadiths stayed in effect for many long years and that of their written recording up until the end of the first century A.H. meaning it lasted approximately 100 years.

During that time if anyone wrote down Hadiths they were collected and burned. In addition to this, a group of the famous companions of the Prophet such as Abu Dharr and Ibn Massoud, who lived outside of Medina and far from the watchful eyes of the Caliphate narrated Hadiths, were summoned to Medina and were kept under surveillance.

The first factor in the alteration and changing of Islamic law and world perspective was this, the power which didn't allow the Prophets Hadiths to be promulgated amongst the people and become available to the Muslims. We include this prohibition in the series of factors in alteration since we know that the new Muslims wanted to know about Islam, wanted to know what their Prophet did and said in various situations and events, they wanted an interpretation of the Quran, wanted to know about their religious duties in social and personal matters.

If as such the ruling power prevents the narration and recording of the Prophets words, the people will have no choice but to turn to other places and sources and thus become possible that they will come to rely on incompetent persons. Those in power and the rulers of that time took the necessary steps to take care of this necessity and natural course. Kaab al–Ahbaar the Jew was charged with the interpretation of the Quran and to answer questions regarding God and resurrection.

Kaab al-Ahbaar is not a name but a title and shows the persons position and post. Habr means scholar and Kaab al- Ahbaar means the leader of Jewish religious scholars. He, Tamim Dary and Wahab Ibn No'beh are those from whom the people learned the interpretation of the Quran and the learnings of Islamic resurrection and God. Kaab sat in the mosque and people asked him of matters concerning interpretation. He appeared with the Caliph Uthman and gave answers to questions regarding practical Islamic laws.

By regarding this we can clearly understand the truth of how in this way, altered Judaism and Christianity and the many years of ridiculous beliefs that have been crammed into it, affected the realm of Islam, and found their way into the center of God's religion. Because of all this the prohibition of the promulgation of Hadith is one of the biggest factors of alteration in the various aspects of Islam. In the future – God willing – we will return to this matter and we will research and study new matters related to it.

The Secret Propagation of Hadiths

We also pointed out in the past that man will always think of a way or a solution for fighting a governments despotism and severity and the prohibitions of powerful rulers. Secretly and under ground they will strive to obtain their sought after desire. On the matter at hand, meaning the prohibition of promulgating the Prophets hadiths, whose very secret struggles and sometimes open ones of the people against the Government came to be.

As such, far from the eyes of the governments officers and secretly, these Hadiths were to some extent narrated and spread about. Such as we have seen, a group of them were hung and narrated Hadiths, and or sat under the sword of an executioner and repeated the prophets words. In this way, contrary to the ruling powers wishes, some of the prophets hadiths were promulgated, This event caused the principle agents for the Caliphates government, anxiety and fear. It was because of this that a special program became necessary for the execution of the Caliphates principle political plan.

A New Policy

The ruling authority thought that they must think of a way to remove the credibility from the promulgated hadiths. Because of this they centered their efforts on trying to remove the Prophet's Hadith and words from their worth, credibility, holiness and heavenlyness. We know this plan and action as the second large – scale factor in the alteration of Islam, having talked about and studied various angles of it in the previous lesson.

In the previous lesson we saw that by narrating certain Hadiths, all of the Prophets praise and eulogy concerning Islams true heroes and great men, and all of the refutals, condemnation, curses and reproaches uttered by him with regard to Islams hidden and apparent enemies were discredited. They said that the Prophet said: I am also human, and like all of them I am angered and made happy and I speak based on these states.

Likewise, we saw that in one place they related the Prophet as saying: You are more informed and intelligent than I in your own worldly affairs. The result being that its not necessary for you to heed these kinds of remarks from me or follow my example in these sorts of matters. It is certain that these narratives removed the credibility from an enormous group of the remarks and sayings of the Prophet.

But more important and higher than all of this was that a series of Hadiths was fabricated from the most creditable of the Caliphate schools narrators, and in them the effort was made to bring the position and place of the Holy Prophet (S) even lower than an average person. I had said this many times previously but now I wish to link the factor and principle reason for this act.

The effort was made in these fabricated Hadiths to introduce the Holy prophet (S) in such a way that would bring him lower than an intelligent and orderly person and an average Muslim! Did they really do that? Were they able to enact their plan? With all due regret the answer is positive. The real pain and suffering is here! The Killing tragedy is here!

Martyrdom was not pain for these great men but an honour, a desire. Of course it is pain but only a physical pain, meaning a small pain that they buy in the way of God! The real pain is that of Islam's destruction and the obliteration of the spirit and being of its Prophet. This large group of Hadiths strived to remove the Prophets esteemed identity or in reality destroy true Islam. Isn't the Holy Prophet important and doesn't he have a hand in Islams being. Aren't his sayings the commentator and clarifier of the Quran, and speaker of Islams laws and beliefs?

According to this, destroying his position, identity and esteem, and his words, means the destruction of all of Islams foundation and all of the basis for Gods religion, and last of all upturning the whole structure for the way to mans good–fortune.

I have narrated this incident for you, but tonight for this lecture I see it necessary to once again repeat it so that we may recognize the reason and root of these types of fabricated events and Hadiths and grasp the primary reason for their creation.

Mu'awwiyahs Sinister Aim

The source of this historical incident is firstly the commentary of Allameh Ibn Abi al-Hadid on the Nahjul Balgheh. Also, older than that "Moravej al-Dhohab" by Massoudy which is an extremely creditable record of Islamic history, and older and more valuable than these is the book "al-Mowaffaqiat" by Zobair

Ibn Bekar who was highly bigoted regarding the Prophets descendants and because of this possesses greater validity in relating this incident. This book is also one of the oldest sources for the history of Islam and it was probably written about 1100 years ago.

Zobair Ibn Bekar narrates from Motarref son of Mogheerat Ibn Sha'ba: I along with my father Moghaireh had gone on a trip to Sham and had visited Mu'awwiyah – All that time Moghaireh was Mu'awwiyahs governor in Kufa, and their friendship had probably been from the "age of ignorance" –

Every evening my father went to Mu'awwiyahs evening parties and held conversations with him. When he came home each night he would talk in wonder of Mu'awwiyah and his insight, sagacity and intelligence. Even though he himself was one of the intelligent Arabs he remarked with great surprise that which he saw in Mu'awwiyah.

One night, however, after visiting Mu'awwiyah I saw he wasn't eating, being extremely upset and deep in thought. I hesitated for an hour or so because I thought that my fathers annoyance was from something we had done and or because of something that had occured regarding us. Eventually I could wait no longer and I turned to my father saying: Why are you so upset and annoyed tonight?

He said: My son! I have come back from seeing the most malicious and filthy of persons!

I said: What! why do you say that?

Every night he had participated in Mu'awwiyahs evening parties and returned home with a mouth full of commendation and praise for Mu'awwiyah and his intelligence, sagacity and cleverness but tonight says: I have come from the company of the most malicious and unbelieving of persons? I thus asked the reason for this, saying: What happened?

He replied: Mu'awwiyahs party was free of others and we were talking very privately with complete cordiality and sincerity. I said to him: "O' Amir al-Mu'meneen! You have obtained your desires and wishes. Now, with your advanced age, how appropriate it would be for you to practice justice and treat others with kindness.

If you were to look kindly upon you kin – Bani Hashem – and observe the bonds of relationship with them it is in order. I swear to God! Today they possess nothing that could arouse fear and alarm in you. They are you paternal cousins, be good to them and observe the bonds of your relationship so that in the future you will be remembered in good terms".

Mu'awwiyah answered: Woe is you! This desire is quite impossible and incapable of being carried out. Abu Bakr ruled and was just and bore all of those burdens, but by God! when he died his name died alongside him. Of course it is possible that someone will say: Abu Bakr! Then Umar came to power, strived and suffered during those ten years but only a few days after his death nothing remained of him except that sometimes a speaker will say: Umar!

Then our brother Uthman obtained the Caliphate. There was no man with a lineage like his! He did as he did and they treated him as they did but when he was killed, by God, his name also died and his actions and deeds were forgotten!

This is while the name of this man, the son of Abu Kabsheh (he means the Holy Prophet, this being the nick-name that the Quraishite infidels gave as a taunt to him) is called out five times everyday throughout the Islamic world, and is remembered in greatness:

O Motherless, under such circumstances what deed will be remembered and what good name is everlasting?! No by God! I will not sit still until I bury the name and bury this memory and favourable mention!37

Mu'awwiyahs' Efforts To Achieve This Aim

Mu'awwiyah remained faithful to his pledge and put all of his effort into achieving it. According to our belief these Hadiths were fabricated during Mu'awwiyahs time. In principle he created workshops for Hadith narrating and the fabrication of narratives, and his enactors of this sinister policy were persons such as Abu Huraireh, Amr-e-As, Moghaireh Ibn Shobeh, Malek Ibn Ons and Samorat Ibn Jondab.

It is in the Hadiths of some of them that the Prophet is stripped of his identity, esteem and worth and is brought down to the level of an average human-being and even lower. In comparison to Abu Bakr, Umar, Uthman and even Mu'awwiyah and Yazid he is introduced as inferior. This is what we called in the previous lesson a three headed arrow, one with three targets.

In this plot they accomplished three deeds. They altered Islamic law, ruined the Prophets reputation and esteem and raised the agents and rulers after him to a level higher than him, giving them a more eminent identity! You will confirm that this was a three sectioned arrow with three targets.

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The Hadiths and narratives which took charge of this sinister and Islam wrecking mission exist in Bukharis "Sahih", Muslims' "Sahih" and tens of other texts. We, however, will rely on Bukharis's book because according to the Caliphate school it is the most authoritative religious texts after the Quran! They name the most authoritative religious texts like this: The Holy Quran, Bukharis's "Sahih", Muslims "Sahih" Abu Davouds "Sunan" etc. This school and its followers do not deem lawful, doubt or hesitation regarding even one word of Bukharis "Sahih".

A narrative is related from A'ishah; the Prophet entered my room and home while two female singers were singing songs of the age of ignorance and it's wars. The Prophet walked in and without any

reaction went and lay down on his bed. Just then Abu Bakr entered and when he saw the two singers he spoke to me harshly saying: Satanic music and singing in the Prophets' presence?

In another narrative from the same book Abu Bakr says: O' servants of God are you performing Satanic Music and singing? (he repeats this three times). The Holy Prophet turned to him saying: Leave them alone, each group and nation has a holiday and today is ours (either the days of Qurban or Arafah). Let them sing. After this incident and these words, as soon as my father turned his back on them I made a gesture towards them and they quickly left my room and home.

In those same narratives by A'ishah, such is related: It was a holiday and several of the people of Abyssinia were celebrating and dancing. They had come to the mosque and as was their custom were dancing with swords. I asked the Prophet or either he suggested: Do you want to see their celebrating and dancing? I said I did and gave a positive answer.

The Prophet picked me up!! and while my face was next to his I started watching the Abyssians swords dance inside the mosque. They danced. I watched and the prophet repeatedly said: O' Abyssinians, continue. This scene continued and I remained on the Prophet's shoulders until I became tired and weary". The Prophet who felt my fatigue said: "Is that enough for you?" I replied: "Yes!" He said: "Then go".

Pay attention that these statements are recorded in the books "Sahih" of Bukhari and Muslim, texts which have the highest place credibility in the Caliphate school.

In another narrative again A'ishah says: It was a holiday, a group of Abyssinians had come to the Prophets mosque and were engaged in dance and celebration. The Prophet called me to watch their dancing. I went to the Prophet and placed my head on his shoulder and from there watched the Abyssinians special dance. This situation continued until I wearied and stopped watching.

In another place she says: There were some players. I told the Prophet that I'd like to and wish to see their performance. The Holy Prophet stood in the doorway facing the mosque and I stood behind him placing my head on his shoulder and watching from between his shoulder and ear. That group was performing then in the mosque.

In another Hadith she says: I put my head on the Prophet shoulder and the Prophet lowered himself and his shoulder, then I watched from over his shoulder until I was satisfied and tired of doing so. In the above narratives this is related: know the value of and appreciate teen-age girls who according to their nature at that age wish to see and are fond of play, dancing and pleasure.

If you have a teen-age daughter and she wishes to hear music and song, or look at strange men and or watch dancing, don't prevent her just as the Prophet treated me, not interfering in or preventing what I did.

In yet another narrative she says: I was looking into the mosque from behind the Prophet while the Abyssinians were dancing and performing. The Prophet would say to them: O Abyssinians clap and dance and perform so the Jews and Christians will know that there is freedom in our religion, and these acts are lawful! The Abyssinians who were gladened and joyful at the Prophets reaction said: "Abul Qasem, good!!

At this moment Umar entered the mosque. Because of his formidable presence the Abyssinians were frightened and scattered in all directions. Not only did they not fear the Prophet, they received encouragement and persuasion' from him, but they did not resist Umar for even a moment.

In another narrative, we read: (Unfortunately all of these Hadiths were related from Ai'shah). The Prophet was sitting at home in his room when upon hearing the people shouting and making noise outside he went to see what it was all about. He saw that an Abyssian women was dancing and the noise was theirs'.

He said: O' Aishah come and look. I went close to him and placing my face against his back looked at the scene from over his shoulder. Some time passed in this manner. The Prophet asked me A'ishah are you finished watching? I said, No! He asked me this several times and every time I repeated the negative answer, even though he was tired and started shifting his feet! I did this because I wanted to know how much worth and esteem he held for me!! Suddenly Umar entered the mosque. The people dispersed and the children all ran to some corner. The Prophet said: I saw that the Human and Jinne devils fled from Umar!!38

Yes, these devils are not frightened by the Prophets' presence in their gathering, and he enjoys dance and song, listening to it and watching it. Umar however is possessed with such appalling presence and spiritual reverence that all of the devils are frightened upon seeing him and flee. And he is in principle an abstinator from singing and dancing! We realize what these narratives do and also the great width of their destructive perimeter. These types of narratives, just as we have seen, were all narrated from Ai'shah while we don't know whether she really said all of these things or if someone else related them in her name because of her credibility.

There are also narratives from Abu Huraireh on this matter. It is said: When the Abyssians were performing with their swords in the Prophets presence, Umar suddenly entered the mosque. He bent over to grab some gravel from the floor of the mosque in order to prevent them from doing such. The Prophet said: Umar leave them alone, let them keep up with their performance.39

If we study these narratives in their entirety we will see the plot designed therein; lowering the rank and esteem of the great Prophet of Islam to a point lower than normal persons especially that of the leaders after him. Now if you were to say for example: The Prophet said repeatedly and we have learned from various records that:

"Ali is from me and I am from Ali". Some will reply what was the Prophet himself that Ali should be like

and the same as him. It is for example Umar who has such a superiour personality and worth and or the Caliph Abu Bakr who has such an extraordinary.

Secondly, the fact that all of these events occur in the Prophets mosque; the Abyssian womans' dance, the singing and music of another group and the sword dance of the Abyssian men, left very little value and worth for Islams' second great mosque, one built by the Prophet himself.!

In this series of narratives there are Hadiths on the Muslims' weddings, and the Prophets actions in these weddings show that the Prophet liked music and dance. In Bukharis "Sahih" under the chapter called "Zamrobod-deff" in the book "Nekah" and also the chapter "Shohoodul Malaekate Badra" from the book "Fazael", and also in "Tabaghat al-Kobra by Ibn Saad this narrative has been related.

We will quote it from Bukhari because in the Caliphate school it is seen as the most authoritative book after the Quran. The story is related from Rabee, daughter of Moavaz Ibn Afra, She says: On my wedding day the Prophet came to our house and sat next to me on my special seat. The girls present there began singing and playing musical instruments (a drum and cymbals). All of them sang the usual songs sung at weddings except one who sang the song:

"There is a prophet among us who knows of future events".

The Prophet said: Don't sing such songs, sing what you sang before!

God knows that I know of no other words more destructive or an arrow more effective aimed at the heart of the Prophet and his Imams. Of course they even went one step further which we will see in our future discussion – God willing. In this narrative it is said that the Prophet enters the home of a Muslim and sits next to his newly wed bride while the girls present there begin singing and playing music as the Prophet easily listens!? Under these circumstances what can we expect of the general Muslim population?

If the head of a household is fond of playing drums then of course all of the family members will become dancers. If the Prophet of Islam is like this; what must the Muslims do? It is clear that they said such things so that you could not find fault with the Caliph Yazid Ibn Muawieh or his father Mu'awwiyahs.

In Bukharis "Sahih" 7/26, a narrative is related from Sahl Saeedy he says that the Prophet attented Abu Aseed Saedy's wedding The bride approached him and offered a drink of date syrup which she gave to him with her own hand. This was a show of their respect for the Prophet.

In another narrative it is related from A'ishah that one of the women of the Ansars was married and we attended the wedding party. When we returned the Prophet said: Didn't you have any music or song along with you that could have been used in that party. The Ansar are made glad and happy by music and song.

Why didn't we have a singer come along with us In another narrative it is related that the Prophet said to A'ishah: When you sent the bride to her husbands home did you send a singer with her" A'isheh replied:

No! The Prophet then says: (That's too bad because) the Ansar are a people who enjoy poetry and song, I wish you had done so Then the prophet ascertained a poem which the singer must perform in her performance:

In Bukharis' "Sahih" and Ibn Majehs "Sunan" it is related from Anas Ibn Malek, that one day the Prophet was passing through one of Medinas alleys when he was met by some women and children who were returning from a wedding celebration. They were clapping and singing.

The Prophet told them: God knows that you are the dearest people to me. There is yet another narrative related from A'ishah She says: I had made some dolls to play with and sometimes little girls would come to our house and we would play together. Whenever the prophet came home however, the little girls would run away The Prophet would then go after them and return them to the room, telling them: Remain and play with the dolls!!

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Now it is necessary for us to go into a study of these Hadiths and evaluate them according to religious standards. Of course the evaluation of each of these Hadiths would be a separate study in itself but now we will evaluate them all far as one lecture and study requires.

Music And Singing According To Islam

In the Caliphate schools authoritative books of Hadiths there are also other narratives. Anas says: The prophet said:

God has sent me for the peoples guidance and mercy and has given me the mission to destroy the instruments of debauchery and music such as the drum (tombak).

In another narrative Mojahed says: I was walking with Abdullah Ibn Umar when on the way we heard the sound of a drum. Abdullah put his fingers in his ears and walked for a while until he was far from that place. He then took his fingers out of his ears and still hearing the sound again put them in his ears. He repeated that action three times. Then Abdullah said:

This is what the Prophet used to do.

Under the noble Quranic verse:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَديث

And of the people is he who buys the amusement of speech (Qur'an, 31:6)

It is related from Aishah that: The Prophet made the buying of selling of servant female singers and their

being trained to sing, illegal. The interpretation of this verse was asked of Abdullah ibn Massoud and he said: I swear by God that the meaning of "Lahwol Hadees" is music and singing. Ibn Massoud and other great Islamic scholars of old also interpreted this verse as such.

On the interpretation of the verse in which God says to Satan: "Stimulate with your voice (meaning adultery, drinking liquor, gambling etc.) anyone that you are able toll, Abdullah Ibn Massoud says: The voice of Satan in this verse is intended to mean music and singing.

These were just a few of the Hadiths and Quranic verses that inform us of Islams opinion of music and singing.

Islams Viewpoint With Regard To Statues

Now with regard to statues or the dolls that A'ishah played with we will refer to the correct Islamic viewpoint. This narrative is form A'ishah herself. She says: I bought a pillow which had pictures printed on it and brought it home. When the Prophet came home he stood in the doorway and would not enter. I said: I repent committing whatever sin I have committed! He said: What kind of pillow is that? In the end I took the pillow and returned it to its owner.

In several narratives, which probably add up to more than ten, the Prophet said: "On resurrection day the severest tortures will be inflicted upon those who created images in this world and they will be told to give life to what they have created.!"

In another of these narratives we read that: "God will torture the creators of images in that. very image". He also said: 'The creators of these images will suffer on resurrection day". In yet another narrative we learn that with regard to suffering, he who created things resembling divine creations will suffer the most......

Sitting With Strange Women

As for the narratives which stated that the Prophet attended a wedding party and sat next to the bride in her special place and or took a drink from her hand, this famous narrative will be enlightening. Umm Salameh said: Maymouneh and I (another of the Prophets' wives were sitting with the Prophet when his blind companion Ibn Umm Maktoum entered the room.

The Prophet said: "Cover yourselves and conceal yourselves from him. Go behind the curtain". I said: "O Messenger of God, he's blind, he can't see us?! He said: "Are you two also blind and unable to see him? These narratives are not from Shiite texts but from creditable Sunnite texts. Can you imagine that such a Prophet with all of this care and modesty would sit next to a bride and watch singing and dancing?!

In a narrative from Bukharis "Sahih" where the Prophet says: Refrain from entering a womens' room or

home (other then women who are mahram to you)! One of the men of the Ansar says: "O' Messenger of God, what about other female family members such as my brothers' wife?! The Prophet replied: "This is death, destruction (this is where Satan tempts)". In the following narration it is related that the Prophet said: "A man should never remain alone with a woman (who is not mahram)".

These narratives clearly show the narrations under study are nothing but lies. This is because first of all narrations stating the opposite have been related from creditable narrators such as Ibn Abbas who is accepted by both schools, and second of all because they go against the laws and rules of the Muslims, the Quran and Islam.

The Purpose Behind The Fabrication Of These Hadiths

Very well, now let us see why they fabricated such Hadiths and what intention they had in doing so. We believe there were several purposes behind these lies and fabrications:

1) One of the important purposes that existed in this act was Mu'awwiyahs dangerous anti- Islamic aim which was his desire to bury

testifying to Muhammad being the Prophet of God. We can see clearly how these Hadiths are well capable of carrying out this sinister aim and intention, and how they are capable of burying the Holy Name of the Prophet of Islam under a multitude of enourmous lies and false accusations!

Of course if it wasn't for Hussains uprising and the efforts of the Imams of Ahlul Bait these dangerous plans would have been successfully carried out and reached their goal. It was the pure blood of Karbalas martyrs and the sufferings fo the Ahlul Bait of the Prophet that once again revived the Prophethood of Muhammad (S) which was headed for destruction. God willing in later discussions we will study further on this topic.

So, Mu'awwiyah wished to bury the Prophets name. He used these Hadiths to enact his plan. They wished to discredit the Prophet which of course was accomplished in this collection of narratives.

The Wahabi sect which has grown stronger in the last centuries (having gained power and the reigns of government) sprung up from here, and its beliefs regarding the Prophet and his religion took root in these very Hadiths. No matter how much the Shiite and Sunnit scholars stive and discredit the Wahhabi beliefs what good does it have and where will it get them unless they can remedy these types of Hadiths and dry up these roots?

If you were to place a stack of papers in front of an open door or window the wind will blow, scatter, and disarray them. No matter how many times you put them in order there is no use, leaving no choice but to

close the door or window. In order for us to assimilate Wahabism we must begin here, and not begin by first of all disputing the opinions of Muhammad Ibn Abdul Wahab or Ibn Taymieh. Until these types of false Hadiths exist and possess value and credibility the matter of Wahabish will not completely be solved.

An Eyewitnessing

I remember something that happened on my first trip to Mecca. When we were returning to Iraq and we travelled by car, our caravan stopped in a place near Medina for 24 hours. There was a well at this halting-place and the pilgrims went towards it to draw water for drinking and for the cars. It was about dusk when the convoy wished to move on. I saw a young stranger amongst the pilgrims in our caravan who was yelling with great force and vehemence, speaking and saying things that had created a clamour among the Shiite pilgrims. I went closer. When he saw that I was getting closer he said: "Haza Motawwe Ohum" "This is their scholar, if I get my hands on him I'll cut off his head and lick up his blood"

I knew that this was no place for a debate so I stood still and watched. In his words he said that these men are polytheists, they are infidels. Then he mocked our crying in a form of ridicule placing his hand on his forehead and pretending to cry!! One of the Shi'ite pilgrims stepped forward and said: We are Muslims, we are not polytheists. Why should we be polytheists when we performed the Hajj of God's house, visited the tomb of the Prophet, visited the tomb of Ali.....

When the Shi'ite said that, the young man said: You have become a polytheist! Your execution has become necessary. Even if the father of Abu Saud (the King of Hejaz at that time) should come he will not help you! You have become one necessary to be executed! "There is no other inflicter of harm or giver of benefit than God", the Shiite pilgrim said to the man as he shook. The young man then began to say this, (which is the essential point of this story). (Who is Muhammad, he is a man like me!!)

We see to what extent these Hadiths have lowered the worth and esteem of the Prophet when one person who calls himself a Muslims says: The Prophet is a man like me. After these words, our driver who was a native of Caucasia and a Shiite, stepped forward and asked him: Is Muhammad a man just like you? The young Wahabi said: Yes he is a man like me, he's dead! This question and answer was repeated three times. The Shiite driver then said: The Quran was revealed to Muhammad, is the Quran also revealed to you?

These Hadiths set out to prove that -God forbid! - the Prophet was fond of pleasure and mirth, music and singing, was very forgetful, and his followers were more bound to modesty, morals piety etc.

The Quran however says:

"You possess a very superior character".

"We have not revealed the Quran to you that you may be unsuccessful".

A group however, who believe in these Hadiths and think they are factual will have different religious beliefs about the Prophets character and identity. In their religious beliefs and thoughts is the Prophet higher in esteem or is Abu Bakr, and Abu Bakr who hates musical instruments seeing them as Satans voice and doesn't want them to be played in the prophets' presence, while the Prophet himself has no objection!

In this religious way of thought and belief, is the Prophet better or is Umar; an Umar from whom the jinn and human beings fled, while when they were in the Prophets presence not only did they not flee they danced and sang!

This is what we meant by an arrow with three heads or three targets:

- 1- Destroying the credibility and superior identity of the Prophet.
- 2– To promote the powerful and leaders after him to a higher stature.
- 3- The destruction of Islam in belief and action.

The Caliphate Is The Holiest Rank

It was based on this way of thinking that one day Hojaj addressed the people on the greatness of the rank of Caliphate as such:

(Is your successor and Caliph in your family and the one who takes on your responsibilities in your absence of a higher position, or your messenger to them? It was also based on this foundation of belief that on another day in a letter to the Caliph Abdul Malek he wrote that: There would be no order in the heavens and earth without the mediation and blessing of the Caliphate, and the Caliph (who at that time was Abdul Malek the tyrant) is more superior in Gods eyes than the Arch– Angels, Prophets and Apostles.

It is also based on this thought that today the Wahabis say: Rasool means messenger and post-man. He only brought Gods message to the people and this deed has no particular honour what so-ever! All of these ways of thought took root from the Hadiths we have seen and will see in the future.

Uthman On The Scales Of These Narratives

If you were to ask what they said about Uthman or if such Hadiths also exist about him it becomes necessary for you to pay attention to this Hadith related from A'ishah:

She says: The Prophet and I were sleeping under one cover when my father Abu Bakr came and asked permission to enter. Without moving the Prophet gave him permission, my father entered and after he was through speaking left. We were still under that some guilt when Umar asked if he could enter.

Without moving he gave permission to Umar to enter and took care of his request from the bed and then Umar left. At that moment Uthman requested permission to visit the Prophet.

The Prophet got up straightened his clothes and sat in his usual place, then gave him permission to enter. Uthman came and when he was finished left. A'ishah says: I said to the Prophet O' Messenger of God Abu Bakr came and you let him come in and in that bed in that condition took care of his request without moving.

After him Umar came and just as you were in the bed with me you took care of his wish without moving. However, when Uthman came all of that changed and you got up, fixed your clothes and sat in your place. The Prophet said: Uthman is extremely modest and shy. I was afraid that because of extreme prudency he would not state his request and leave without finishing what he came for!!!

In another narrative quoted in Muslims "Sahih" the matter is narrated in a more indecent and disastrous way. According to this narrative the Prophet and Aishah are in one bed and they have pulled A'ishahs cloak over them. It is only when Uthman enters that he says to Aishah: put your clothes on and pull them around you! Aishah says: Why had you no fear of Abu Bakr and Umar but have become frightened of Uthman – Allahu akbar! The Prophet replied: Should I not be ashamed before a man whom the Divine Angels are ashamed before!!

What do you think will be left for the Prophet in the minds of those Muslims who believe these Hadiths? Is the Uthman introduced in them more valuable and of greater esteem, or the Prophet introduced in them?

The Holy Quran also has something to say about the modesty and prudency of the Great Prophet of Islam which is interesting to read here:

"O you who believe! Do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished – but when you are invited, enter, and when you have taken the food, then disperse – not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth....."

By confirmation of the Quran, the Prophet is so modest and prudent that he doesn't ask the people to leave his house. They have eaten and now sit and talk, not only taking up the Prophets valuable time but also tormenting his pure soul. He, however, is so bound by the rules of courtesy and character that he bears all of the discomfort of their talk but will not ask them to leave his home. It was thus correct for God to praise him in the second Quranic chapter revealed to him because of his great, superior character:

you are of a great moral character (Qur'an, 68:4)

These are the unquestionable, completely factual and true sayings of the Quran and those the creditable narratives of Bukhari and Muslim. A point that is necessary for me to bring to your attention is that in the afore-mentioned narratives Abu Bakr, Umar and Uthman came to see the Prophet in precisely that order and this order is observed in many of these types of narratives. The fabricators in this way wished to give their successive rule and Caliphate a feeling of holiness and genuineness in the peoples minds. In these types of narratives they usually appear one after another in many incidents, meaning that they will become rulers one after the other in that order.

It is a very precise plan and was designed taking all things into account. Those who fabricated these things strived hard to bring about readiness in minds (for later acceptance).

The Prophet in The Grips Of Sorcery

We will evaluate this story and narrative and then end our discussion. God knows how difficult it is for me to narrate these words. This has been related from A'ishah in the "Sahih" of both Bukhari and Muslim. Bukhari narrated it in three places and Muslim in one. In one of these narratives we read: Thy had practiced magic on the Prophet.

As a result of this he had lost his normal perception and would think that he had done something that he had not. For example he would think he had eaten when he really had not and thought of the spell was such. This situation continued until one day when he was sitting with me he said: O' A'ishah two angels came, one sitting at my head and one at my feet and informed me of the true reason for my present state of mind.

The Angel at my head asked the Angel at my feet: What's wrong with him? The other Angel replied: They have cast a spell on him. He asked: What did they do with it? The other answered: With a date–palm branch and thus naming a few other things saying that with all of these they had cast the spell. He asked: Where is it? The other answered: In such and such a well!

The Prophet then went to that well with his companions and when he returned said: O A'ishah! The water in that well had changed so much because of the effect of that spell that it had turned to the colour of Henna, and the date-palm, branches around it had all taken the form of devils heads.

In another narrative the matter takes an even worse form and its indecency is even more apparent. The narrative states that the spell on the Prophet was so strong that sometimes he would think that he had slept with one of his wives when he really had not!! How tasteless this is. In principle can lowness be claimed in relation to a person in a better way?

Unfortunately all of this is found in creditable texts.

We will refer to a remark by Amir Al-Mo'meneen that rejects all this. In sermon number 195 it is related from the Imam that: (From the time he was weaned God sent his greatest Angel to him as a companion to watch over him so that day and night he could lead the Prophet towards the great ways and best character).

These are the words of the Imams of the Imamate school, and those are the words of the Caliphate schools creditable narrators. The result of our study into the Caliphate schools texts is that the second great means for changing Islamic law was that series of Hadiths which tried to make the Prophet lose his esteem, value and sanctity. Not only did they try to remove the superiority in his rank of Prophethood but also to lower him to a level below many average people!

As a result not only would his Hadiths have no effect, neither would his commands and prohibitions regarding worldy matters. They wished all to know that he had no real acquaintance with worldy affairs and or that his understanding on these grounds was even less than the average person. Even he himself said: I don't know anything about your wordly duties, you understand them better than I do!!

They also wanted his remarks about certain persons to have no value, to say his memory was not sufficient and his work remained incomplete as his mind was not that powerful. Didn't they say that one day he left the house while in a state, commanding the people to wait for him and after returning from a trip home to cleanse himself then lead the prayer. They say that he has forgotten verses of the Quran and was reminded in the mosque which part it was he had been leaving out. It is with regard to part it was he had been leaving out.

It is, with regard to this kind of Prophet that it may be said: "He gave his own opinion on this particular Islamic matter! He has given his own idea here! Then it becomes possible for any person – of course any person of power – to give his own opinion and idea and have it become a part of Islam. They say that if the Prophet was a jurisprudent and can give his own opinion then the rulers after him are also jurisprudents and may give their own opinions wherever they see fit, and reject and alter the Prophets' rulings or opinions!!

If our minds can accept all of these matters and understand all of their aspects we can precisely figure out into what form they changed Islam and how they altered it by means of realities. Then we can recognize the deeds of the Imams of Ahlul Bait, what Amir al-Mu'meneen did and Imams Baqer, Reza and Javad (a.s.), what they must have accomplished and what they did.

We realize what the era of Imamate was for, and also the reason for the major occultation and its responsibility. Until we don't understand and recognize these things we can't understand those. This is because the Imams of Ahlul Bait reformed these very impairments and revived these destroyed truths.

A Look At European Knowledge Of Islam

With the clarification of the topics brought up in this lesson we may now go over another important point together. I didn't know or realize this point before coming to Iran. In Iran, when I was writing the second volume to (Abdullah Ibn Saba) I discovered it. This was an important discovery for me. The matter concerned the question of why western orientalists only refer to the Caliphate schools books and texts, not usually using the Imamate schools texts.

In the past I thought that it was because Europe was first introduced to the Islam of the Caliphate school and its relationship and connection was with them, and they were left uninformed of our texts because they were far from us. According to history we know that Napoleon Bonaparte set out for Egypt in the year 1797 A.D with 300 ships and close to 40,000 soldiers so that after conquering Egypt he could move on to India and take it away from the British.

In the beginning of the summer he entered Cairo after a brief victorious battle and he remained in Egypt until the year 1801. In September of that year he vacated there after pressures by the military forces of England and Turkey. Napoleon had taken a group of scholars with him and during the period of the French armys stay there they researched and investigated.

One of the fruits of these scholars work was informing European scholars about the East and its culture, religion and customs. The sciences of orientalism, archaeology and linguistics and studies of the religions and history of eastern countries gained their footing and foundation to a great extent at this turning point in history.

We also know that the Lebanese Christians who were of the first heralds of modern thought and cultural relationships with the Arabs became the cultural mediators between the Arabic speaking nations and Europe, especially since the French army entered Lebanon in 1860 A.D and remained there for many years.

In the past I saw the relationship between the French and British in Egypt and the Lebanese Christians with Europe as the most important factor in European knowledge of Islam. Because of this relationship and these connections the west was to some extent informed of Islam according to the Caliphate school and their texts and scholars, therefore I saw it as natural that they should not know of our see as official any other Islam except that of this school. This was my previous belief and way of thinking. In reality I saw what they were doing as right!

However, when I came to Iran I recognized the real secret behind this distance and it occured to me as a sudden flash of light. The truth of the matter was that those who wished to learn of Islam were not looking for the truth and don't want to search for a Heavenly, Divine religion and discover and understand its various aspects. No, they are looking to discover Islams weak points and also those of its personalities and history. In the hadiths of our school the Prophet is infallible, all-Merciful, the noblest of

God's creatures, possessing the best character and qualities etc.

Of course it is clear that his view point does not fulfill their aim; but unfortunately whatever they wish to ascribe to Islam and its Prophet they find in the Caliphate schools Hadiths. These Hadiths, according to the followers of that school, are possessed of superior credibility!? Because of this, the great majority of research done by Western scholars is carried out using the Caliphate schools' texts and records.

All of the works of their orientalists on Islam whether they are from France, or Holland, Belgium or Czarist Russia, England or of late in America, followed these very lines. They went to a lot of trouble, researched extensively, read all of Islam such as Hadiths, the Quran, History, law etc. In order to show that Islam was not genuine, or authentic and was not Heavenly or Divine. They did not find the documentation for their claim in the books of the Imamate school, they only found their aim and intent in the books of the Caliphate school.

All of the writing of Western Orientalists on Islam which have been translated into Farsy, the most important being "The Encyclopedia of Islam", were written to destroy Islam in all of its aspects. Their writers found the background for their ideas in the Hadiths, histories and interpretations of the Caliphate School alone. Those who wish to inform Europeans of Islam are similar to Abu Jahl or Abu Sufian trying to describe and introduce the Prophet and his superior character.

The books which are translated from European languages on Islamic matters are really poison covered in a blanket of honey...... Why have you left Imam Baqer and Imam Sadeqh and turned to the Islam of Abu Huraireh and Anas Ibn Malek and their like? Didn't the Prophet say that: I am leaving two valuable things among you: The Quran and my family members.

Ali and Fatemahs' tormenting pains was because of this. Imam Hassan and Hossains pain was also because of this. Turning to European knowledge of Islam is to dissipate the blood of the martyrs of Karbala. Here is where the efforts of Imam Baqer and Sadeq are destroyed. What responsibility do we have with regard to this, and what thought and feeling?

- 1. A discussion and study of these remarks by the leaders after the Prophet may be found in "Book two" of this series.
- 2. Muslim, "Sahih" book 45, Bab 25, tradition 88, 8/24-27 (Muhammad Ali Sabih) + Ahmad "Musnad" 6/107.
- 3. Volume 8 p. 24 (Ketab al-berre was-salat).
- 4. Ahmad "Musnad" 6/52.
- 5. Ahmad "Musnad 6/259.
- 6. Ahmad "Musnad" 6/225.
- 7. Ahmad "Musnad" 6/258.
- 8. Ketab al-Berre was salat vol. 8. p.24 (Cairo).
- 9. Bab menal la'nate an-nabi aw sabba.
- 10. Same as previous vol. 8 p.26.
- 11. Kanz al-A'mal vol. 2. p. 124- tradition 3035.
- 12. Kanzul A'mal vol. 2. p. 124.
- 13. Kanz al- A'mal vol. 2. p. 124.
- 14. Bukhari "Ketab al-Eman bab 36 + "musnad" by Ahmad 1/176,178,285 etc.

- 15. Bukhari 8/15 (Abdul Hamid) + Abi Avaneh 1/44-45.
- 16. Abu Davoud 4 p.278 tradition 4908 + Kanul A'mal 2/122 (old print).
- 17. Abu Davoud 4/277 tradition 3905.
- 18. Musnad Ahmad 1/405 + Tirmidhi 3/138.
- 19. Sunan Abu Davoud 4/278 tradition 4907.
- 20. Kanz ul A'mal 2/125 (first printing) These are five Hadiths the first related to A'ishah and the rest to others including Abu Bakr.
- 21. Musnad Ahmad vol. 6 p,72, 257-258.
- 22. Musnad Ahmad 6/138 + Darmy 2/288.
- 23. Musnad Ahmad 3/23.
- 24. Musnad Ahmad 6/22, 114, 116, 182, etc.
- 25. Abu Davoud 4/250.
- 26. Musnad Ahmad 6/174,236,246.
- 27. Bukhari Ketab al-adab 4/38,39.
- 28. "Sahih" Muslim volume 7 page 95 tradition 139-142 + "Musnad" Ahmad, vol. 1/162 and 3/123.
- 29. Bukhari, "Ketab-e-Fazael al-Quran", Bab 33 vol. 6 /193, 194 + Muslim "Ketab-e- Salaat al-Mosafereen, 2/190.
- 30. Bukhari "Ketab-e-Fazael al-Quran", Bab 7 vol. 3/151-153.
- 31. "Behaar al-Anwaar 92/106.
- 32. In five narratives in Bukharis "Sahih" and in Muslims book this name has been mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of Badr, 5 years before Abu Huraireh became a Muslim and moved to Medina.
- 33. "Musnad" by Ahmad Hanbal 2/339 + 518 + Bukhari "Ketab al-Ghusl" bab 17 vol. 1/42+83.
- 34. "Sahih" by Bukhari V /63.
- 35. "Musnad" by Ahmad 2/252, 292.
- 36. See Usool al-Kafi 1/330.
- 37. "Sharh al-Nahj" 1 (463), old print + "Moraveh al-Dhohab" 3/454 (Beirut).
- 38. "Kanz-al-Amaal" 4/292.
- 39. "Sahih" by Muslim last tradition vol. 3/22 (Cairo).

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