

Letter 64

Safar 4, 1330

I. Above Texts were Quoted upon Request

1) We have cited those texts in order to acquaint you with them and in response to your own request.

II. Sahihs are Proofs against the Majority

2) Our own testimonial against your argument is what we have already quoted from your own *sahihs*.

III. Not Quoted Because of Their Existence in Our Own Sahihs

3) The reason why those texts were not included is due to the prejudice, with which we are familiar, of those who concealed their grudge, and hid their animosity, from the party of Pharaoh during the early epoch of Islam, worshippers of authority and domination who spent everything they possessed of might and means to hide the contributions of Ahl Al-Bayt and put out their light in every land.

They forced people to deny their feats and attributes through means and methods of both tempting and terrorizing, through their wealth once, and through their positions and political stature another. They bestowed their favours upon those who denied these merits, dismissing, banishing or even murdering those who believed in them.

You know that the texts related to the imamate, and the promises of caliphate, are held with apprehension by those who fear that such texts may jeopardize their thrones or undermine the very foundations of their governments. The safety of these texts against the tampering of such people, of that of their followers and flatterers, and their ability to reach us through many sources and methods, is, indeed, a miracle testifying to their own truth. This is so due to the fact that those who denied the status of Ahl Al-Bayt, usurped the positions rightly and divinely assigned to them, used to incur the worst punishment upon anyone who showed love for Ahl Al-Bayt.

They would shave his beard, convey him on the back of a donkey and tour the marketplaces, humiliating him, beating him and depriving him of even the most simple and basic human right, till he would lose all hope for justice from those rulers and despond of having friends in the community. [1](#)

So, if anyone spoke well of ‘Ali (as), he would be disowned, and retribution would fall upon him; therefore, his possessions would be confiscated, and he would be executed. How many tongues praising ‘Ali were cut off? How many eyes which looked at him with respect were gouged? How many hands which pointed out to him were amputated? How many feet which walked towards him affectionately were sawed? How many homes of his followers were burnt? And how many of their families were banished...?

Among the narrators of hadith and "protectors of the legacy" were people who worshipped those monarchs and tyrants as well as their rulers other than worshipping Allah, the Exalted, the Sublime, and they sought nearness to them with all their resources of scholarship, thus distorting, testifying for the authenticity of this or against the authenticity of that, just like many whom we see these days of flatterers among shaykhs, hired scholars, bad judges who race to please the rulers by endorsing their policies, be they just or unjust, calling their edicts correct, be they truly correct or corrupt; so, the ruler does not even have to ask them for a verdict in support of his regime or to indict his opponents, for they do so according to his own wish and according to the requirements of his policy, even if this means opposing the Book and the Sunnah, thus violating the nation's consensus, out of their own eagerness to safeguard their positions, or due to their coveting of a position they aspire to acquire. What a distance separates these from those!

The latter did not value their governments, while the others needed their monarchs so badly, since they would use them to fight Allah and His Messenger. For this reason, they enjoyed with the monarchs and rulers a special lofty status, and their word was heeded; therefore, they commanded authority and prestige, and they were fanatical against the accurate ahadith if the latter pointed out to an attribute of ‘Ali (as) or of other members of the household of Prophethood; so, they would reject it strongly, dropping it violently, attributing to its narrators Rafidism – and Rafidism is the worst vice according in their judgment. This is their policy towards the traditions lauding ‘Ali, especially if they are held in high esteem by the Shi’as.

As regarding the flatterers, these have had friends in the specially high class in every land; they would speak highly of them, and they have for followers secular scholars who would publicize their views, from among those who make a show of asceticism and piety, among the leaders and tribal chiefs.

When the latter hear what they say regarding rejecting those authentic ahadith, they would hold their statements as gospel-revealed and would publicize them among the commoners and the ignorant, thus making them well-known in every land and using them as principles upheld in every time. There is another group of people who were custodians of hadith in those days, and who were forced by fear to overlook the ahadith praising ‘Ali and Ahl Al-Bayt (as).

If those poor folks were asked about what those flatterers were saying regarding rejecting the accurate *sunan* containing 'Ali's contributions and those of Ahl Al-Bayt (as), they would fear, if they told the general public of what they knew, that a blind, deaf and dumb dissension might occur.

They were, therefore, forced out of fear to seek shelter by sidetracking the subject for fear of being rebuked by the flatterers and those who publicize for them, and for fear of those who repeat their words like parrots from among the populace and ignorant commoners.

Kings and rulers ordered people to denounce the Commander of the Faithful. They pressured them to do so once by tempting them with money, and once by threatening them with their armies and dreadful promises of retribution, thus forcing them to belittle him and his lineage, so much so that they painted a disgusting picture of him in their books and narrated ahadith whereby ears feel offended, making the cursing of his name from the pulpits a tradition followed by the Muslims during both 'lids and on Fridays.

The Light of Allah cannot be put out, and the contributions of His *walis* cannot be hidden; otherwise, those traditions would not have reached us through the sources of both groups, accurately and explicitly implying his caliphate. No texts are more consecutively reported than the texts in his praise, and I, by Allah, wonder about the favours which He has bestowed upon 'Ali ibn Abu Talib, His servant and the brother of His Messenger, how his light pierced through the clouds, the pitch of darkness, and survived the tumultuous waves, letting its ray shine on the world like midday sun!

4) You may refer, in addition to all the irrefutable proofs you have heard, to the text of inheritance, for it by itself is an irrefutable proof, Wassalam.

Sincerely,

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1. Refer to page 15, Vol. 3, of Sharh Nahjul Balaghah by Ibn Abul-Hadid, and you will find out what atrocities befell Ahl al-Bayt (as) and their Shi'ahs in those days. Imam al-Baqir (as) has made a statement in this regard to which we refer the researchers.

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